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"WHAT THOU SEEST, WRITE IN A BOOK."—REV. 1: 11.

THE

HISTORICAL RECORD

A MONTHLY PERIODICAL.

Devoted Exclusively to Historical, Biographical, Chronological and Statistical Matters.

VOLUMES V, VI, VII AND VIII.

CHURCH ENCYCLOPÆDIA,

BOOK I.

EDITED AND PUBLISHED BY ANDREW JENSON.

SALT LAKE CITY, UTAH.
1889.

PREFACE.

When the author of this work, in 1886, began the publication of the Historical Record, it was his intention during the following four years to give the public a work of reference on Church history, covering the entire period from the Prophet Joseph Smith's birth to the present time. This could have been accomplished by the adoption of a uniform system of brevity throughout; but having to rely on public patronage, in order to make the undertaking a possibility from a financial standpoint, it was found necessary, as the work proceeded, to deviate somewhat from the original plan, and enter more deeply and minutely into matters pertaining to early Church history, which seemed to be of special interest to a majority of readers. Consequently, the four volumes, now completed, will be found to treat mostly upon matters pertaining to the progress of the Church previous to the location of its headquarters in Utah, and the narration of more modern incidents is reserved for a future work.

In offering these volumes to the public, the author is aware that he has presented, in the shape of a monthly magazine, something different from anything previously issued from the press, and that, by having entered a hitherto nearly untrodden field, he has labored under many disadvantages; but he has endeavored to be accurate and plain in all statements, and has only sought such sources of information as were considered perfectly reliable. In arranging the several articles with a special view to making the entire work a book of reference, care has been taken to compile under the same headings such matter as might be considered kindred in nature; and by the assistance of the index, which, under the caption of Church Encyclopædia, has been made full and complete, the reader will be able to find any information the work contains in a very few moments.

If the Latter-day Saints, to whom this work is respectfully dedicated, will read it under the influence of the same spirit that prompted the author write and compile it, he will be fully satisfied with the result.

Respectfully,

ANDREW JENSON.

"WHAT THOU SEEST, WRITE IN A BOOK."—REV. 1. 11

THE
HISTORICAL RECORD,

(CONTINUATION OF "MORGENSTJERNEN")

A MONTHLY PERIODICAL,

Devoted Exclusively to Historical, Biographical, Chronological and Statistical Matters.

VOLUME FIVE.

EDITED AND PUBLISHED BY ANDREW JENSON.

SALT LAKE CITY, UTAH.
1886.

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THE

HISTORICAL RECORD.

Devoted Exclusively to Historical, Biographical, Chronological and Statistical Matters.

"He, being dead, yet speaketh." P. P. Pratt.

No. 1. JANUARY, 1886. Vol. V.

EARLY CHURCH HISTORY.

Compiled principally from the writings of Geo. A. Smith and Orson Pratt.

Joseph Smith, the Prophet, was born in Sharon, Windsor Co., Vermont, Dec. 23, 1805. When ten years old, his parents and family removed to Palmyra, Ontario Co., New York, in the vicinity of which he resided about eleven years. During the latter part of this period, he dwelt in the town of Manchester. He was by occupation a farmer, and his advantages of education were very limited.

Like Samuel of old, Joseph Smith was called of the Lord in his childhood, while his mind was yet unwarped by the false theories, traditions and creeds of uninspired men. When about fourteen years of age, he began seriously to reflect upon the necessity of being prepared for a future state of existence. He went among the different denominations that existed in the State of New York, and his mind became perplexed with the clashing and contention, which existed among those who professed the name of Christ.

Disgusted with the confusion which his researches disclosed, and encouraged by the promise of Saint James, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him," he retired to a grove, and in earnest prayer besought the Lord to reveal the way of salvation. While thus engaged, he beheld two glorious beings, wrapped in a brilliant and glorious light, who informed him that all the religious sects of the present age had departed from the ancient Gospel of Jesus Christ and his Apostles, with its gifts and Priesthood, which should be made known to him in due season. Many glorious things were shown him in this vision.

About four years after, on the evening of Sept. 21, 1823, while Joseph Smith was engaged in prayer, and striving to exercise faith, the room was filled with light surpassing that of noon day, in the midst of which was a person whose countenance was as lightning, and yet so full of innocence and goodness, and of such a glorious appearance, as to banish all apprehension. He was an angel commissioned of God to inform Joseph that the covenants with ancient Israel touching their posterity should soon be fulfilled, and that the great work to prepare for the second coming of Christ should now commence, and the fulness of the Gospel be made known to all nations. The angel also informed him that the native inhabitants of America were a remnant of Israel, who had anciently enjoyed the ministry of inspired men; that records containing their history had been preserved to the period of their national degeneracy; that these records had been concealed in the earth, and that the Lord promised they should be revealed in the near future.

On the following day the angel returned and showed him the spot where the sacred records were deposited. A small rock, projecting a little above the earth's surface, covered a stone box. Joseph opened it and beheld the plates.

The angel said, "You cannot at this time obtain them, and when they are obtained, it must be by prayer and faithfulness in obeying the Lord; they are not deposited here for the sake of accumulating gain or wealth, or for the glory of this world; they are of no worth to the children of men, only for the knowledge they contain, which is the fulness of the Gospel of Jesus Christ, as it was given to the ancient people of this land." The stature of this personage was a little above the common size of men in this age; his garments were perfectly white, and they appeared to be without seams.

Much instruction was given by the angel to Joseph Smith during a period of four years, and on the 22nd of September, 1827, the angel of the Lord delivered the records into his hands. They were engraved on plates which had the appearance of gold; each plate was about seven inches by eight in width and length, not quite as thick as common tin, beautifully engraved on both sides in reformed Egyptian characters, bound together in a volume as the leaves of a book, fastened at the edge with three rings running through the book. With the records was found a curious instrument called by the ancients the Urim and Thummim. By the gift and power of God, through its means, he translated the record, which is the Book of Mormon. The first edition of 5,000 copies was published by Joseph Smith, at Palmyra, N. Y.

On May 15, 1829, while engaged in the work of translation, Joseph Smith and his scribe, Oliver Cowdery, became deeply impressed upon the subject of water baptism, the form and object of which, and the authority necessary to administer the same were clearly taught by our Savior in person among the ancient Israelites of America. They earnestly desired to attend to this important duty; but, knowing that the uninspired teachers of modern times were without divine authority, they were at a loss how to receive the ordinance legally. While praying earnestly to the Lord upon this subject, an angel in his glory appeared, and, laying his hands upon their heads, he ordained them to the Aaronic Priesthood, and told them that this Priesthood included the authority to baptize in water for the remission of sins, but not to administer the higher ordinances. This heavenly messenger, who said his name was John the Baptist, also told them to baptize each other, which they did the same day.

A few months later they began to seriously consider the importance of receiving those greater blessings and powers of the Gospel, which the Priesthood of John the Baptist did not include. After engaging in humble prayer, three of the ancient Apostles —Peter, James and John—appeared and ordained them to the Apostleship, giving them full authority to administer in all the ordinances of the Gospel.

Having baptized a few penitent believers, they, by divine command, organized the Church of Jesus Christ of Latter-day Saints on April 6, 1830, in Fayette, Seneca Co., N. Y., with six members.

The Book of Mormon being printed, the Church began to attract the attention of newspaper editors, who immediately opened their artillery against Joseph Smith, and the few people who had received his testimony. The tocsin of persecution was immediately sounded, and continued to increase, with scarcely any cessation, during his whole natural life.

Through the labors of Joseph Smith, Hyrum Smith, Oliver Cowdery and other Elders, who had been ordained, branches were established in New York, Pennsylvania, Ohio, the British provinces and the New England States.

A large branch of the Church was established in Kirtland, Geauga County, Ohio, and, the spirit of persecution pursuing all the branches to a very great extent, the Saints, agreeable to a commandment of God, commenced gathering to Kirtland; Soon after Joseph Smith, with several of the Elders, visited Jackson County, Missouri, and there commenced settlements of the Saints, Upper Missouri being at that time but thinly inhabited.

In June, 1831, a conference was held at Kirtland; a number of the Elders were ordained High Priests by Joseph Smith, he being President of the High Priesthood and of the whole Church, being called of the Lord, like unto Moses, a Seer, Revelator, Translator and Prophet; and it was his privilege to have two Counselors, to act as assistant Presidents, which form the First Presidency of the Church.

In June, 1832, W. W. Phelps & Co. commenced printing a monthly periodical called the *Evening and Morning Star*, at Independence, Missouri, devoted expressly to the spreading of the principles of the Gospel, and publishing the revelations of God to the Church.

A mercantile house was established by the firm of A. S. Gilbert & Co., and several hundred farms were opened, and mills and many extensive improvements commenced.

The Elders continued to preach with unabated zeal, notwithstanding they were constantly subjected to abuse.

On March 25, 1832, Joseph Smith and Elder Sidney Rigdon were dragged from their beds at midnight, in the town of Hiram, Portage County, Ohio, daubed with tar and feathers, and severely injured. *Aqua fortis* was poured into President Joseph Smith's mouth, and he was held by the throat until left for dead. One of his children was sick with the meazles, and being in bed with him at the time of the outrage, was thereby exposed to the night air, and died almost immediately. She may, therefore, be called the first martyr of this dispensation.

In June, 1833, a commencement was made for the building of a Temple in Kirtland.

On July 20, 1833, the printing

office of W. W. Phelps, at Independence, Missouri, was surrounded by a mob of about five hundred men; the press was destroyed, the type pied, and the house, a two story brick building, pulled down. Loss of property, $6,700. Edward Partridge, the Presiding Bishop of the Church, was publicly stripped, and tarred and feathered on the public square, in the presence of several hundred spectators. Mr. Charles Allen, a member of the Church, received the same compliment; the tar was mixed with some corrosive substance.

The store of Gilbert and Whitney was broken open, their goods promiscuously scattered in the streets—lives threatened, individuals whipped, and a great number of houses unroofed by parties visiting the different settlements.

About twelve hundred Saints were finally driven across the Missouri River into Clay County. All this happened in a little over two years from the first settlement of the Saints in Jackson County. During this period the Saints had conducted themselves as good citizens; and although their persecutors held all the civil offices in the county, there was not one case of crime against the Saints to be found on their court records. In this persecution sectarian priests acted a very conspicuous part, and nearly all the civil and military officers of the county were leaders of the mob.

As the Saints were scattered along the banks of the Missouri River, a plot was laid by a party of the mob to murder all who should be left on the Jackson side. On the morning of November 13, 1833, very early, they beheld the wonderful meteoric phenomenon of the stars falling from heaven, which caused the hearts of the Saints to rejoice, and the mob to abandon their purpose. Some of the mobbers were so affected by the sight that they wept, believing the day of judgment at hand.

In the fall of 1833 a printing press was established in Kirtland, Ohio, where Oliver Cowdery commenced the republication of the *Evening and Morning Star*, which afterwards changed its name to the *Latter-day Saints' Messenger and Advocate.*

In 1834, Joseph Smith, accompanied by 205 men, visited Clay County, Missouri, and attempted to bring about a reconciliation with the people of Jackson. His Excelency Daniel Dunklin, then governor of Missouri, notified the legislature in his annual message, that the means of enforcing the laws, both civil and military, were so insufficient that the "Mormons" could not be protected in the State. He had previously written to Col. J. Thornton, under date of June 6, 1834, as follows: "I am *fully persuaded* that the *eccentricity of the religious opinions and practices* of the Mormons, *is at the bottom of the outrages* committed against them."

By industry, economy and prudence, the Saints in Clay and the adjoining counties had begun to acquire wealth and to enjoy prosperity, and were enabled to purchase considerable tracts of land. This led the cruel Jackson County mob to raise an excitement in Clay County. Public meetings were held, and the Saints notified by their official resolutions, that they must cease to make improvements in Clay County, or to purchase other lands; and *required* them to leave the county of Clay. A location was accordingly made in a new, uninhabited, naked prairie country, destitute of timber, by the unanimous consent of the mob, who said it was fit for nothing else but the "Mormons." The Saints of Clay County purchased the lands of the government, and moved immediately into Caldwell.

In 1834, Joseph Smith, sen., was set apart as Patriarch over the whole Church to bless the fatherless.

On the 14th day of February, 1835, Joseph Smith and the witnesses of the Book of Mormon, by a commandment of God, selected and ordained twelve Apostles, to be special witnesses in all the world of the fulness of the Gospel, and to preside over the Church in all cases when the First Presidency was absent; and during the year 1835 they visited the States east of Ohio, and also the British provinces, comforting the scattered branches, preaching the Gospel, and building up new branches. Many hundreds were baptized during the season. About the same time, Joseph Smith also ordained a quorum of seventy Elders for the same purpose, many of whom devoted the most of their time to traveling and preaching, going forth "without purse or scrip."

The Temple in Kirtland was so far completed as to be dedicated on March 27, 1836, 416 Elders being present in a general council on the evening of the dedication, This Temple is a stone building, 80 feet by 60, the walls 50 feet high, and the tower 110 feet high. There are two main halls, 55 feet by 65 in the inner court, four vestries in the front, and five school-rooms in the attic. The whole building was well finished, and a fine specimen of architecture.

In June, 1837, Heber C. Kimball, Orson Hyde, Willard Richards and Joseph Fielding started from Kirtland on a mission to the British Islands. In New York they were joined by three others, arrived in England on the 20th of July, without a farthing in their pockets, and on the 23rd commenced preaching in Preston. At Christmas the Church had extended from Preston to Penwortham, Longton, Southport. Eccleston, Whittle and Hunter's Hi'l, the number of members amounting to about one thousand.

In 1837 the greater portion of the Saints in Kirtland, Ohio, moved to Missouri, and settled in Caldwell, Daviess, Clinton, Carroll and Ray Counties. The county of Caldwell had been organized, and the city of Far West established.

In December the printing office in Kirtland was destroyed by fire, which was the work of an incendiary.

In the spring of 1838, the emigration to Missouri continued, most of the Saints leaving Kirtland. The foundation of a town was laid on Grand River in Daviess County, called Adam-ondi-Ahman. Several hundred thousand acres of land had been entered at the land office, and some two thousand large and flourishing farms opened thereon. A village was also commenced in Carroll County, on the Missouri River, called De Witt.

Caldwell County had in three years been changed from a naked prairie to one of the most flourishing counties in the State. A foundation was laid for a Temple at Far West, 110 feet long by 80 wide, a printing office established, and a monthly paper called the *Elders' Journal* was published.

In August, 1838, at an election held in Gallatin, Daviess County, a barrel of whisky was rolled out, and the crowd invited to drink heartily, and prevent the "Mormons" from voting. A riot ensued, ending in three of the eight "Mormons" who were present being knocked down, and twenty-three of the mob being carried off in a degree helpless. One of the "Mormons" was stabbed. Immediately the tocsin of mobocracy was again sounded, and several hundred men assembled at Millport, swearing extermination against the Saints. They were soon dispersed by the interference of Gen. Doniphan, but it was only to shift their quarters. They removed to De Witt, in Carroll County, and drove out its inhabitants, robbing them of their property. Several of the Saints perished from want and suffering, and the remnant escaped into Caldwell.

The mob again renewed their operations in Daviess County, filling the country with false reports; but finding their undertaking likely to fail, Lilburn W. Boggs, then the governor of Missouri, *issued an order for the extermination of the "Mormons" from the free Republic of Missouri;* and ordered Major-General Clark, with 13.000 men, to proceed immediately to Far West, and put the cruel decree into execution. This force immediately proceeded to the settlements of the ,,Mormons," who, being but few in number comparatively, and finding themselves opposed by the *form* of legal proceeding, made no resistance to this military force, although they would have fought the whole of them, had they continued in their true colors as a mob. Under pledges of peace and protection, men, women and children were indiscriminately massacred, women ravished, houses plundered, horses stolen, cattle and hogs shot in their pens for sport, corn fields robbed, thousands of acres of grain destroyed by turning horses into the fields, and fences burnt up. Several hundred persons were driven in a defenceless condition into a hollow square of armed fiends, and compelled to sign away their property to the republic of Missouri, to defray the expenses which had been incurred in committing these crimes. About seventy of the brethren were selected for the purpose of execution. Public notice was given that they would be put to death, and the residue *permitted* to go home, take their families and leave the State *on pain of death.*

On Nov. 1, 1838, Joseph Smith and his comrades were tried by a court martial, without their being present, or allowed to make any defence, and sentenced to be shot. The order for their execution was given by Major-General Lucas as follows:

> "BRIDGADIER-GENERAL DONIPHAN:--Sir, you will take Joseph Smith and the other prisoners into the public square of Far West, and SHOOT them at 9 o'clock to-morrow morning."

Doniphan, posessing a knowledge of law, and having a good share of humanity, replied ,,It is cold-blooded murder! I will *not obey* your order; my brigade shall march for Liberty to-morrow morning at 8 o'clock. And if you execute those men, I'll hold you responsible before an earthly tribunal, so help me God!"

Thus the lives of the prisoners were saved. The scene that followed beggars description; language is inadequate to describe it. Imagine fifteen thousand people, including nearly all ages, sexes, and conditions, driven in midwinter from every thing they possessed, destitute, hungry, naked, homeless and friendless, across trackless prairies, scattered two and three hundred miles from their homes, which they had erected on lands purchased from the Government of the United States, and under the protection of the American flag. Hundreds—perhaps thousands—perished during the winter, spring and summer, because of this exposure. The men, in consequence of their over-exertion and anxiety, failed first, leaving widows and orphan children in great numbers to still suffer.

After nearly all the Saints had left the State, Joseph Smith and fellow-prisoners, who had been confined in jails several months, succeeded in escaping from their enemies and arrived, after much suffering, among their friends in Illinois.

Prest. Smith soon afterwards went to Washington, and made application to the President of the United States and to Congress for redress. The most favorable reply he there received was that of Mr. Van Buren, then President of the United States, who said: "Your cause is just, *but Government can do nothing for you.*" Senater Clay coldly remarked: "You had better go to Oregon." Senator Calhoon said: "It involves a nice question, the question of States rights; it will not do to agitate it." And the committee of Congress reported that it was *none of their* business.

The scattered remnant of the Saints, not disheartened, though persecuted, clustered around Prest. Smith, and commenced building the City of Nauvoo—a Hebrew name for beautiful—on the bank of the Mississippi River, in Hancock County, Illinois. This place was so sickly that two unsuccessful attempts had been made to settle it, only a few families living there; yet their burying yard contained such a number of graves as might frighten a new settler from the State of New York, even if there had been as many as three thousand inhabitants.

On Sept. 14, 1840, the Patriarch, Joseph Smith, sen., worn out with exposure and toil, died at Nauvoo; and Hyrum Smith, his eldest son, who had previously received ordination and blessing under his father's hands, was subsequently acknowledged Patriarch over the whole Church.

The bluffs around were put in cultivation, the swamps drained, and in few years Nauvoo became as healthy as any part of Illinois.

The people of Missouri, not content with their late system of robbery and extermination against the Saints, commenced a series of vexatious lawsuits against them, as soon as they became satisfied that they would not all die on the banks of the Mississippi.

In the year 1841 Joseph Smith was demanded by Governor Carlin of Illinois, on a requisition from the governor of Missouri, and a writ issued by Carlin for his apprehension. A writ of *habeas corpus* was issued, the case was investigated at Monmouth, before Judge Stephen A. Douglas, and the arrest declared illegal.

This proceeding, including the expense of counsel, fees of attendants, witnesses, etc., cost upwards of three thousand dollars—no inconsiderable sum for a person who had just been robbed of his all.

Dissatisfied with the result of legal

proceedings, the Missourians commenced a system of kidnapping, by which means several individuals were carried forcibly, without form of law, into that State, whipped, imprisoned, and, some of them, hung by the neck and otherwise tortured.

The sum of $200,000 was appropriated by the legislature of Missouri to defray the expenses of the "Mormon" massacres, the plundered property not being considered sufficient to pay the robbers.

In 1842 a new demand was made by the governor of Missouri. Joseph Smith was again arrested, and an attempt made to kidnap him into that State. A writ of *habeas corpus* was obtained from the U. S. District Court for the State of Illinois. Judge Pope heard the case in Springfield, and decided that "the proceedings were illegal, and that Missouri had no claim on him." He ordered it entered on the docket that he should be troubled no more in the matter. This proceeding altogether cost $12,000.

A foundation had been laid for a Temple in the city of Nauvoo. A charter had been obtained for the city, conferring liberal powers upon the city council. A university and manufacturing association were duly incorporated, and a Legion chartered. The university was organized and put in operation in general departments. The manufacturers' association commenced the erection of large buildings for the manufacture of pottery. Thousands of people flocked in from every part of the United States and the British Isles. Streets were opened, and hundreds of fine buildings erected. A company was incorporated for the purpose of building an extensive hotel with a capital of $200,000; a considerable amount of stock was sold, and the basement story of the building, with 240 feet front, was finished. An extensive printing establishment, stereotype foundry and bookbindery was put in active operation, two masonic lodges established, and a large and commodious masonic temple built. Several flourishing villages of the Saints were established in different parts of Hancock and neighboring counties, as well as in Iowa. In the meantime, Joseph Duncan, an aspiring party leader, anxious to become governor of Illinois, took the stump at Edwardsville, and from that place visited different parts of the State, rousing all the vile passions and religious prejudices that could exist against the Saints, promising that if he could be elected governor of Illinois, he would exterminate the "Mormons." This formed an extensive anti-"Mormon" party, who, although unsuccess-ful in the election which elevated Thomas Ford to the executive chair, continued its operations.

In June, 1843, Joseph Smith, while on a visit 250 miles from home, was arrested at Inlet Grove, Lee County, Illinois, by Officers Reynolds and Wilson, by virtue of a writ from Gov. Ford, issued on a demand from the governor of Missouri; and strenuous attempts were made to kidnap him directly to Missouri, which would have been done, had not some high-minded citizens of Dixon and Pawpaw Grove lent their aid and come to his rescue. When the news of his arrest reached Nauvoo, hundreds of the Saints mounted their horses and started to his assistance. Another struggle against kidnapping, another series of legal proceedings, another writ of *habeas corpus*, another trial, and another discharge, were the result. The cost of this proceeding was immense, for so zealous were the Saints to protect their leader, that, in addition to filling the whole country with horsemen between the Illinois and Mississippi rivers, and sending a squadron across the Illinois to prevent his being kidnapped, about one hundred men chartered a steamboat which kept a constant watch of the boats on the Illinois and Mississippi rivers, to prevent his being carried into Missouri by steamboat. One hundred thousand dollars would not defray the expenses and damage to Nauvoo by this arrest.

The Illinois Legislature, in the session of 1843-44, made an attempt to repeal the charters granted to the City of Nauvoo, which, although it did not succeed, had a tendency to depreciate the value of stock with the manufacturing and Nauvoo House associations. In June, 1844, a mob assembled in the neighborhood of Carthage, circulating reports that Joseph Smith and the "Mormons" had bid defiance to the laws of the State, and all manner of falsehoods were put in circulation, to inflame the public mind. The editors of several newspapers also devoted their time and space to propagating these falsehoods; and on the strength of the rumor that the "Mormons" were determined to resist the laws, Gov. Ford came to Carthage and ordered into service several hundred men, mostly members of the mob. He then sent an officer to Nauvoo to arrest Joseph Smith and several others. The Prophet, apprehending that the intention was tomurder him instead of trying him the forty-seventh time by law, requested the governor to protect him from mob violence, which he pledged the faith of the State to do. The matter of which he was accused being investigated, he was again dismissed, when a new writ was taken out, charging him with treason, and he was put in jail. Gov. Ford then dismissed all his troops except one company (the Carthage Greys), which was known to possess the most violent feelings of hatred towards the "Mormons", and treacherously left them to be murdered, after having held a private council on the subject; and, concluding that this would be the best way to pacify the feelings of the mob, HE *left them to their fate*.

On June 27, 1844, at 23 minutes past five o'clock p. m., the prison was surrounded by about one hundred and fifty armed men, with their faces blackened, who massacred Joseph Smith and his brother Hyrum, the Patriarch of the Church, leaving Elder John Taylor severely wounded with four balls. Elder Willard Richards, who was in the same room, escaped unhurt. Although President Smith had repeatedly apprised the Saints that his stay among them would be short, and before leaving Nauvoo told his friends he was going like a lamb to the slaughter and would never return, no people on the face of the earth ever mourned more sincerely the loss of a benefactor than did the Latter-Day Saints on that occasion.

The anti-"Mormons" rejoiced in his death and exulted loudly in their victorious treachery, while the Christian world generally exclaimed, "How barbarous to kill him so, but then it is a good thing he is dead!"

At the fall term of court, bills of indictment for murder in the first degree, were found against the principal leaders in the massacre, but they were allowed by the court to go at large on bail, and to go each other's security, only $1,000 being the sum required. In May, 1845, they had a sham trial and were acquitted, although the court, bar, jury and witnesses KNEW them to be guilty of the murder.

The Twelve Apostles, being the first quorum in authority in the Church, by the unanimous voice of the Saints immediately returned trom their mission abroad, and took their position at the head of affairs in Nauvoo; Brigham Young, President of the Twelve Apostles, presiding.

The Temple, which was one story high at the time of the Prophet's death, progressed rapidly, and the Saints continued to gather into Nauvoo.

The Seventies' Hall was built, a music hall and a large stone arsenal were also erected, and the Nauvoo House recommenced. The mob coming to the conclusion that the murder of the Prophet had not destroyed the progress of "Mormonism", commenced an organization for the extermination of the Saints from Nauvoo under the pretext that they were going upon a wolf hunt.

Being aware of the organization named, a council of the leading men of the Church directed a memorial to every State and Territory in the Union (except Missouri), couched in the most respectful language, setting forth the condition of the Saints, and asking the privilege of settling in their State, and receiving protection and religious liberty, which, with but one exception, was treated with perfect silence.

The old scheme of getting out vexatious writs for President Young and the members of his quorum, was resorted to. But as he did not feel disposed to be murdered, as the Prophet and Patriarch had been, he provided himself with good and efficient weapons, and gave notice from the stand to assembled thousands that he would kill any man that laid hands on him, or read a writ to him, if he could do it with a pair of six-shooters (which he exhibited). Although many individuals volunteered to try the experiment, their nerve failed before coming to the sticking point.

The legislative session of 1844 repealed the Nauvoo City charter, and a combination was formed, composed of nine counties, for the extermination of the "Mormons." The work commenced on the 10th day of September, 1845, by burning all the houses in Morley Settlement belonging to "Mormons," and so continuing from one settlement to another.

An armed body of about one hundred and fifty men continued for two weeks burning houses, destroying property, and turning helpless women and children out of doors, homeless and destitute, to perish. Although the sheriff of the county called upon the GOOD CITIZENS who were not "Mormons" to turn out under his direction and disperse the burners, yet NOT ONE OBEYED his call, but a party of the armed burners pursued him and drove him out of the neighborhood. Finally, he was obliged to summon a *posse* of those who had been just burned out, and kill one of his pursuers to save his life. Escaping to Nauvoo, he issued a proclamation, commanding the "Mormons," by virtue of his office as sheriff, to turn out and quell the riot. Five hundred men, who were employed on the Temple and Nauvoo House, were promptly dismissed by the trustees and made preparation for repelling the mob, and the sheriff succeeded temporarily in dispersing the rioters. General Harding soon after came to Nauvoo with four hundred of the State militia, camped there several days, inquired where the Prophet was buried, and said the governor could not do anything to protect the "Mormons." He did not go into the districts where the burning had been performed, although one hundred houses had been burned. The troops remained some time in the county. Several houses were burned within sight of their camp, and several persons lost their lives because they placed a little dependence upon the militia for protection.

Previous to this there was a council of the authorities of the Church, who had passed a resolution, which, as a matter of policy, was kept private, to send 1,500 men as pioneers to make a settlement in California, or Oregon, not intending to remain in Illinois. A proposition was accordingly made to the mob (for the State government had no power) that if they would let the Saints alone and assist them by buying out their property, and stopping vexatious lawsuits against them, they would remove from the State, which proposition was accepted. Accordingly, companies were immediately formed, several thousand wagons were put under contract, nearly all the wagons in the surrounding country were bought up, and all the movements possible were made to provide for an early start in the spring.

But the persecution being renewed in violation of the pledge mentioned, about one thousand persons commenced their journey in the beginning of February, 1846, thinking by that means to be able to allay the excitement against those who remained behind. Many of the teams crossed the Mississippi River on the ice, with President Young at the head, and the leaders of the Church with a scanty outfit then pursued their journey westward, having to make the road more than three hundred miles, bridging numerous streams, and encountering every vicissitude of weather that could be imagined. They arrived at Council Bluffs in June, where they were met by Captain J. Allen of the U. S. Army, who called upon them, in behalf of the President of the United States, for five hundred men to assist in the war with Mexico. The required battalion was made up, leaving the families of its members mostly in the Omaha country, on the west side of the Missouri River, in wagons, without protectors, or means of subsistence. Soon after the battalion started on the road for New Mexico.

The aged and infirm, halt, lame, blind etc., who were unable to enlist into the battalion, gathered up their wagons, and established a place called WinterQuarters, where seven hundred cabins were erected during the fall and winter, and where the families suffered extremely from sickness, exposure and the want of the necessaries of life.

As soon as it was known in Illinois that the flower of the camp had enlisted in the service of the United

States, the mob assembled with redoubled fury, formed a regular military encampment, provided with artillery, in the neighborhood of Nauvoo, which now contained the poor, helpless, sick and infirm, as all who were able to leave on any terms, had done so during the spring and summer.

The mob increased their force to about eighteen hundred men, and made several unsuccessful attacks upon the city (which could barely muster 123 efficient men), killing and wounding a number of its inhabitants, battering down many buildings, and finally succeeding, on the 16th day of September, after several days' bombardment, in driving the people, helpless and destitute of every thing that could make earth desirable, across the river into Iowa, where many must have perished from starvation, had not their kind Creator fed them, by sending upon their camp flocks of quails, so tame that their women could catch them with their hands.

To crown their unhallowed victory, the mob some time afterwards set fire to the Temple of Nauvoo, which was the most beautiful building in the Western States. It was the first specimen of a new order of architecture introduced by Joseph Smith, and had cost a million dollars. The light of its fire was visible for 30 miles.

In the spring of 1847 Prest. Brigham Young, with 143 pioneers, started in search of a place of settlement, and were led by the hand of the Almighty— for no person among them knew anything of the country— directly to Great Salt Lake Valley, where the company arrived in July, having sought out and made a new road 650 miles, and traveled a trapper's trail nearly four hundred miles.

In the fall of 1847 about seven hundred wagons, laden with families, arrived in the valley, which was so barren as to produce nothing but a species of dry grass, four or five inches high, and the ground was covered with myriads of large black crickets, the food of the Indians.

In this desolate place the site of Great Salt Lake City was surveyed. Not a single person in the whole company had a full supply of provisions, but all vere on three- quarters' or half rations. While this condition prevailed, about one hundred of a detachment of the Mormon Bttalion found their way to the valley without any provisions.

President Brigham Young and a portion of the pioneers returned to Winter Quarters the same fall,and arrived again in Great Salt Lake City with about one hundred wagons in the fall of 1848. In the spring and summer of that year most of the Saints on the frontiers left for Utah.

In the fall of 1847 the First Presidency of the Church was re-organized; Brigham Young being unanimously chosen President of the whole Church, with H. C. Kimball and Willard Richards as his Counselors. Their places were subsequently filled in the quorum of the Twelve Apostles. John Smith was ordained Patriarch over the Church.

During the year 1848, the crickets came down from the mountains in myriads and destroyed a great portion of the scanty crops; and the whole would have been destroyed, had not the Almighty in his kindness to his people sent gulls in large flocks, which devoured the large crickets and then vomited them up preparatory to devouring more.

So great, however, was the scarcity of provisions that many were compelled for months to subsist on raw hides, thistle roots and some other roots of the desert until the harvest of 1848.

Notwithstanding the Mormon Battalion was in the service of the United States, and a great portion of their families located at Winter Quarters, the Indian Department compelled them in the spring of 1848 to leave their cabins, and move across the river into Iowa, although, as was well known, they were only camped there until the return of the absent Battalion.

In the spring of 1848 some members of the Mormon Battalion first discovered the gold mines in California, thus opening to the world an unparelleled source of wealth and adventure.

In March, 1849, a provisional government was formed, and a State Constitution adopted by a convention under the name of "The State of Deseret." A delegate was sent to Congress with a petition for admission into the Union. In September, 1850, an act passed the Congress of the United States, providing for the organization of the State of Deseret into the Territorial Government of Utah. The first Territorial legislative assembly met in Salt Lake City in 1851.

President Young was appointed the first governor, which office he filled to the entire satisfaction of the people for two consecutive terms, or until the time of the Utah expedition in 1858, when he was succeeded by Alfred Cummings, of Georgia.

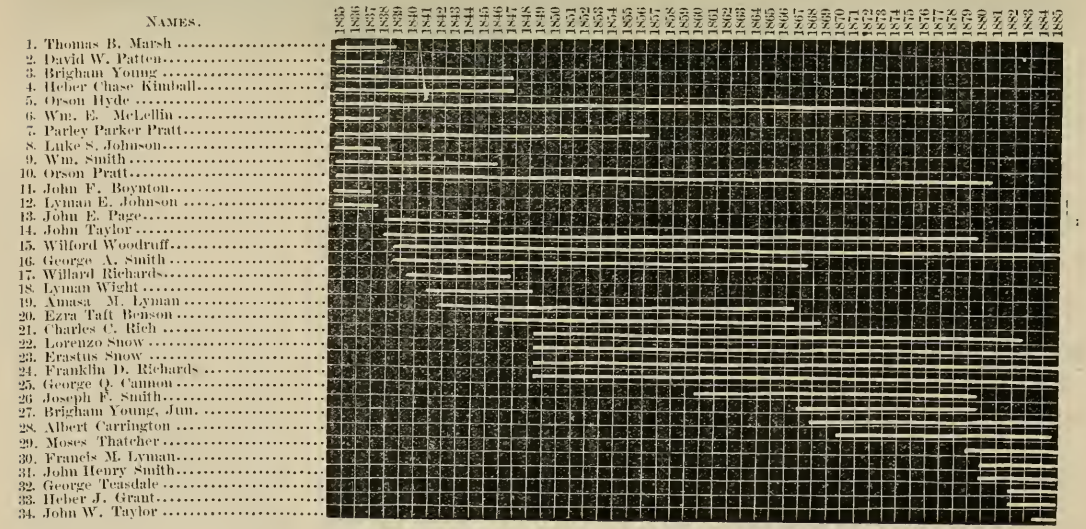
(Utah's subsequent history will be published in future numbers of the magazine under different headings. Ed.)

THE TWELVE APOSTLES.

In a revelation, given through the Prophet Joseph Smith, at Fayette, Seneca Co., New York, in June, 1829, the Lord made known that twelve Apostles should be called in this dispensation.

Nearly six years later, on Feb. 14, 1835, at a special meeting, held in Kirtland, Ohio, twelve men were, in accordance with that revelation, selected by the three witnesses to the Book of Mormon, to constitute the quorum of Twelve Apostles. They were chosen in the following order: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke S. Johnson, Wm. E. McLellin, John F. Boynton, Orson Pratt, William Smith, Thos. B. Marsh and Parley P. Pratt. Most of these men had the previous year (1834) proven their faithfulness and integrity to the truth as members of Zion's Camp, which journeyed from Kirtland, Ohio, to Missouri and back, subject to much suffering and many privations. They were ordained to the Apostleship by Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris as follows: Lyman E. Johnson, Brigham Young and Heber C. Kimball on Feb. 14, 1835, Orson Hyde, David W. Patten, Luke S. Johnson, Wm. E. McLellin, John F. Boynton and Wm. Smith

DIAGRAM OF THE APOSTLES.



on the following day (Feb. 15,) P. P. Pratt on Feb. 21, and Thomas B. Marsh and Orson Pratt, who had been absent on missions, in April, 1835. (Pratt was ordained April 26, 1835.) At a grand council, held in Kirtland, Ohio, May 2, 1835, at which the First Presidency was in attendance, the Twelve were arranged according to seniority, after which they stood as follows, commencing with the eldest:

1. Thomas Baldwin Marsh.
2. David W. Patten.
3. Brigham Young.
4. Heber Chase Kimball.
5. Orson Hyde.
6. William E. McLellin.
7. Parley Parker Pratt.
8. Luke S. Johnson.
9. William Smith.
10. Orson Pratt.
11. John F. Boynton.
12. Lyman E. Johnson.

In 1837 and 1838 four of the Twelve apostatized, namely John F. Boynton, disfellowshipped Sept. 3, 1837, at Kirtland, Ohio; Lyman E. Johnson and Luke S. Johnson, excommunicated April 13, 1838, at Far West, Missouri; and Wm. E. McLellin, excommunicated May, 11, 1838, also at Far West.

On July 8, 1838, John Taylor, John E. Page, Wilford Woodruff and Willard Richards were called by revelation to fill the places of those who had fallen. Page and Taylor were ordained Dec. 19th, 1838, W. Woodruff April 26, 1839, at Far West, Missouri, and Richards April 14, 1840, in Preston, England.

In the meantime other vacancies occurred. David W. Patten was killed in the Crooked River battle, in Missouri, Oct. 25, 1838, and Thos. B. Marsh was excommunicated for apostasy March 17. 1839, at Quincy Illinois. To fill the two vacancies occasioned thereby, George Albert Smith (ordained April 26, 1839, at Far West, Missouri), and Lyman Wight (ordained April 8, 1841, at Nauvoo, Illinois) were chosen.

William Smith and John E. Page denied the faith and were excommunicated. Smith was cut off Oct. 13, 1846, and Page disfellowshipped Jannary 9, 1846, at Nauvoo, Illinois. Amasa M. Lyman, who was ordained to the Apostleship as early as August 20, 1842, at Nauvoo, and Ezra Taft Benson, ordained July 16, 1846, at Council Bluffs, Iowa, were chosen to fill the vacancies.

On Feb. 12, 1849, there being four vacancies in the quorum of the Twelve (Brigham Young, Heber C. Kimball and Willard Richards having, in December, 1847, been chosen to constitute the First Presidency, and Lyman Wight having been excommunicated for apostasy Feb. 12, 1849), Elders Charles Colton Rich, Lorenzo Snow, Erastus Snow and Franklin Dewey Richards were ordained members of the quorum of the Twelve.

The next vacancy occurred on the 13th of May, 1857, when Parley P. Pratt was assassinated near Van Buren, Arkansas. George Q. Cannon was chosen to fill the vacancy, and ordained August 26, 1860.

In October. 1867, Amasa M. Lyman was dropped from the quorum of the Twelve, and Joseph Fielding Smith who had previously been ordained to the Apostleship, was chosen to fill the vacancy, Oct. 6, 1867.

On June 22, 1868, Heber C. Kimball, first Counselor to President

B. Young, died in Salt Lake City, and Apostle Geo. A. Smith was called to fill the vacancy in the First Presidency. Elder Brigham Young, jun., succeeded G. A. Smith as a member of the Twelve Oct. 9. 1868.

Ezra T. Benson died Sept. 3, 1869, in Ogden, Utah, and Albert Carrington was appointed in his stead; he was ordained July 3, 1870, at Salt Lake City.

Orson Hyde, who had acted as President of the Twelve, from the reorganization of the First Presidency, in 1847, to October, 1875, died November 28, 1878, in Spring City, Sanpete Co., Utah. At the annual conference, April 7, 1879, Elder Moses Thatcher was elected to fill the vacancy.

A reorganization of the First Presidency took place for the second time in the history of the Church Oct. 10, 1880, at the semi-annual conference, held in Salt Lake City. On this occasion John Taylor, who had been sustained as President of the quorum of the Apostles since October 6, 1875, became President of the Church, with Geo. Q. Cannon as his first and Joseph F. Smith as his second Counselor. This made three vacancies in the quorum of the Twelve, two of which were filled shortly after, Oct. 27, 1880, by the ordination of Francis Marion Lyman and John Henry Smith to the Apostleship.

Oct. 3, 1881, the death of Orson Pratt, the last surviving member of the first quorum of the Twelve organized in Kirtland, made another vacancy, which, together with the vacancy left since October, 1880, was filled by the calling of George Teasdale and Heber J. Grant to the Apostleship. These brethren were called by direct revelation and ordained in Salt Lake City October 16, 1882.

Charles C. Rich died Nov. 17, 1883, at his residence in Paris, Bear Lake Co., Idaho, and the vacancy caused thereby was filled by John Whittaker Taylor, who was ordained a member of the Twelve April 9, 1884, in Salt Lake City.

The Twelve Apostles, as they stood in October, 1885, were as follows:

Wilford Woodruff, President,
Lorenzo Snow,
Erastus Snow,
Franklin D. Richards,
Brigham Young,
Albert Carrington,
Moses Thatcher,
Francis M. Lyman,
John Henry Smith,
George Teasdale,
Heber J. Grant,
John W. Taylor.

In November, 1885, Albert Carrington was excommunicated from the Church for lewd and lascivious conduct and adultery.

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THE

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"*What thou seest, write in a book.*" Rev. 1, 11.

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THE TWELVE APOSTLES.

THOMAS B. MARSH,

President of the first quorum of Twelve Apostles, organized in Kirtland, was born in Acton, Middlesex County, Mass., Nov. 1, 1799. He spent his early boyhood on a farm at Westmoreland, New Hampshire, and when 14 years of age, he left home and went to Vermont. After working on a farm in that State three months, he went to Albany, N. Y., and engaged in a public house as a waiter, where he remained 18 months. After this he spent four years in a New York City hotel, and then removed to Long Island, where he engaged as groom to Edward Griswald, in whose service he remained 1½ years, during which he married Elizabeth Godkin, Nov. 1, 1820.

Immediately after marrying, he commenced a grocery business in New York, in which, however, he did not succeed. He was then employed in a type foundry in Boston for seven years, and during this period he joined the Methodist Church; but he did not succeed in becoming a genuine Methodist, as he could not make the creed of that denomination correspond with the Bible. He subsequently withdrew from all sects, but by the spirit of prophecy, which rested upon him in some degree, he was led to anticipate the rise of a new church, which would have the truth in its purity. Finally he was, as he believed, led by the Spirit of God to make a journey westward, in company with Benjamin Hall. Having arrived in Lyonstown, N. Y., he heard for the first time of the golden book, that had been found by a youth named Joseph Smith. He immediately changed the course of his journey and went to Palmyra, where he found Martin Harris in E. B. Grandin's printing office. The first sixteen pages of the Book of Mormon had just been struck of. and he obtained a sheet from the printer to take with him. As soon as Martin Harris found out his intentions, he took him to the house of Joseph Smith, sen., where he found Oliver Cowdery, who gave him all the information he wanted at that time. After staying there two days, he started for Charleston. Mass., highly pleased with the information he had obtained.

After arriving home, and showing his wife the 16 pages of the Book of Mormon, which he had brought with him, she also believed it to be the work of God. During the following year Marsh corresponded with Oliver Cowdery and Joseph Smith, the Prophet, and made preparations to move west.

Learning by letter that the Church of Jesus Christ had been organized on April 6, 1830, he moved to Palmyra, Ontario Co., N. Y., in the following September, and was baptized by David Whitmer, in Cayuga Lake, in that same month. A few days later he was ordained an Elder, and by revelation appointed a physician to the Church.

He remained in the State of New York during the fall and winter, and in the spring of 1831 he removed with the main body of the Church to Kirtland, Ohio.

At the conference held in Kirtland, June 6, 1831, he was ordained a High Priest, and also received an appointment to go to Missouri and preach on the way, which he did in company with Selah J. Griffin.

In the beginning of 1832, Bishop E. Partridge having furnished him with an Indian pony, he returned to Kirtland, accompanied by Cyrus Daniels. After laboring and preaching through the country around Kirtland until summer opened, he, in company with Ezra Thayre, performed a mission to the State of New York, returning home early in the fall, and shortly after he removed to Jackson County, Missouri, as leader of a small company of Saints.

He arrived in Jackson County Nov. 10, 1832, and located with the brethren from Colesville, N. Y., receiving his inheritance—about thirty acres of land,set off by Bishop Partridge—on the Big Blue River, where he, during the winter, erected a comfortable log house, into which he moved his family in the spring, and commenced clearing land to raise some corn and potatoes. In the latter part of that year,he, in connection with the rest of the Saints in Jackson County, was driven from his home by the mob. While the majority of the exiles found temporary shelter in Clay County, he and others wintered in Lafayette County, where he taught school.

In the spring of 1834, having learned that Joseph Smith and a company of men were coming to relieve the Saints in Missouri, Marsh moved to Clay County, where he lived when Zion's Camp arrived. In the course of the summer he cultivated a small piece of land and succeeded in raising some corn. He was chosen as a member of the High Council.

In January, 1835, in company with Bishop Partridge, and agreeable to revelation, he returned to Kirtland, where he,in the month of April following, was ordained one of the Twelve Apostles. During the summer, in connection with the other members of the quorum of the Twelve, he performed a mission to the Eastern States.

In the winter of 1835–36 he attended school in Kirtland, and studied Hebrew under Professor Seixas, a Jew by birth. In the spring he returned to his place on Fishing River, in Clay Co., Mo., where he arrived in April.

When, shortly after, difficulties arose between the Saints and the citizens of Clay County, Marsh was appointed a delegate from Fishing River for the purpose of amicably arranging matters. He was also elected a member of a committee to present resolutions in a meeting held in Liberty. On that occasion he was enabled to speak so feelingly in relation to the former persecutions of the Saints, that Gen. Atchison, who was present, could not refrain from shedding tears. This meeting passed resolutions to assist the Saints in seeking a new location,and appointed committees to collect means to aid the poor.

The Church also appointed Marsh and Elisha H. Groves to visit the branches in Illinois, Kentucky and Tennessee, for the purpose of borrowing money to enter lands in the new settlement,at the land office, for the convenience of the immigrating Saints. The two started on this mission in July, and succeeded in borrowing upwards of $1,400, principally from the brethren in Kentucky andTennessee,at 10 per cent. interest. On Sept. 19, 1836, they parted with W. Woodruff and the Saints in Kentucky, and, accompanied by D. W. Patten and his wife, returned to Missouri. Marsh proceeded immediately to the new city,which, during his absence, had been laid out and called Far West, procured a lot, built a house and spent the following winter in making improvements and preaching to the Saints.

In June, 1837, he started for Kirtland, in company with D. W. Patten and Wm. Smith, and there tried to reconcile some of the Twelve and others of high standing, who had come out in opposition to the Prophet. In July and August he accompanied Joseph Smith and Sidney Rigdon on a mission to Canada, after which he again proceeded to Missouri, where he arrived in October.

On Feb. 10, 1838, Marsh and D. W. Patten were appointed Presidents *pro tem.* of the Church in Missouri, the former Presidency having been rejected. After the arrival of Joseph Smith, he assisted in exploring the country northward on Grand River, where Adam-ondi-Ahman was located at that time.

About the time when the persecutions against the Saints in Caldwell County, Mo., commenced, in August, 1838, Marsh became disaffected and turned a traitor against his brethren. Shortly after he moved away from Far West and located in Clay County. Later he settled in Richmond, Ray Co. He was finally excommunicated from the Church at a conference, held in Quincy, Ill., March 17, 1839.

In July, 1857, Marsh was rebaptized in Florence, Nebraska, and came to Utah that same year. A few years afterwards he died at Ogden as a pauper and invalid. A little insignificant mound, covered with rock, and an old weather-beaten board, upon which the letters T. B. M. are faintly seen, is all that now marks the last resting place on the Ogden cemetery of this once distinguished Apostle.

DAVID W. PATTEN,

A member of the first quorum of Twelve Apostles, and also one of the early martyrs of the Church, was born in the State of New York about the year 1800. From his early youth he exhibited religious characteristics, and when twenty-one years old, the Holy Spirit called upon him to repent of his sins, which he did. During the three succeeding years many future events were made known unto him, by dreams and visions. He also looked for the Church of Christ to arise in its purity and expected to live to see it.

In the year 1830 he first heard of and saw the Book of Mormon, and from that time he began to cry to God for more faith. In May, 1832, he received a letter from his brother in Indiana, telling him of the rise of the Church of Christ, the reception of the Holy Ghost and its gifts, etc. Soon after he was convinced that the work was true and was baptized by his brother John Patten, in Green County, Indiana, June 15, 1832. He was ordained an Elder on the 17th by Elisha Groves and appointed with a Bro. Wood to preach in the Territory of Michigan. During this his first mission many remarkable cases of healing occurred under his administration. In many instances he went to the sick, who said they had faith and promised to obey the Gospel when they got better, and commanded them in the name of the Lord to arise and be made whole, and they were instantly restored. Sixteen persons were baptized by him and his companion near the Maumee River.

In October he went to Kirtland, where he spent two or three weeks, after which he started out on his second mission, this time going east into Pennsylvania. He traveled sometimes in company with John Murdock and sometimes with Reynolds Cahoon, baptizing several on the way. When he found any sick, he preached to them faith in the ordinances of the Gospel, and where the truth found a place in their hearts, he commanded them in the name of Jesus Christ to arise from their beds of sickness and be made whole. In many instances the people came to him from afar to have him lay hands on their sick, because of this gift, which the Lord had bestowed upon him, and almost daily the sick were healed under his hands. Among others a woman who had suffered from an infirmity for nearly twenty years, was instantly healed. From this mission he returned to Kirtland Feb. 25, 1833.

In the following March the Elders were sent out from Kirtland to preach the Gospel and counsel the Saints to gather to Ohio. Patten started with R.Cahoon east, and on reaching Avon he preached at father Bosley's, where a man was present who had disturbed several meetings and would not be civil or quiet. He had defied any man to put him out of the house, or make him be still. Patten felt stirred up in spirit and told the man to be quiet, or he certainly would put him out. The fellow said: "You can't do it." Patten replied: "In the name of the Lord I will do it," after which he walked up to him, and, seizing him with both hands, carried him to the door and threw him about ten feet on to a pile of wood, which quieted him for the time being. From this circumstance the saying went out that David Patten had cast out one devil, soul and body.

In Orleans, Jefferson Co., New York, Patten raised up a branch of eighteen members, through much persecution and affliction and all manner of evil speaking. Also in Henderson he found a noble people who received his testimony, and he baptized eight persons. When hands were laid upon them, the Holy Ghost fell on them, and they spake with tongues and prophesied. During the summer Patten raised up several other branches, containing in all eighty members. He writes: "The Lord did work with me wonderfully, in signs and wonders following them that believed in the fulness of the Gospel of Jesus Christ; insomuch that the deaf were made to hear, the blind to see, and the lame were made whole. Fevers, palsies, crooked and withered limbs, and in fact all manner of diseases common to the country, were healed by the power of God, that was manifested through his servants."

In the fall of 1833 Patten returned to Kirtland, Ohio, where he worked on the House of the Lord one month. He then made a trip to Michigan Territory to his former place of residence, after which he moved to Florence, Ohio After remaining there about seven weeks, being sick most of the time, he commended himself into the hands of God and went out to preach again until the Spirit of the Lord came upon him, saying: "Depart from your field of labor and go unto Kirtland, for behold I will send thee up to the land of Zion, and thou shalt serve thy brethren there."

He obeyed the word of the Lord, and was sent in company with Wm. D. Pratt to bear despatches to the brethren in Missouri, arriving in Clay County March 4, 1834, after much suffering from cold and fatigue. Much good, however, was accomplished by his mission. He tarried in Missouri until the arrival of Zion's Camp in June, 1834, when the people of Clay County pleaded with the Saints not to go over to Jackson County, as they would use their utmost endeavors to give them their rights, according to the laws of the land.

A violent persecutor stepped up to Patten and, drawing his bowie knife, said. "You damned Mormon, I will cut your damned throat." Patten looked him full in the face, at the same time putting his hand in his left breast pocket,and said, "My friend, do nothing rashly." "For God's sake, don't shoot," exclaimed the mobocrat, and put up his knife and left Patten, who, by the way, was unarmed.

In company with Warren Parish, Patten started on another preaching mission Sept. 12, 1834. They went to Paris, Henry Co., Tennessee, where they remained about three months, preaching the Gospel in that vicinity and the regious round about. Twenty were baptized, and several instances of the healing power of God were made manifest. Among these the wife of Mr. Johnston F. Lane deserves special mention. She had been sick for eight years, and for the last year been unable to walk. Hearing of the Elders and the faith they preached, she prevailed on her husband to send for them. Patten went with him immediately and taught him the Gospel, showing what power was exercised by the Lord upon those who had faith. The woman believed the testimony of Patten, who laid his hands upon her, saying, "In the name of Jesus Christ I rebuke the disorder, and command it to depart." He then took her by the hand and commanded her to arise in the name of Jesus Christ, and be made whole. She arose and was perfectly healed. He then commanded her to go to the water and be baptized, which she did the same hour. After he had baptized and confirmed her, he told her that she should amend and gain strenght, and in less than one year she should have a son. Although she had been married some twelve years and had no children, this prophecy was fulfilled. She bore a child, whom the parents called David Patten, and she afterwards had several children.

Patten returned from Tennessee to Kirtland some time during the following winter, and on Feb. 15, 1835, he was ordained one of the Twelve Apostles. Shortly after, when the Twelve left Kirtland on their first mission, he traveled eastward, through New York, Canada, Vermont, Maine and other States, holding meetings, attending conferences and setting the branches in order, returning to Kirtland in September.

After receiving his blessings and endowments in the Temple, Patten took his wife and started on another mission to Tennessee. There he met W. Woodruff on April 15, 1835, in whose company he then traveled and preached for some time. On May 17, 1835, Patten and Woodruff laid hands on a woman by the name of Margaret Tittle, who was laying at the point of death, and she was instantly healed through the power of God. Patten had preached faith, repentance and baptism to her, and she covenanted to be baptized. But after she was healed, she refused to attend to that ordinance. Patten told her that she was acting a dangerous part, and she would again be afflicted, if she did not repent. The brethren pursued their journey, and on their return found her very low with the same fever. She begged them to lay hands upon her and heal her, and she would obey the Gospel. They complied with her request, and she was healed, after which W. Woodruff baptized her.

On May 22, 1835, Patten preached three times at the house of father

Fry in Benton County, Tenn. Many hardened their hearts, and a Mr. Rose, who rejected his testimony, asked him to raise the dead. Patten rebuked him for his wickedness, when he and others came with arms and threatened to mob the brethren. At the close of the meeting Patten walked out into the door yard and told the mob to shoot him, if they wished. He had nothing but a walking stick in his hand, but the mob fled and left him.

A few days later Warren Parrish arrived from Kirtland and joined Patten and Woodruff. These three brethren then traveled together from town to town, through Kentucky and Tennessee, preaching the Gospel, and healing the sick. The spirit of God was with them and attended their administrations.

While Patten and Parrish were staying at Seth Utley's house in Benton County, Tenn., on June 19, 1835, about forty men, armed with deadly weapons, led by Sheriff Robert C. Petty, a colonel, a major and other officers, besides a Methodist priest with a gun on his shoulder, surrounded the house. The sheriff informed the brethren that he had a States' warrant for D. W. Patten, W. Parrish and W. Woodruff, issued on complaint of Matthew Williams, the Methodist priest, who swore that those brethren had put forth the following false and pretended prophecy: "That Christ would come the second time, before this generation passed away, and that four individuals should receive the Holy Ghost within twenty-four hours." After examination Patten and Parrish were bound over to appear on June 22nd, under $2,000 bonds.

"Early on the 22nd," writes W. Woodruff, "Patten and Parrish had their trial. The mob gathered to the number of one hundred, all fully armed. They took from Elder Patten his walking stick and a pen knife, and went through with a mock trial; but would not let the defendants produce any witnesses; and without suffering them to say a word in defense, the judge pronounced them guilty of the charge preferred.

"Brother Patten, being filled with the Holy Ghost, arose to his feet, and by the power of God bound them fast to their seats while he adressed them. He rebuked them sharply for their wicked and unjust proceedings. Bro. Parrish afterwards said, 'My hair stood up straight on my head, for I expected to be killed.' When Patten closed, the Judge addressed him, saying, 'You must be armed with concealed weapons, or you would not treat an armed court as you have this.' Patten replied, 'I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and he permits you to exercise all the power you have, and he bestows on me all the power I have.'

"The court finally concluded to let the brethren go, if they would pay the cost of court and leave the country in ten days. The sheriff advised the brethren to accept these propositions, as it was the only means of escaping the violence of the mob. The Saints in that vicinity paid the cost. Elders Patten and Parrish left and went to Bro. Seth Utley's. They had not been gone long when the mob began to quarrel among themselves and were mad because they had let the prisoners go. They soon mounted their horses and started after them with all possible speed. The news of this movement reached the brethren and they immediately mounted their mules and went into the woods. By a circuitous route they reached the house of Albert Petty, put up their mules, went to bed and slept. They had not been long asleep when some heavenly messenger came to Bro. Patten and told him to arise and leave that place, for the mob was after them and would soon be at that house. Elder Patten awoke Parrish and told him to arise and dress himself, as the mob would soon be upon them. They arose, saddled their animals and started for Henry County in the night. They had not been gone long before the house was surrounded by a mob, who demanded Patten and Parrish. Bro. Petty informed them that they were not there, but the mob searched the house and remained till daybreak, when they found the tracks of the brethren's animals, which they followed to the line of the next county, when they gave up the chase."

After attending a conference on Damon's Creek, Calloway Co., Kentucky, Sept. 2, 1836, Thos. B. Marsh presiding, Patten left the Saints in Kentucky and Tennessee, accompanied by his wife, and started for Far West, Mo., where they arrived in peace and safety.

Elder Patten remained in Missouri until the spring of 1837, when he performed a mission through several States, preaching by the way until he arrived in Kirtland. It was a time of great apostasy in the Church. Warren Parrish, his brother-in-law and fond associate, apostatized and labored diligently to draw away Elder Patten from the Church. Those things troubled Patten very much and caused him great sorrow. He soon afterwards returned to Missouri, where he (Feb. 10, 1838), together with Thos. B. Marsh, was appointed to take the Presidency in Far West until Prest. Joseph Smith arrived. Patten wrote an epistle and delivered what proved to be his last testimony to the world and Church, which was published in the *Elders' Journal*, No. 3. He continued to labor in the Church in Missouri through the summer of 1838, and when the persecution and mobbing commenced, he was foremost in defending the Saints.

On October 24, 1838, news came to Far West that Rev. Samuel Bogart with a mob of seventy-five men were committing depredations on Log Creek, destroying property and taking prisoners. Patten with about seventy-five others were sent out to meet the mobbers, with whom they had an encounter early the next morning (Oct. 25th), when Patten was mortally wounded, receiving a large ball in the bowels. (See under *Crooked River Battle*.)

When the battle was over, the brethren started towards Far West with their dead and wounded. After traveling a few miles in a wagon the sufferings of Apostle Patten became so great that he begged to be left. He and Bro. Seeley, another of the wounded, were then placed upon litters and carried by the brethren. When they arrived near Log Creek, they were met by Joseph Smith, Hyrum Smith, H. C. Kimball and others. At this place Patten became so ill that he could not stand to be borne any further. He was therefore conveyed into the house of Bro. Stephen Winchester, about three miles from Far West. During his removal his sufferings were so excruciating, that he frequently asked the brethren to lay him down that he might die. He lived about an hour after his arrival at Winchester's house and was perfectly sensible and collected until he breathed his last at ten o'clock at night. Although he had medical assistance, his wound was such that there was no hope entertained of his recovery; of this he was fully aware.

"In this situation," writes H. C. Kimball, "when the shades of time were lowering, and eternity with all its realities were opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused. The principles of the Gospel, which were so precious to him before, were honorably maintained in nature's final hour, and afforded him that support and consolation at the time of his departure, which deprived death of its sting and horror. Speaking of those who had apostatized, he exclamed, 'O, that they were in my situation; for I feel I have kept the faith; I have finished my course; henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give to me.' Speaking to his beloved wife, who was present and who attended him in his dying moments, he said, 'Whatever you do else, do not deny the faith!'"

The brethren, who felt very much attached to their beloved brother beseeched the Lord to spare his life, and endeavered to exercise faith for his recovery. Being aware of this he expressed a desire that they should let him go, as he wished to be with Christ, which was far better. A few minutes before he died, he prayed as follows: "Father, I ask thee in the name of Jesus Christ that thou wouldst release my spirit and receive it unto thyself." He then said to those who surrounded his dying bed, "Brethren, you have held me by your faith, but do give me up and let me go, I beseech you." The brethren then committed him to God, and he soon breathed his last without a groan.

Patten was buried at Far West Saturday Oct. 27, 1838. In pointing to the lifeless body the Prophet Joseph said, "There lies a man who has done just as he said he would: he has laid down his life for his friends."

"Brother David W. Patten," writes Joseph Smith, "was a very worthy man, beloved by all good men who knew him. He . . . . died as he had lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place."

BRIGHAM YOUNG,

A member of the first quorum of Twelve Apostles and President of the Church from 1847 to 1877, was born in Whitingham, Windham County, Vermont, June 1, 1801. In 1804 his parents moved from Vermont to Sherburne, Chenango Co., N. Y., where, as he grew in years, he assisted in the arduous labors incident to opening farms in a heavily timbered region, enduring the privations and hardships common to forming new settlements at that period, and was restricted by circumstances to only eleven days' schooling.

At the age of sixteen, by his fathers' permission, he began engaging in business for himself. Though trained by his parents, who were Methodists, to lead a strictly moral life, he made no profession of religion until he was in his twenty-second year, when he also joined the Methodists.

October 8, 1824, he married Mirian Works, and resided in Cayuga County, New York, until the spring of 1829, following the occupation of carpenter, joiner, painter and glazier, when he removed to Mendon, Monroe County, New York. In the spring of 1830 he first saw the Book of Mormon, which was brought there by Samuel H. Smith. In the fall of 1831 Elder Alpheus Gifford, Elial Strong and others came to that place to preach the Gospel as taught by Joseph Smith. He heard and believed, and after careful and prayerful reflection upon the principles revealed in the Book of Mormon, he was baptized April 14, 1832, a member of the Church of Jesus Christ of Latter-day Saints, and ordained an Elder immediately after confirmation, Eleazar Miller officiating in each instance. Three weeks after, his wife was also baptized. During the following summer he preached the Gospel in the regions adjacent to Mendon, baptizing many and organizing branches. His wife died September 8, 1832, leaving him two little girls, one two years and the other seven years of age. In the fall of 1832 he visited Kirtland, Ohio, in company with Heber C. Kimball and his brother Joseph Young, and made the acquaintance of the Prophet Joseph Smith. During the evening of the day they first met, Joseph called upon Brother Brigham to pray. While doing so he spoke in tongues. The Prophet declared that he spoke in the pure Adamic language, and, after he had left the room, Joseph said, "The time will come when Brother Brigham Young will preside over this Church."

In company with his brother Joseph he spent a portion of the winter of 1832–3 in and around West Laboro, Canada, preaching, baptizing and organizing branches. He spent most of the spring and summer of 1833 in missionary labors in Canada and northern New York. In July he conducted a small company of Saints to Kirtland, removed his family there in the fall, and labored at his trade, preaching as opportunities were offered.

In February, 1834, he married Mary Ann Angell, who took charge of his children and kept house for him faithfully.

On the 5th of May, 1834, he started for Missouri, in Zion's Camp, in which he was captain of ten; arrived in Clay County on the 23rd of June, returned to Kirtland in August, having performed a journey of 2,000 miles on foot, and spent the remainder of the year in finishing the printing office and school room and laboring on the Temple.

He was selected and ordained one of the quorum of the Twelve Apostles on February 14, 1835. From this time till 1837, he mostly passed the winter in Kirtland, in laboring at his trade and upon the Temple, and spent the remainder of his time in traveling, holding conferences, preaching, and regulating and organizing branches in the East. He attended the Hebrew school at Kirtland in the winter of 1835–6, and from February 22nd to March 27, 1836, he superintended the painting and finishing of the Temple. He attended the solemn Assembly at the dedication and received his blessings, after which he traveled through New York, Vermont, Massachusetts and Rhode Island, attended conference at Portland, Maine, returned to Kirtland, defended the Prophet Joseph Smith against accusers and apostates, took a special business mission to the Eastern States, in company with Dr. Willard Richards, which he accomplished, and returned in May, 1837. Later in the year he performed another short mission to the State of New York.

On the 22nd of December, 1837, he left Kirtland in consequence of the fury of the mob, and arrived in Far West, Caldwell County, Missouri, on the 14th of March, 1838. While in Missouri he purchased land and improved a handsome farm, labored diligently in the duties of his Apostleship, especially in planning for and assisting the Saints in leaving the State under the exterminating order of Governor Lilburn W. Boggs, and on the 14th of February, 1839, removed from that State with his family, leaving all his landed and nearly all his personal property. During this journey he left his family no less than eleven times to return with his teams to assist in bringing up the poor and the helpless. He tarried a few weeks in Atlas, Pike County, Illinois; then removed to Quincy, where he efficiently continued his labors in furthering the removal from Missouri.

On the 18th of April he left Quincy for Far West to assist with a majority of the Twelve in fulfilling a revelation given by the Prophet Joseph Smith, July 8, 1838, which was accomplished April 26, 1839, notwithstanding the mob had said that that revelation should not be fulfilled. He returned to Quincy on the 2nd of May, and on the 3rd visited Bros. Joseph and Hyrum Smith—his first interview with them after their escape from their enemies in Missouri.

On May 16th he started for Commerce, since called Nauvoo, Hancock County, Illinois, and on the 23d moved across the Mississippi River to Montrose, Iowa, opposite Nauvoo, and resided in a room in some old military barracks, where he labored assiduously, so far as his health would permit, to aid the Saints in making their new settlement at Nauvoo, until Sept. 14th, when he started "without purse or scrip," on a mission to England, his health being so poor that he was unable, without assistance, to go thirty rods to the river, leaving his wife ill and feeble, with a babe only ten days old, and all his children sick, unable to wait upon each other. After considerable hindrance by sickness on the way, and much teaching and preaching, he sailed from New York on the 9th of March, 1840, and arrived in Liverpool, England, April 6th. In Preston, on the 14th of April, at the first council held in a foreign land by a majority of the quorum of the Twelve Apostles, he was unanimously chosen President of that quorum. In May he took steps for selecting the hymns and publishing 3,000 Hymn Books, 5,000 copies of the Book of Mormon, and a periodical entitled "The Latter-day Saints *Millennial Star*," of which P. P. Pratt was apointed editor. He organized the first company of emigrating Saints, numbering 41 souls, who sailed from Liverpool, June 6th. His faithful and diligent labors in England in behalf of the Gospel were signally blest. In the short space of a year, between 7,000 and 8,000 persons were baptized into the Church, branches were organized in all the principal cities of the land, a permanent shipping agency was established and over a thousand souls emigrated. On April 21, 1841, he and others of the Twelve sailed from the river Mersey, and on July 1st arrived in Nauvoo, where he was cordially welcomed by the Prophet Joseph Smith, by his family and the Saints generally.

In a revelation given to Joseph Smith, January 19, 1841, the Lord said, "I give unto you my servant, Brigham Young, to be a President over the Twelve traveling Council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature."

On July 10th the Prophet Joseph Smith requested the Twelve to take the burthen of the Church in Nauvoo, and attend to selling its lands, to locating and advising the immigrating Saints, and to transact other business, which request President Young energetically complied with, also with his duties as a member of the city council, to which he was elected Sept. 2nd, occupying the intervals of time in laboring for the support of himself and family, until July 7, 1843, when he started on a mission to the Eastern States, preaching, gathering funds for aiding the building of the Temple and the Nauvoo House, and returned on the 22nd of October. He continued his labors as before, was often in council with Joseph and the Twelve, preached frequently in Nauvoo and the neighboring settlements, and on the 21st of May again went on a mission to the East. Receiving information of the assassination of the Prophet Joseph and Hyrum Smith, in Carthage Jail, while under the pledged protection of Thomas Ford, then governor of Illinois, President Young returned to Nauvoo on the 6th of August. On the 8th, at a meeting of all the authorities of the Church in Nauvoo, the Twelve Apostles were sustained as the Presiding Quorum of the Church. It was on this occasion that the spirit of the departed Joseph rested down upon Brigham Young in so powerful a manner as to convince all the Saints assembled that he was the man chosen to lead Israel. It was a critical time. Efforts were being made to divide the people, and Sidney Rigdon, one of the late Prophet's Counselors, claimed authority to preside as "guardian of the Church." But when President Young stepped forth in his place and calling at the head of the Twelve, the whole assembly heard, as they thought, the voice, saw the form and felt the spirit and influence of the Prophet Joseph. And even non-members of the Church were startled, and expected to see the presence as well as hear the voice of the departed Seer. All uncertainty fled from that moment, and faith and union banished discord and defeated vain ambition.

Amid threats, house burnings, plunderings, whippings, murders, and the fury of mob violence, he stood firm in the steady performance of the many and arduous duties devolving upon him, in caring for and defending the rights of the Saints, planning and directing the organizations and operations preparatory to vacating Nauvoo and forwarding the Temple to completion, and laboring therein until February, 1846, when he crossed the Mississippi River to the camp of the emigrating Saints, a few miles west of Montrose, Iowa, and in March began with them a toilsome journey in quest of a location beyond the pale of bigoted intolerance, where he would be free to worship God according to His commandments.

Having established two settlements, Garden Grove and Mount Pisgah, as resting and recruiting points for such as could not well keep pace and for others who would follow, he reached, with the main camp, the Missouri River, near Council Bluffs, in June. From this point, at the request of the Government of the United States, he sent over 500 volunteers (the Mormon Battalion) to aid in the war with Mexico, who raised and sustained the flag of the Union in Mexico and California until the treaty of Guadaloupe-Hidalgo. He crossed the Missouri and camped a few miles above where Omaha has since been built, at a point named Winter Quarters, since called Florence, Nebraska, and laid out streets and blocks, upon which numerous comfortable log houses were soon erected; planned to the utmost for the comfort and well-being of the people during their sojourn there; built a much-needed grist mill, and in April, 1847, with a company of 142 men, who elected him their leader, started to pioneer a location where the Saints could build and inhabit in peace, and on July 24th arrived where now stands Salt Lake City, and unfurled the "stars and stripes" on Mexican soil.

He at once took steps for surveying the beautiful city site, designated the block around which houses were to be built, joining each other, with port-holes and gates until the people should be strong enough to build on the lots in safety; was busily engaged in directing and assisting in the daily labors and visiting neighboring localities; and, on August 26th, started on his return to Winter Quarters, where he arrived on the 31st of October, having met nearly 2,000 of the Saints on their way to Salt Lake City, where they arrived in good season.

December 5, 1847, he was elected President of the Church by the unanimous vote of the quorum of the Twelve, and also, on the 27th, by the unanimous vote of all the authorities and members assembled in a conference held at Council Bluffs, Iowa, with Heber C. Kimball and Willard Richards as his Counselors. On the 26th of May, 1848, he started from Winter Quarters, with his family, for Salt Lake City, leaving his houses, mills and other property (this being the fifth time he had left home and property for the Gospel's sake), superintended that season's emigration of over 2,000 souls, arrived in Salt Lake City, Sept. 20th, and at once began to give counsel conductive to the general welfare. At a conference held on October 8, 1848, he was sustained President of the Church by unanimous vote.

A provisional government being requisite until Congress should otherwise provide, on the 12th of March, 1849, he was elected governor of the then named State of Deseret, which continued until Feb. 3, 1851, when he took the oath of office as governor of the Territory of Utah, commander-in-chief of the militia, and superintendent of Indian affairs, to which positions he had been appointed by President Millard Fillmore, and performed the duties of those offices with signal ability and integrity, until the arrival of his successor, Governor Alfred Cumming, in the spring of 1858.

During the thirty years in which he resided in Utah, he labored indefatigably for the welfare of all who love truth, liberty and equal rights; he engaged in and encouraged agriculture, the erection of mills, and factories, the manufacture and importation of machinery and labor-saving implements, the opening of roads and the construction of bridges and public edifices: pursued a conciliatory policy with the Indians, wisely deeming it not only cheaper but much more humane to feed than to fight them, and instituted the Perpetual Emigration Fund for gathering the poor, by which thousands upon thousands were brought from poverty to the acquisition of pleasant homes and the comforts of life. He also successfully completed a contract to grade over 100 miles of the Union Pacific Railroad, much of it the most difficult portion; was the prime mover in the construction of the Utah Central and the Utah Southern Railroads; aided in building the Utah Northern and Utah Western narrow guage roads; introduced and fostered co-operation in all branches of business, as the plan best adapted to equalize the benefits of trade; extended telegraph wires to most of the principal towns and cities of the Territory; promoted the spread of the everlasting Gospel among the nations, and the gathering of the honest therefrom; traveled and preached year after year in the settlements of the Saints; and in his teachings, acts and administrations unformly pursued a course characteristic of an able and upright man, laboring with all his might for the happiness of mankind and the prevalence of righteousness upon the earth.

Like all great men, he had bitter enemies. No man was more vilified, misrepresented and falsely accused than Brigham Young. His life was frequently sought. The bullet and the knife of the assassin were often prepared to shed his heart's blood, and plots were illegally laid by the emissaries of the law to rob, imprison and destroy him. But the hand of the Lord delivered him on every occasion, and the calmness and serenity with which he invariably looked upon calumny and persecution, stamped him as one of the largest-minded men of the century.

He had a strong desire to live to dedicate a Temple to the Most High God in the Rocky Mountains, and set in order the Priesthood and organize the various Stakes of Zion, according to the pattern revealed from heaven. These privileges were granted to him. He saw the Temple at St. George fully dedicated and prepared for the administration of the ordinances for the living and the dead. He arranged and explained the duties of the various quorums of the Priesthood. And the Sunday preceeding his death the organization of the different Stakes of Zion was completed. His desire had thus been fulfilled, when he, after several days illness, departed this life, Aug. 29, 1877, at his residence in Salt Lake City. The last words he uttered that were distinctly understood were, "Joseph, Joseph, Joseph, Joseph." About 30,000 people were present at his funeral, which took place on the following Sunday, Sept. 2nd.

President Young was the head of a numerous family and laid the foundation for a kingdom and a glory which will increase throughout eternity. He was the father of fifty-six children, and left seventeen wives, sixteen sons and twenty-eight daughters, when he died.

The marks of the genius of this great man is stamped on the history and travels of the whole Church, on Salt Lake City, which he loved so dearly, and on the towns, farms, orchards, canals, highways, railroads, telegraphs, private and public buildings, and the thousand and one witnesses to his guiding hand and counseling voice over five hundred miles of country redeemed from a desert. They have uttered his fame with a voice that has penetrated to the uttermost parts of the earth.

(The above is partly taken from an obituary, published in the *Deseret News* at the time of Prest. Youngs death. For further information see *Deseret News* (weekly) Vol. 7 and 8; *Mill. Star*, Vol. 25 and 26; History of Brigham Young, by E. W. Tullidge, and the Church publications generally.)

MISCELLANEOUS.

ARNAGER is a small fishermen's village, 5 miles from the city of Rønne, on the island of Bornholm, Denmark, where the first Latter-day Saint baptism on that island took place July 10, 1851, the candidate being Jens Nielsen. During the terrible persecutions which raged against the first missionaries there, an armed mob, consisting mostly of young men from the neighboring farming districts, surrounded Arnager on the evening of Dec. 2, 1851, for the purpose of whipping two Elders (Nielsen and Jørgensen), who were stopping over night in the house of Jens Nielsen. As soon as the villagers became aware of this, they hastily armed themselves with clubs, axes, iron rods, an old gun, etc., and drove the marauders away, saying, "The Mormons teach us correct doctrines, and, therefore, we will defend them." Most of the men who thus defended the missionaries soon afterwards embraced the Gospel and emigrated to Utah. Among them were the late Didrik Funk (Lund), of Plain City, M. P. Ibsen, Jens Kofod, P. Poulsen, Geo. K. Riis Lars Thorsen and others. Arnager was for many years one of the main resting-places for the missionaries on Bornholm.

CARTWRIGHT, (—,) an English lady, who was accidently drowned by an attempt to be baptized by Elder Jonathan Pugmire, sen., in the evening of Nov. 23, 1843, near Chester, England. Her husband and Elder Pugmire were soon after arrested and confined in the Chester jail for more then six weeks, after which they had their trial and were aquitted. Mrs. Cartwright, who became exceedingly enraged when her husband, a few weeks previous, was baptized, had said that if she should ever be such a fool as to be baptized, she hoped to God that she would be drowned in the attempt. Elder Pugmire was in no wise to blame for the accident.

DENNISON, (—,) a doctor, who assisted to mob Joseph Smith in Hiram, Ohio, Feb. 25,1832, was, some time after that event, convicted of a terrible crime, for which he was sent to the penitentiary for ten years and died before the term expired.

DESPAIN, (SOLOMON J.,) Bishop of the Granite Ward, Salt Lake Co., Utah, was born Dec. 3, 1823, in Lauderdale County, Alabama, removed, when a young boy, with his parents to Tennessee, afterwards to Kansas, and still later to Calhoon County, Ill., where he married in 1842 and soon after joined the Campbellites, with whom he remained until Aug. 30, 1851, when he and wife were baptized into the Church of Jesus Christ of Latter-day Saints. In 1854 he visited his relatives in Arkansas and succeeded in baptizing quiet a number of them. Agreeable to counsel from O. Pratt, who at that time was publishing the *Seer* in Washington, D. C., Despain made his home in Arkansas, where he presided over a branch of the Church for seven years, until he, in 1861, removed with his family to Utah, and located near the mouth of Little Cottonwood Canyon, where he yet resides. When the Salt Lake Stake of Zion was reorganized in 1877, he was ordained a Bishop and appointed to preside over the Granite Ward.

"EVENING AND MORNING STAR," (The,) a monthly periodical of large octave size, published in Independence, Jackson Co., Mo., and Kirtland, Geauga (now Lake) Co., Ohio. It was the first paper published in the interest of the Church of Jesus Christ of Latter-day Saints. The first number was issued in Independence, Mo., in June 1832, with W. W. Phelps, as editor, after which it was published regularly every month until July, 1833, when the printing office was destroyed by the mob. In December, 1833, another Church printing office was opened in Kirtland, Ohio, and the publication of the *Star* recommenced, by Oliver Cowdery. It was continued until September, 1834, when the name of the paper was changed to the *Messenger and Advocate*. Only 24 numbers, or two volumes, were published altogether; namely, 14 in Missouri and 10 in Ohio. All the Missouri numbers were republished in Kirtland. The subscription price was $1.00 a year.

FAYETTE, a town pleasantly situated near the north end of Seneca Lake, in Seneca Co., N. Y. It had about three thousand inhabitants in 1880. Fayette was the home of the Whitmer family from 1809 to 1831; also the temporary home of Joseph Smith, the Prophet, from June, 1829, to June, 1830, and from August, 1830, to January, 1831. Here, also, he finished the translation of the Book of Mormon, while he shared the hospitality of the Whitmer family, and, on April 6, 1830, organized the Church of Jesus Christ of Latter-day Saints, with six members. The first public discourse delivered by any Latter-day Saint Elder was preached by O. Cowdery in the house of P. Whitmer, in Fayette, April 11, 1830; and the first three conferences, held by the Church, convened in Fayette respectively June 1, 1830, Sept. 1, 1830, and Jan. 2, 1831. Quite a number of the early members of the Church were baptized by Joseph Smith and others in Seneca Lake and River, near Fayette. Among their number was the Whitmer family, Hiram Page, William Jolly and R. Ziba Peterson. It was also at, or near, Fayette that the three witnesses of the Book of Mormon received a divine testimony of that book, and where the eight witnesses were shown the plates by Joseph Smith. Twenty of the revelations recorded in the book of Doctrine and Covenants were given through Joseph Smith at Fayette, besides the Words of Moses and the Prophecy of Enoch, published in the Pearl of Great Price. Since the removal of Joseph Smith to Kirtland and the Whitmer family to Missouri in 1831, Fayette has not been connected with any important event in Church history. It has frequently been visited by missionaries, who have passed through the State of New York.

FOLLETT, (King,) an honored and worthy Elder of the Church, was born July 24, 1788, in Vermont, and moved in his youth to Cuyahoga Co., Ohio, where he first heard the Gospel and was baptized in the spring of 1831. From that time he shared with the Saints in their persecutions and afflictions. As he was leaving the State of Missouri in April, 1839, he was dragged away from his distressed family, being falsely accused of robbery, and cast in jail in Richmond, where P. P. Pratt and fellow-prisoners had already been confined for months. After suffering in the Richmond and Columbia jails about six months, he finally obtained a trial, and was honorably discharged in October, 1839, being acquitted of all the crimes of which he falsely had been accused. After his release from confinement he was again permitted to join his family and the Saints, in Illinois, and continued faithful and true until his death, which occurred in Nauvoo, Hancock Co., Ill., March 9, 1844. His death was occasioned by the accidental breaking of a rope, and the falling of a bucket of rock upon him, while engaged in walling up a well.

HEAD, (James,) of Macomb, McDonough Co., Ill., one of the murderers of Joseph and Hyrum Smith, was, after having committed the fiendish deed, always gloomy and troubled in his mind, and frequently declared that he saw the two martyrs before him! He never had any peace.

JOHNSON, (John,) father of Apostles Luke S. and Lyman E. Johnson, was born in Chesterfield, New Hampshire, April 11, 1779. He followed the occupation of farming on a large scale and was noted for his independent living. He moved from Pomfret, Vermont, to Hiram, Portage Co., Ohio, and belonged to the Methodist Church four or five years previous to receiving the Gospel. Soon after Joseph Smith's removal from New York State to Ohio, Johnson, together with his wife and Ezra Booth, went to Kirtland to investigate "Mormonism." While there Mrs. Johnson was miraculously healed from a case of chronic rheumatism, under the administration of the Prophet. Some time during that year (1831) Johnson and family was baptized by Joseph Smith. In the month of September, the Prophet removed from Kirtland to Hiram, Johnson furnishing him and family with a home, while he translated a portion of the Bible. It was while living in Bro. Johnson's house that the Prophet and S. Rigdon were so crually mobbed, on March 25, 1832. Johnson had his collar-bone broken on that occasion, in his attempt to defend the Prophet, but was immediately healed under the administration of David Whitmer. Some time afterwards the family moved to Kirtland, where Johnson was ordained a High Priest and became a member of the first High Council, organized Feb. 17, 1834. When the great apostacy took place in Kirtland, in 1837 and 1838, Johnson, like many others, was affected thereby, and finally died as a non-member, in Kirtland, July 30, 1843.

LINNELL, (Henry,) a faithful member of the Church and for many years President of the Northampton branch, England, was born Feb. 28, 1822, in Northampton, England, and died in Salt Lake City, Utah. Jan. 10, 1886. He was known in England for his great hospitality to the Elders.

MASON, (Carot,) a mobocrat, who on the night of March 25, 1832, dragged Joseph Smith out of his bed in Hiram, Ohio. Soon after he had an attack of the spinal affection and became a great sufferer.

NIELSEN, (Jens,) the first Latter-day Sain on the island of Bornholm, Denmark, was born in Arnager, Bornholm, Feb. 24, 1796, and baptized July 10, 1851. He came to Utah in 1854 and located in Lehi, but moved in 1869 to Newton, Cache Co., Utah, where he was ordained a High Priest and died June 2, 1875.

TOWNSEND, (—,) one of the mobbers who assaulted and forced in the door of the Carthage jail on June 27, 1844. He lived near Fort Madison, Iowa. The pistol discharged by Joseph Smith wounded him in the arm, near the shoulder, and it continued to rot without healing until it was amputated, and even then it would not heal. About six months after he was shot, Mrs. E. C. Lawn, widow of John Lawn, captain of a company of the Illinois militia, saw his arm and dressed it. He stayed over night with Mrs. Lawn's father and groaned throught the night without sleeping. He asked the old gentlemen (Mr. Lawn) what he thought of Joseph Smith being a Prophet. Mr. Lawn replied that he did not know. "Well," said Townsend, "I know he was a Prophet of God! And, oh, that I had staid at home and minded my own business, and then I would not have lost my life and been tormented with a guilty conscience, and with this dreadful wound, which none can heal!" He died two or three months afterwards, having literally rotted alive!

WEILER, (Joseph,) a diligent and faithful Elder of the Church and son of Bishop Jacob Weiler, of the 3rd Ward, Salt Lake City, was born in Chester County, Penn., Nov. 17, 1836, removed with his parents to Nauvoo in 1841, arrived in the valley in 1847 and helped to lay the foundations of Salt Lake City. In 1864—67 he performed a mission to England and Holland, acquiring in the latter country, by patient study, the Dutch language and superintended the translation of the Voice of Warning. Elder Francis A. Brown, of Ogden, was his companion. He died at his residence in Salt Lake City, August 4, 1885, leaving a wife and seven children.

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"*What thou seest, write in a book.*" Rev. 1, 11.

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THE TWELVE APOSTLES.

HEBER CHASE KIMBALL,

A member of the first quorum of Twelve Apostles, and first Counselor to President B. Young from 1847 to 1868, was born June 14, 1801, in the town of Sheldon, Franklin Co., Vermont. In 1811 he moved to West Bloomfield, Ontario Co., New York, with his parents and the rest of the family. His father was a blacksmith and farmer. In 1806 he first went to school, continuing most of the time until he was 14 years of age, when he began to learn blacksmithing with his father. During the war of 1812, his father lost his property, and when Kimball arrived at the age of 19, he found himself dependent on his own resources, and frequently suffering for the necessaries of life. His elder brother Charles, hearing of his destitute condition, offered to teach him the potter's trade. The offer was accepted, and he continued with his brother until he was 21 years old. In this interim they moved to Mendon, Monroe Co., where they pursued the pottery business. After having learned this trade, he worked six months for his brother for wages.

In November, 1822, he married Vilate Murray, daugther of Roswell and Susannah Murray, who was born in Florida, New York, June 1, 1806, and immediately after purchased the premises from his brother Charles, and went into business for himself as a potter, which trade he followed for upwards of ten years.

Sometime in 1823 he received the three first degrees of masonry, and in 1824, with five others, he petitioned the Chapter at Canandaigua, asking to receive all the degrees up to that of Royal Arch Mason. The petition was granted, but just previous to the time they were to receive those degrees, the anti-Masons burned the Chapter buildings.

In his early life Kimball received many pressing invitations to unite himself with the different religious sects of the day, but did not see fit to comply until a revival occurred in his neighborhood, shortly after which he and his wife were baptized, and they joined the Baptists. About three weeks after this occurrence, some Elders of the Church of Jesus Christ of Latter-day Saints came from Pennsylvania to the residence of Phineas H. Young, in Victor, and learning of their arrival, curiosity prompted Kimball to see them, and he then heard for the first time the everlasting Gospel. He desired much to learn more, and in company with Brigham and Phineas H. Young and their wives, he started for Pennsylvania, where they stayed with the Church six days, regurlarly attending the meetings. One day in April, 1832, Alpheus Gifford called at Kimball's shop; after a few moments conversation, he expressed his readiness to be baptized, and he went with Elder Gifford to a small stream in the woods, about one mile distant, where the holy ordinance was administered to him. About two weeks later, his wife Vilate was baptized by Joseph Young.

Kimball was ordained an Elder by Joseph Young, and in company with him and Brigham Young, he preached in Genesee, Avon and Lyonstown, where they baptized many and built up branches. In September, 1832, with Brigham and Joseph Young, he went to Kirtland, Ohio, and visited the Prophet Joseph Smith.

In the fall of 1833, having sold his possessions, he started for Kirtland,accompanied by Brigham Young and his two children, arriving about the last of October or first of November.

On May 5, 1834, he left Kirtland, in company with President Joseph Smith and about a hundred others, and arrived in New Portage, where Zion's Camp was organized. He was appointed captain of the third company. At the reorganization of the Camp at Salt River, Mo., he was selected as one of President Smith's lifeguards. While on Fishing River, and after assisting to inter a number of the brethren who fell by the cholera, he himself was very severely attacked. Shortly after he received an honorable discharge in writing and (in accordance with the instructions of President Joseph Smith,) on the 30th he started for home, reaching Kirtland on the 26th of July. About two weeks after his return, he established a pottery. and continued to work at his business until cold weather set in. In the winter of 1834–5 he attended the theological schools, established in Kirtland. On Feb. 14, 1835, he was chosen and ordained on of the Twelve Apostles. On May 3rd he started in company with the Twelve on a mission to the Eastern Churches, and visited, among other places, Sheldon, where he was born, preaching to his friends and relatives. He crossed the Green Mountains on foot and alone, and attended a conference in St. Johnsbury with the Twelve. Aug. 3rd, he started for home, and at Buffalo met others of the Twelve. They arrived in Kirtland September 25th.

March 27, 1836, he attended the dedication of the House of the Lord at Kirtland, and received his washings and anointings with the Twelve Apostles. From May to October he was engaged on a mission in the northern part of the United States.

Having been called by the Prophet Joseph, on June 13, 1837, accompanied by Orson Hyde, W. Richards and Joseph Fielding, he started on a mission to England. On the 1st of July, in company with Hyde, Richards, John Goodson, Isaac Russell and others, he sailed on the ship *Garrick*, landing in Liverpool on the 20th. On the 22nd he, in company with others, went to Preston, and on the following Sunday they heard the Rev. James Fielding preach, who, without being requested, gave out an appointment for them to preach in the afternoon, when a large concourse of people assembled to hear them. Kimball presented the first principles of the Gospel. A number believed and rejoiced exceedingly. The Rev. Fielding, however, shut his doors against the Elders and would not suffer them to preach in his chapel again, but Kimball and his companions continued to preach in private houses, on street corners and in market places, and by Christmas there were about one thousand members of the Church in England.

April 9, 1838, in company with O. Hyde and I. Russell he took coach for Liverpool, and on the 20th embarked on the *Garrick* After 22½ days sailing, they landed in New York, from where they continued their journey to Kirtland, arriving May 22nd, having been absent eleven months, and having been instrumental, in connection with his brethren in establishing the work in Great Britain, and baptizing about fifteen hundred persons.

As President Smith and most of the authorities of the Church had removed to Far West, Mo., Kimball took his family and journeyed mostly by water, *via* the Ohio, Mississippi and Missouri Rivers, and arrived at Far West, Mo., July 25th, where he had a happy meeting with the Prophet and other leading men of the Church. Bishop Partridge gave him a lot and sufficient timber to build a house. While it was in course of erection, the family lived in a small shanty about eleven feet square, in which Brother Kimball could hardly stand upright.

During the summer of 1838, he accompanied the Prophet Joseph and others to Daviess County, Mo., to help to protect the Saints and their families from mobocratic fury. When Far West was surrounded, he was in line with his brethren, momentarily anticipating the awful tragedy of a bloody massacre.

In company with President Young he visited the Prophet Joseph Smith and his fellow-prisoners, who were chained together in Richmond Jail and exerted himself for their welfare and deliverance. He also counselled with and aided the committee in removing the wounded, helpless and poor of the Saints, who were still left from the assaults and ravages of the mob.

After attending the secret conference, held April 26, 1839, in Far West, he accompanied the Twelve to Quincy, Ill., where he found his family. Thence he removed to Hancock County and built himself a log house on the site of the city of Nauvoo.

In September, 1839, he started in company with Brigham Young on his second mission to England, arriving in Liverpool April 6, 1840. After a little over one year's diligent missionary labors he returned to America, arriving in Nauvoo July 1, 1841.

On the 23rd of October he was elected a member of the city council of Nauvoo, where he labored in various capacities to build up the Church.

Sept. 10, 1842, he started on a mission through Illinois, in company with Brigham Young, Geo. A. Smith and Amasa M. Lyman, laboring diligently to allay excitement and correct false doctrines. He returned to Nauvoo Nov. 4th.

About the first of July, 1843, he started on a mission to the Eastern States, to preach the Gospel, returning to Nauvoo Oct. 22nd. May 21, 1844, he started as delegate to Washington, to petition the rulers of the nation for redress for grievances. Returning, he received news of the massacre of the Prophets Joseph and Hyrum. After the expulsion of the Saints from Nauvoo, he was one of the 143 pioneers who led the way to Utah. In December, 1847, when Brigham Young was sustained as President of the Church, in the place of Joseph Smith, Heber C. Kimball was chosen to be his first Counselor. In 1849 he was elected lieutenant-governor of the provisional government of the State of Deseret, which office he sustained until his death.

He was a member of the legislative council of Utah Territory from its organization until 1858, when he declined re-election, and for the last three years of that time he was President of the council.

President Kimball was known for the purity of his life, his faithfulness, his prophetic qualifications, and his benevolence, diligence and energy in assisting in every way to build up the Church and Kingdom of God. His life was spent in the work, in preaching and counseling, and in administering in the Lord's House. He visited every settlement in Utah Territory many times, preaching and exhorting the Saints to faithfulness. A severe fall at Provo some time in May, 1868, laid the foundation of the sickness, which resulted in his death on June 22, 1868, at his residence in Salt Lake City, Utah. He was buried on the 24th, lamented by all the Saints, who loved him most dearly.

(For further particulars, see *Deseret News* (weekly) Vol. 8; *Mill. Star*, Vol. 25.

ORSON HYDE,

One of the first Twelve Apostles in this dispensation, and President of the quorum from Dec. 1847 to Oct. 1875, was the son of Nathan and Sally Hyde, and was born in Oxford, New Haven Co., Connecticut, Jan. 8, 1805.

His father, who was an athletic, witty and talented man, fought, and was several times wounded in the U. S. Army, serving in Canada, under Gen. Brown, and on the frontier in the war of 1812. His mother having died when he was seven years old, Orson and his eight brothers and three sisters were scattered, and he was placed under the care of a gentleman named Nathan Wheeler, with whom he stayed till eighteen years of age. Mr. Wheeler moving from Derby, Connecticut, to Kirtland, Ohio, when Orson was fourteen years old, the boy had to walk the whole distance, 600 miles, carrying his knapsack. On striking out into the world for himself he worked at several occupations, and part of the time served as clerk in the store of Gilbert & Whitney, in Kirtland.

In 1827 a religious revival made quite a stir in the neighborhood of Kirtland, and he became converted to the Methodist faith, and was appointed as class leader. Subsequently, under the preaching of Sidney Rigdon, he embraced the doctrine of the Campbellites and was baptized by immersion. He then took up his abode in the town of Mentor, Ohio, and commenced to study under the care of Sidney Rigdon and others, becoming proficient in several branches of education.

He then began to preach, assisting in the formation of several Campbellite branches in Loraine and Huron Counties, Ohio, over which he was appointed pastor in 1830. In the fall of the year several "Mormons" visited that neighborhood, bringing the so-called "golden Bible," of which he read a portion, and by request preached against. But feeling that he had done wrong, he determined to oppose it no more until he had made further investigation. He accordingly went to Kirtland to see the Prophet, and there found that Sidney Rigdon and others of his former friends had embraced the "new gospel." After diligent inquiry he became himself convinced of its truth, and was baptized by Sidney Rigdon, October 31, 1831, and was confirmed on the same day under the hands of Joseph Smith the Prophet. He soon received the witness of the Spirit in a powerful manner, and began to bear testimony to his former friends. He was shortly after ordained a High Priest, and took a mission with Elder Hyrum Smith among the Campbellites of Ohio, when several branches were organized and many sick people were healed by the laying on of hands.

In the spring of 1832, in company with Elder Samuel H. Smith, he performed an arduous mission in New York, Massachusetts, Maine and Rhode Island, traveling two thousand miles, on foot, without purse or scrip. Early in 1833, with Elder Hyrum Smith, he took a mission to Pennsylvania and Ohio, baptizing many persons into the Church. In the summer of this year he was appointed, with Elder John Gould, to carry instructions to the Saints in Jackson County, Missouri, and went on foot a distance of a thousand miles, traveling forty miles a day and swimming the rivers. They performed their mission and returned to Kirtland in November. He subsequently performed another mission to Pennsylvania, in company with Elder Orson Pratt.

In May, 1834, he started with the company which went to Missouri, calling on the way, with Elder Parley P. Pratt, to see Governor Daniel Dunklin, to intercede for the restoration to the Missouri Saints of the lands from which they had been driven. Their labor was in vain. Sept. 4, 1834, he married Marinda N. Johnson. daughter of John and Elsa Johnson, and sister to Luke S. and Lyman E. Johnson. In the following winter he was chosen as one of the Twelve Apostles, and was ordained to that high and holy calling in Kirtland, Ohio, Feb. 15, 1835. Soon after he traveled with his quorum through Vermont and New Hampshire. In 1836 he was sent to the State of New York and afterwards to Canada, where, in company with Elder Parley P. Pratt, he helped to raise up several branches of the Church.

In the spring of 1837 he went with others to England, where about fifteen hundred persons were baptized by their united labors. He returned to Kirtland May 22, 1838, and in the summer moved to Far West, Missouri. Upon the settlement of the Saints in Commerce, afterwards called Nauvoo, he moved there, and at the April Conference in 1840, was sent on a mission to Jerusalem. Elder John E. Page was appointed to accompany him, but failed to fill the appointment, and Elder Hyde proceeded alone. He crossed the ocean to England, passed over to Germany, staying in Bavaria to learn the German language, went to Constantinople, also to Cairo and Alexandria, and after encountering many hardships, reached the Holy

City. On the morning of Sunday, Oct. 24, 1841, he went up on to the Mount of Olives, and dedicated and consecrated the land for the gathering of Judah's scattered remnants. He also erected a pile of stones there, as a witness, and one upon Mount Zion, according to a vision given to him previous to leaving Nauvoo, and the predictions of the Prophet Joseph upon his head. He returned home in December, 1842.

Elder Hyde accompanied the Saints in the expulson from Nauvoo, and in 1846, was appointed, with Elders John Taylor and Parley P. Pratt to go to England and set in order the Churches there. They left their families on the frontier. Elder Hyde took charge of the *Millennial Star*, while Elders Taylor and Pratt traveled through the conferences. He returned in 1847, and when the pioneers left for the mountains he remained in charge of the Saints at Winter Quarters. He published the *Frontier Guardian* at Council Bluffs, and came to Salt Lake City in 1851. In 1855 he went in charge of several missionaries to Carson, and organized the county, which was then in Utah, but subsequently was included in Nevada. Elder Hyde was afterwards sent to take charge of affairs in Sanpete County. He took up his residence in Spring City, and was the eading spirit in that region until his decease. He was for many years an active member of the legislative assembly. At the time of his death, which occurred at his residence in Spring City, Sanpete Co., Utah, Nov. 28, 1878, he was a member of the committee for the construction of the Manti Temple.

Elder Hyde was a man of great natural ability, and by industrious application had acquired a good education, which, with his great and varied experience and extended travels, rendered him a powerful instrument in the hands of God for the defense and dissemination of the Gospel and the building up of the Latter-day Work. He left a numerous family and a host of friends.

WILLIAM E. McLELLIN,

A member of the first quorum of Twelve Apostles, was born in Tennessee, probably in the year 1806. He heard the Gospel preached by Elders Samuel H. Smith and Reynolds Cahoon, while they were on their mission to Jackson County, Missouri, in the summer of 1831; he wound up his business and followed them to Jackson County. While on the way, he was baptized, and ordained an Elder. He visited Kirtland, Ohio, in the fall. At his request, Joseph Smith inquired of the Lord concerning him, and received a revelation. (See Doc. & Cov , Sec. 66.) Soon after he and other members began to critizise the language used in some of the revelations, and "Wm. E. McLellin," writes Joseph Smith, "as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's. but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world."

In the winter of 1832–33, he performed a mission, in company with Elder P. P. Pratt, through Missouri and into Green County, Illinois, where they preached with much success.

In a revelation given March 8, 1833, the Lord said, "I am not well pleased with my servant William E. McLellin."

He was one of the corresponding committee in behalf of the Saints, to confer with the Jackson and Clay County Committee, in trying to settle the Missouri difficulties.

On July 3, 1834, he was chosen one of the High Council in Clay County, Mo., and on the 9th started in company with the Prophet Joseph from Missouri to Kirtland, Ohio. He was chosen an assistant teacher in the school of the Elders in Kirtland, during the winter of 1834–35.

He was chosen one of the Twelve Apostles, at the organization of that quorum, and ordained Feb. 15, 1835.

With the quorum of the Twelve, in the spring and summer of 1835, he went on a mission to the East, and baptized five. While upon this mission, he wrote a letter to Kirtland, casting censure upon the Presidency, for which he was suspended from fellowship, but meeting with the council of the First Presidency after his return to Kirtland, Sept. 25th, he confessed, was forgiven and restored to fellowship. He attended the Hebrew school in Kirtland during the winter of 1835–36, and officiated as clerk for the Twelve.

On Friday, May 11, 1838, he came before a Bishop's court,in Far West, Mo., where he said he had no confidence in the Presidency of the Church; consequently, he had quit praying and keeping the commandments of the Lord, and indulged himself in his sinful lusts. It was from what he had heard, that he believed the Presidency had got out of the way, and not from any thing that he had seen himself. He was cut off from the Church for unbelief and apostasy.

After his excommunication he tried to establish a church of his own, that he might be the head therof, but without success. He took an active part with the mob in Missouri, in robbing and driving the Saints. At the time Joseph Smith was in prison, he and others robbed Joseph's house and stable of considerable property.

While Joseph was in prison at Richmond, Mo., McLellin, who was a large and active man, went to the sheriff and asked for the privilege of flogging the Prophet; permission was granted, on condition that Joseph would fight. The sheriff made known to Joseph McLellin's earnest request, to which Joseph consented, if his irons were taken off. McLellin then refused to fight, unless he could have a club, to which Joseph was perfectly willing; but the sheriff would not allow them to fight on such unequal terms.

McLellin was a man of a superficial education, though he had a good flow of language. He adopted the profession of medicine.

He finally died in obscurity at Independence, Jackson Co., Mo., April 24, 1883.

PARLEY PARKER PRATT,

A member of the first quorum of Twelve Apostles, was born on the 12th day of April, 1807, in Burlington, Otsego County, State of New

York. He was the third son of Jared and Charity Pratt; Jared was the son of Obadiah and Jemima Pratt, Obadiah was the son of Christopher and Sarah Pratt; Christopher was the son of William and Hannah Pratt; William was the son of Joseph Pratt; Joseph was the son of Lieutenant William and Elizabeth Pratt, who were found among the first settlers of Hartford, Connecticut, in the year 1639. They are supposed to have accompanied the Rev. Thomas Hooker and his congregation, about one hundred in number, from Newtown, now called Cambridge, Massachusetts, through a dense wilderness, inhabited only by savages and wild beasts, and became the first founders of the colony at Hartford, in June, 1636.

This ancient pilgrim, William Pratt, was a member of the Legislature for some twenty-five or thirty sessions; and the general court gave him one hundred acres of land in Saybrook, Connecticut, for service performed as lieutenant in the Pequot war; he was one of the judges of the first court in New London County. Parley P. Pratt is a lineal descendant, of the seventh generation, from that distinguished pilgrim and humble pioneer to the new world.

The youthful days of Parley P. Pratt were characterized by the soberness and thoughtfulness of manhood. Though from adverse circumstances his education was extremely limited, yet he displayed, even in youth, an originality of mind seldom exhibited. In September, 1830, he, being led by the Spirit of the Lord from his home in the State of Ohio, came several hundred miles eastward, where he fortunately obtained a copy of one of the most remarkable works of modern times—the Book of Mormon. He read the same, was convinced of its divine authenticity, and traveled in search of the highly favored men of God who had seen angels and heard the voice of the Almighty. He soon succeeded in finding some of them, from whom he learned that about five months previous the Church of Jesus Christ of Latter-day Saints had been organized. He requested baptism, and was immediately after ordained an Elder. The same month he visited Canaan, Columbia County, New York—the county where he had spent many of his youthful days—and after preaching a few times in different neighborhoods, and baptizing Orson Pratt, his brother, he returned to Seneca County.

Receiving a revelation through Joseph the Prophet, he, in company with three or four others, performed a mission, some fifteen hundred miles, to the western boundaries of the State of Missouri, and was among the first of the Saints to stand upon that choice land where the city of Zion is hereafter to be built, preparatory to the second advent of our Savior.

In the spring of 1831 he returned to the northern part of Ohio, where he met Joseph the Prophet. In the summer he again performed a mission through Ohio, Indiana, Illinois and Missouri, preaching, baptizing and building up the Church.

In the autumn of 1833 he and about twelve hundred men, women and children were driven by a murderous, furious mob from their own houses and lands in Jackson County, Missouri. Two hundred houses were burned, cattle shot, hay stacks and grain burned, many whipped until their bowels gushed out; others killed, and the afflicted remnant driven across the river into Clay County.

Soon after this Elder Pratt performed a long journey of about fifteen hundred miles east, preaching repentance and strengthening the Saints. In 1834 he again returned to Clay County, Missouri, officiating in his holy calling wherever he went.

In February, 1835, having returned to the northern part of Ohio, he was chosen and ordained one of the Twelve Apostles of this last dispensation, and the same year performed a lengthy journey through Pennsylvania, New York, and several of the New England States, and returned again to Ohio. In 1836 he visited Canada, and established a large branch of the Church in Toronto, and other branches in adjoining towns. In 1837 he visited New York City, where he founded a large branch of the Church.

In 1838 he removed to Caldwell County, in the western boundaries of Missouri, and in the same year another dreadful persecution commenced against the Saints, and they were again driven from their own houses and inheritances, and their property to the amount of millions was destroyed; some scores of defenseless men, women and children were murdered; scores of others incarcerated in dungeons, among whom was P. P. Pratt; the balance, about fifteen thousand, were exterminated from the State, and found refuge in Illinois. Elder Pratt was kept in prison, *without trial*, about eight months, when, by the kind providence of God, he made his escape on July 4, 1839. Immediately after gaining his liberty he published a history of the Missouri persecutions, writen while in prison. The first edition appeared in Detroit in 1839.

In 1840 he, in company with others of the Twelve, went to England, and in the city of Manchester commenced the publication of a periodical entitled the *Millennial Star*, which has continued until the present time—this being the forty-eight volume.

In 1841 he was appointed the President over all the British conferences, and remained in this high and honorable station until the autumn of 1842, during which he edited the *Star*, superintended the Saints' emigration, and published several small but interesting works. The following winter he returned to Illinois, where he continued laboring in the ministry for one or two years.

About the beginning of the year 1845 he was appointed the President over all the branches in the New England and Middle States, his headquarters being at New York City, where he published a periodical entitled *The Prophet*. In the summer he returned to Nauvoo.

In February, 1846, he was again driven from his home by a ruthless mob. Some fifteen or twenty thousand Saints were also driven from the United States about the same time, with the loss of houses and lands, and an immense amount of property, which the mob are in the unmolested possession of until the present day. After wading through unparalleled sufferings with his family, he and the persecuted Saints succeeded in reaching the Indian country at Council Bluffs, and being called by the Holy Ghost, through the Prophet Brigham Young, to go to England, he left his family upon the broad prairie, without house or scarcely any food, to comply with the word of the Lord. He arrived in England, assisting in setting the Church in order, and in strengthening the Saints throughout the British islands.

In the spring of 1847 he returned to his family and brethren; and in the summer and autumn of that year he removed to Great Salt Lake Valley, and suffered incredible hardships until the harvest of 1848.

He assisted in forming a constitution for the provisional government of Deseret, and was elected a member of the senate in the general assembly; and was afterwards elected to the legislative council when Utah became a Territory of the United States.

The year 1851 he was sent on a mission to the Pacific Islands and to South America.

In the summer of 1855 he returned over the Sierra Nevada Mountains to his home, and occupied a part of his time in preaching in the various settlements of Utah, and at other times laboring with his own hands in the cultivation of his farm. The following winter he officiated as chaplain in the legislative council at the State House in Fillmore City.

In the autumn of 1856 he accompanied about twenty missionaries across the plains to the States. During the winter and part of the following spring he visited the Saints at St. Louis, Philadelphia, New York and other places, preaching, writing and publishing the glad tidings of the kingdom of God.

And finally, on the 13th of May, 1857, he fell a noble martyr for the cause of the truth, which he had advocated with such untiring perseverance for nearly twenty-seven years.

Among the numerous writings of this martyred Apostle may be mentioned first, the 'Voice of Warning,' printed in New York in 1838, and which has since passed through many editions, and been translated into several foreign languages; second, his 'History of the Missouri Persecutions;' third, his 'Poems;' fourth, his 'Key to Theology,' a masterly production. The history of his life, up to near the time of his martyrdom, was writen by himself, and was published in the year 1874 by his son P. P. Pratt. To this work (The Autobiography of Parley Parker Pratt) the reader is referred for a full history of the life of this great and illustrious Apostle.

LUKE S. JOHNSON,

A member of the first quorum of Twelve Apostles, was born in Pomfret, Windsor Co., Vermont, Nov. 3, 1807. In early life he assisted his father in farming, and remained with him until he received the Gospel and was baptized by Joseph Smith May 10, 1831. In the meantime the family had removed from Pomfret, Vermont, to Hiram, Portage Co., Ohio. Soon after his baptism Johnson was ordained a Priest by Christian Whitmer and performed a mission to Southern Ohio, in company with Robert Rathburn, where they baptized several and organized a branch in Chippewa. Shortly after, together with Sidney Rigdon, he baptized fifty or sixty in New Portage, Ohio, and organized a branch. From there they went to Pittsburg, Penn., where Johnson baptized Rigdon's mother and eldest brother and several others; they also organized a branch. At a conference held in Orange, Cuyahoga Co., Ohio, Johnson was ordained a High Priest by Joseph Smith, and in 1832-33, in company with Seymour

Brunson and Hazen Aldrich traveled as a missionary through Ohio, Virginia and Kentucky. They baptized over a hundred persons and organized branches of the Church in Lawrence County, Ohio, and Cabell County, Virginia.

Nov. 1, 1833, Johnson married Susan H. Poteet, in Cabell County, Virginia. At the organization of the first High Council of the Church, Feb. 17, 1834, he was chosen one of its members. In the following summer he went as a member of Zion's Camp to Missouri and back. On Feb. 14, 1835, he was chosen, and on the 15th ordained, one of the Twelve Apostles, at the organization of that quorum in Kirtland, Ohio, and traveled during the summer through the Eastern States, holding conferences, preaching the Gospel and regulating the branches, returning to Kirtland in September. The following winter he attended the Hebrew school, and received his blessings in the House of the Lord in the spring of 1836, after which he performed a mission to the State of New York and Canada. After having baptized quite a number and organized a branch in Canada, he returned to Kirtland in the fall, where he upon two different occasions rendered the Prophet Joseph efficient aid in protecting him from his enemies.

On another occasion he heard that a vexatious writ had been sworn out against Joseph Smith, sen., it being supposed that he was liable to a prosecution in consequence of his manner of solemnizing marriages. Johnson got the privilege of serving the writ and after arresting Smith, he took him to the magistrate's office. The court not being ready to attend to the case, Johnson put the prisoner in a small room adjoining the entrance from the office and allowed his son Hyrum to accompany him. He then took a nail out from over the window-sash, left the room, locked the door and commenced telling stories in the court room, to raise a laugh. When finally the court called for the prisoner, Johnson walked into the room in the dark, put the nail into its place in the window, and went back and told the court that the prisoner had escaped. The officers rushed to the door and examined the fastenings which they found all secure. This created much surprise, and they swore that it was another "Mormon" miracle. Johnson had arranged with John F. Boynton to help Smith out of the window.

Having partaken of the spirit of speculation, which at that time was possessed by many of the Elders and Saints in Kirtland, Johnson's mind became darkened, and he neglected his duties as an Apostle and Saint. At a conference held in Kirtland, Ohio, Sept. 3, 1837, he was disfellowshipped together with his brother Lyman and John F. Boynton. On the following Sunday, however, he confessed his faults, and was received back into fellowship, but was finally cut off for apostasy in Far West, Mo., April 13, 1838. From this time up to the death of Joseph Smith, he spent his time in teaching school in Cabell County, Virginia, for about a year, devoting his leisure time in studying medicine. He then returned to Kirtland, where he practiced as a physician and also engaged in various other occupations in order to obtain a living. He continued friendly to the Church and his formers associates in the Priesthood, and in 1846 he was rebaptized in Nauvoo and came to Salt Lake Valley in 1847 as one of the Pioneers. In 1858 he settled St. John, Tooele Co., Utah, and was appointed Bishop when that ward was first organized. On the 9th of December, 1861, he died in the house of Orson Hyde, Salt Lake City. Since his return to the Church he lived to the truth to the best of his ability and died in the faith.

(See *Deseret News* (weekly), Vol. 8; and *Mill. Star*, Vol. 26.)

WILLIAM SMITH,

A member of the first quorum of Twelve Apostles, was the fifth son of Joseph Smith, sen., and Lucy Smith; born in Royalton, Windsor County, Vermont, March 13, 1811. He was baptized at an early period, and was a Teacher in the Church in 1831. He took a mission to Erie County, Pennsylvania, in December 1832, to preach the Gospel and call the Elders to Kirtland to attend a school of the Prophets. He was ordained to the office of a High Priest under the hands of Sidney Rigdon in council on the 21st day of June, 1833. During the winter of 1833 he worked on a farm and chopped cord wood near Kirtland.

He was married to Caroline Grant, daughter of Joshua and Thalia Grant, February 14, 1833, by whom he had two daughters—Mary Jane and Caroline L. He went to Missouri in Zion's Camp in 1834, and returned to Kirtland the same fall. He was appointed one of the Twelve Apostles at the organization of that quorum. He accompanied the Twelve on their first mission through the Eastern States and returned with them to Kirtland in the fall. While Joseph Smith was presiding in a High Council, William rebelled against him in a very headstrong manner.

At a debating school held in the house of Father Joseph Smith, Dec. 16, 1835, the Prophet Joseph told the brethren he feared it would not result in good, whereupon William in a rage, commanded Joseph to leave the house, attempted to put him out and inflicted upon him personal injury, the effects of which he occasionally felt until his death. After Hyrum and the Twelve had labored with William for several days, he made confession and was forgiven.

He removed to Far West with his family in the spring of 1838. After Joseph was taken prisoner and the mob began to drive out the Saints, William expressed himself in such a vindictive manner against Joseph that the Church suspended him from fellowship, May 4, 1839, at a general conference near Quincy.

He went to Illinois and settled in Plymouth, Hancock County, keeping a tavern. William was restored to the fellowship of the Church through the intercession of Joseph and Hyrum; but when the Twelve went to England, instead of accompanying them according to the commandment of the Lord, he remained on his farm at Plymouth.

He published a letter in the *Times and Seasons*, Dec. 1, 1840, making an apology for neglecting to go on his mission upon the ground of poverty, but it came with an ill grace as he was better situated to leave his family than any of the members of the quorum who went.

In the spring of 1841 he visited the branches of the Church in Pennsylvania and New Jersey and collected means for his own benefit, returning to Nauvoo the same season.

He was elected a member of the House of Representatives of the

Legislature of Illinois in the winter session of 1842–43. His acts as a member of the Legislature were highly approved by the people; he displayed considerable energy in defending the Nauvoo charter and the rights of his constituents.

He took a journey to the East on business in the spring of 1843, and spent his time among the churches.

William returned to Nauvoo April 22, 1844, with about forty or fifty Saints from New Jersey. After staying a short time in Nauvoo, he had his last interview with his brother Joseph under the following circumstances:

He asked Joseph to give him a city lot near the Temple. Joseph told him that he would do so with great pleasure, if he would build a house and live upon it; but he would not give him a lot to sell. William replied he wanted it to build and live upon. The lot was well worth $1,000. In a few hours afterwards, an application was made by Mr. Ivins to the recorder to know if that lot was clear and belonged to Wm. Smith, for William had sold it to him for $500. Joseph hearing of this, directed the clerk not to make a transfer; at which William was so offended that he threatened Joseph, who deemed it prudent to keep out of the way, until William left on a steamboat for the East accompanied by his family. He spent his time mostly in the various branches of the Church, and collected a good deal of money for the Temple, which he used for his own accommodation.

In all his missions the course of conduct he pursued towards the females subjected him to much criticism.

In a general conference of the Church held in Nauvoo Oct. 6, 1845, Wm. Smith was dropped as one of the Twelve Apostles and Patriarch of the Church, and on the following Sunday (Oct. 12th) he was excommunicated, as more of his mean acts had come to light. Some time after he associated himself with the apostate James J. Strang, who tried to organize a church of his own, but failed.

Wm. Smith is yet alive and officiates as a patriarch in the Josephite Church, in Elkader, Clayton Co., Iowa. He is about seventy-five years old, and the only brother of the Prophet Joseph yet alive.

* * *

ADAM-ONDI-AHMAN.

Adam-ondi-Ahman, once a settlement of the Saints, was beautifully situated on an elevated spot of ground, on the north side of Grand River, in Daviess Co., Mo., about twenty-five miles north of Far West. It is the place where Father Adam, three years previous to his death, blessed his posterity, when they rose up and called him Michael, the Prince, the Arch-angel, and he, being full of the Holy Ghost, predicted what should befall his posterity to the latest generations. (D. & C. 107: 53–56.)

After the arrival of the Prophet Joseph Smith in Missouri in the spring of 1838, he began to plan for new locations for the gathering of the Saints, whose numbers continually increased in Caldwell and surrounding Counties. On May 19th, in company with S. Rigdon, T. B. Marsh, D. W. Patten, Bishop E. Partridge and others, he visited a place on Grand River, near Wight's ferry, in Daviess County, Mo., where they laid claim to a city plat, which was surveyed in townships 60, range 27 and 29. They called the place Spring Hill, but "by the mouth of the Lord it was named Adam-ondi-Ahman," because "it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the Prophet." In a council, held two days later, it was decided that the Saints should secure the land on Grand River, and that region of country lying between the new location and Far West, which was subsequently done. On June 28, 1838, a Stake of Zion was organized at Adam-ondi-Ahman, with John Smith as President and Reynolds Cahoon and Lyman Wight as his Counselors. Vinson Knight was chosen as acting Bishop and the following named brethren members of the High Council: John Lemon, Daniel Stanton, Mayhew Hillman, Daniel Carter, Isaac Perry, Harrison Sagers, Alanson Brown, Thomas Gordon, Lorenzo D. Barnes, Geo. A. Smith and Ezra Thayer. Lorenzo D. Barnes was chosen as clerk of the Stake. Immediately after the Saints commenced to gather in from all parts of the country, including Canada; and Adam-ondi-Ahman, having about two hundred families, became the center of what promised to be a flourishing farming district.

Soon after the election difficulty in Gallatin (See under *Gallatin*), the capital of Daviess County, a mob gathered in the neighborhood of Adam-ondi-Ahman, and notwithstanding an agreement entered into between the Saints and the older citizens two days later, in which both parties pledged themselves to preserve the peace, every preparation was made by the mobbers, who gathered from eleven counties, to drive the Saints away from Daviess County. On Sept. 8, 1838, a report reached Far West, Caldwell Co., that the mobbers were about to attack Adam-ondi-Ahman, and a company of men started immediately for Daviess County to help defend their brethren. Also a wagon, loaded with arms and ammunition, was captured on its way from Richmond, Ray Co., to the mobbers in Daviess County. In the meantime a portion of the State militia had been ordered out for the purpose of aiding the civil authorities to bring the "Mormons to justice," as several inflammatory letters, containing falsehoods and misrepresentations of the worst kind against the Saints had been forwarded to Gov. L. W. Boggs, in Jefferson City. But when Gen. A. W. Doniphan, with a company of about three hundred men, arrived in Daviess County about the 13th of September, and camped half way between Adam-ondi-Ahman and Millport, he soon discovered that the "Mormons" were not the agressors as they were willing to submit to every demand of the authorities, and very anxious to be protected in their rights and possess their homes in peace. On the 15th D.R. Atchison arrived with additional troops from Ray County and ordered the mobbers to disperse and go home, but instead of obeying this order, most of them repaired to Carroll County and there attacked another settlement of the Saints called De

Witt. The troops, however, were discharged for the time being, with the exception of two companies under General Parks, and Gen. Atchison made a somewhat fair and truthful report to the governor about the whole affair.

In the beginning of October a large company of Saints from Kirtland, Ohio, located at Adam-ondi-Ahman.

After the fall of De Witt, Carroll Co., on Oct. 11, 1838, Sashiel Woods, a notorious mobocrat, called the mob together and made an inflammatory speech, in which he pointed out the advantages they could derive by driving the "Mormons" out of Daviess County. The land sales, he said, were coming on, and if they could got the "Mormons" driven out, they could get all the lands back again, as well as the pay they had received from them. He assured the mob that they had nothing to fear from the authorities, as they already had full proof that they would not assist the "Mormons," and they might therefore just as well as not take their property. His advice was complied with, and the whole banditti, taking their cannon with them, proceeded to Daviess County.

In the meantime Cornelius Gillum was busily engaged in raising a mob in Platte and Clinton Counties, and about eight hundred men renewed their depredations around Adam-ondi-Ahman, by burning houses, and driving off horses, sheep, cattle, hogs, etc. The Saints who lived in scattered and lonely situations fled into town for safety. Women and children, some in the most delicate situations, were obliged to leave their homes, and travel several miles, in order to effect their escape, some almost destitute of clothing, glad to escape with their lives. The brethren in Adam-ondi-Ahman prepared for self-defense as best they could, and about one hundred of their friends from Caldwell County came up to their assistance.

During this state of affairs Gen. Parks arrived in Daviess County and ordered Colonel Lyman Wight, who held a commission in the 54th regiment under Parks' command, to call out his men immediately and disperse the mob. Accordingly a force were raïsed for that purpose, and in a short time were on its march, with a determination to drive the mob, or die in the attempt. The mob, having learned the orders of General Parks, and likewise being aware of the determination of the oppressed Saints, broke up their encampment and fled, and, seeing that they could not succeed by force, now resorted to stratagem. Thus, after removing their property out of their houses, which were nothing but log cabins, they fired them, and then reported to the authorities of the State, that the "Mormons" were burning and destroying all before them. Among other things they reported that the town of Gallatin and Millport had been destroyed, and all the public records burned by the "Mormons." These lies, and similar falsehoods communicated about the Saints in Caldwell County, and the willingness of Gov. Boggs and other State authorities to listen to the most vile and absurd accusations against the Saints, led to the calling out of the mob-militia, the issuing of the governor's exterminating order, and the final expulsion of the Saints from Missouri.

After the capitulation of Far West, Gen. Moses Wilson proceeded to Adam-ondi-Ahman, on Nov. 8th, and placed guards around the town, so that no person might pass out or in without permission. All the men were then taken and put under guard, and a court of inquiry instituted with the notorious mobocrat Adam Black on the bench. After three days' investigation every man was honorally aquitted. But notwithstanding this General Wilson ordered every family out of town within ten days, with permission to go to Caldwell and tarry there until spring, then to leave the State under pain of extermination. The weather was very cold, more so than usual for that season of the year; and in keeping this order of General Wilson, they had to leave their crops and houses, and to live in tents and wagons. As for their flocks and herds, the mob had delivered them from the trouble of taking care of them or from the pain of seeing them starve to death—by stealing them. A committee of twelve was granted the privilege of going from Far West to Daviess County, for four weeks, for the purpose of bringing the crops of the Saints away.

At present there is not the least sign of a town where Adam-ondi-Ahman stood, but the people in the neighborhood are well aquainted with the importance the Saints attached to the place, and take considerable pains to point out to travelers the ruins of the ancient altar, the theory about which, however, they seem to have got somewhat mixed, as they call it "Adam's grave" instead of an altar, upon which he is supposed to have offered sacrifice.

◆

MISCELLANEOUS.

BADGER, (RODNEY,) one of the Pioneers of 1847, was a son of John and Lydia Chamberlain, born Feb. 4, 1823, in Waterford, Caledonia Co., Vermont, baptized in Iowa Territory 1839, and ordained an Elder in 1845. He acted as Counselor to Bishop N.V. Jones of the 15th Ward, Salt Lake City, and as special Agent of the Perpetual Emigrating Fund to gather up and preserve stray stock. He also served as constable and deputy sheriff of G. S. L. County, and was captain of a company in the life guards of the Nauvoo Legion. On April 29, 1853, he was finally drowned in the Weber River, into which he fearlessly plunged to save the lives of a California emigrant family.

DANITES was a term made use of by some of the brethren in Far West, Mo., and grew out of an expression Joseph Smith made use of when the brethren in the fall of 1838 were preparing to defend themselves from the Missouri mob. He refered to the stealing of Micah's images (Judges 18th Chap.) when he said that the Danites would be after them, meaning the brethren in self-defense. An apostate by the name of Sampson Avard tried to organize a secret band called Danites in Far West for wicked purposes, but this was without the knowledge of the leaders of the Church, and the companies organized by the legal authorities for the defense of the city was in no wise connected with Avard's movement. The repeated stories about Danites, or destroying angels, among the Saints in the Rocky Mountains no doubt has its origin in the wild fancy of wicked and corrupt men, whose object has been to slander and misrepresent the "Mormons."

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"*What thou seest, write in a book.*" Rev. 1, 11.

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THE TWELVE APOSTLES.

ORSON PRATT,

A member of the first quorum of Twelve Apostles, was born in Hartford, Washington Co., N. Y., Sept. 19, 1811. He was a son of Jared and Charity (Dickinson) Pratt, and a brother of Apostle P. P. Pratt. His parents were hardworking and poor people, and he was accustomed to labor from his boyhood, during which time the family removed to New Lebanon, in Columbia County, where he attended school part of the time each year until 1825, acquiring a common school education, and becoming familiar with arithmetic and bookkeeping. He also studied the Bible. From the time he was eleven years old, he worked at farming in different places, attending school in the winter, going to Lorain County, Ohio, in the fall of 1827, and in the fall of 1828 performed a journey of nearly seven hundred miles to Connecticut; went thence to Long Island, and in the winter of 1829–30 studied geography, grammar and surveying, at a boarding academy.

He was a prayerful as well as studious youth, although neither he nor his parents connected themselves with any of the religious denominations. In Sept., 1830, his brother Parley P. Pratt, who had embraced the Gospel as taught by Joseph Smith, the Prophet, came with another Elder to Canaan, Columbia Co., N. Y., where Orson was residing. He then received their testimony and was baptized Sept. 19, 1830, his birthday, being then nineteen years old. In the following month he traveled two hundred miles to see Joseph Smith, in Fayette, Seneca Co., N. Y., and on the 4th of November received through the Prophet the revelation to be found in the Doctrine and Covenants, Section 34, in which he was called of God to preach the Gospel, to lift up his voice both long and loud, to cry repentance, and prepare the way before the coming of the Lord.

He was confirmed and ordained an Elder Dec. 1, 1830, and went on his first mission to Colesville, Broome Co., N. Y., and in the early part of of 1831, went on foot to Kirtland, Ohio, where the Prophet had removed, a distance of about three hundred miles. He then performed several missions in Ohio, Illinois and Missouri, baptizing many converts. At a conference in Amherst, Ohio, he was set apart, June 25th, 1832, to preside over the Elders, and was sent on a mission to the Eastern States. Feb. 2, 1832, he was ordained a High Priest, after which he traveled and preached without purse or scrip, through Ohio, Pennsylvania, New Jersey and New York City to Long Island, thence northeast through part of Vermont into New Hampshire, preaching and baptizing by the way and making many converts in Bath, N. H., and Charleston, Vt. Next he proceeded to the southern part of Connecticut, and had continued success. After laboring in these parts till the fall of 1832, he started west,traveling some three or four hundred miles, preaching, baptizing, ordaining men to the ministry, and laboring in many parts of New York. He returned to Kirtland, Ohio, Feb. 17, 1833, having traveled on foot about 4,000 miles, baptized 104 persons and organized several new branches.

In Kirtland he attended the School of the Prophets during the winter, boarding with the Prophet Joseph, and in the following spring he again went East, performing another successful mission, traveling 2,000 miles in six months, and baptizing over fifty persons. After this he remained in Kirtland about two months, laboring on the House of the Lord,and on Nov. 27th started on another mission to the Eastern Churches. He returned to Kirtland Feb. 13, 1834, having traveled about one thousand miles.

Thirteen days later he was started out again with Elder Orson Hyde on a special mission, on which he was absent about two months, traveling 800 miles. He next traveled with Zion's Camp to Missouri, being captain of a company. On July 7th he was ordained one of the standing High Council in Missouri, where he also visited the scattered churches in Clay County, and in August was sent eastward, traveling through Illinois and Indiana to Ohio, suffering severely through fatigue and ague, arriving in Kirtland April 26, 1835, on which day he was ordained one of the Twelve Apostles, under the hands of David Whitmer and Oliver Cowdery. On May 4th, he went on another mission to the Eastern States, being absent a little over six months. During the winter and early spring he taught a grammar school in Kirtland, and also studied Hebrew, and then received his endowments in the Kirtland Temple. His next mission was to Canada West, on which he left April 6, 1836. While absent he baptized many persons and raised up several branches of the Church.

On July 4th he was married to Sarah M. Bates, whom he had baptized in Sackett's Harbor, June 18, 1835. In the fall, having returned to Kirtland, he studied algebra, and after providing a home for his wife, went to the State of New York and labored in the ministry during the winter of 1837–38. In April, 1839, the Saints having been driven from Far West, he went there to fulfill a revelation, and with several of the Twelve, met at the corner stone of the Temple, whence they parted to preach the Gospel to foreign nations. On July 4th he was the means of delivering his brother Parley from prison in Columbia, Mo.

In the fall he preached through the Eastern Churches, and in the spring of 1840 embarked for England, preached nine months in Edinburgh, Scotland, raised up a branch of over 200 persons, and in the spring of 1841 returned to America. He went to Nauvoo, where he took charge of a mathematical school, then took a mission through the Eastern States in the summer of 1843, and on his return in the fall was elected a member of the City Council, helped to draw up a memorial to Congress and went to Washington to present it in the spring of 1844. He labored among the churches east till the news of the martyrdom of the Prophet was received, when he returned to Nauvoo.

During the difficulties that succeeded the death of the Prophet and Patriarch, he labored with the Twelve, which was the presiding quorum of the Church, in the management of its affairs, shared in the expulsion from Nauvoo, crossed the plains with the Pioneers in 1847, and on the way, when weather would permit, took astronomical and other scientific observations, determining, by the aid of the sextant and circle of reflection, the latitude and longitude of the most prominent places, the changes of elevation above sea level, etc., in anticipation of the great highway which even then it was expected by the Saints would span this vast continent. He was the first to enter Salt Lake Valley, having preceded the main body of the company three days.

In 1848 he was appointed President over all the branches of the Church in England, Scotland, Wales, Ireland and adjacent countries, starting from Winter Quarters on the 11th of May. The number of Church members in Great Britain then were about eighteen thousand, which during his presidency of two years were increased to about thirty-one thousand. In this short period he chartered and fitted out about twenty ships loaded with Saints for Utah. In the midst of this press of business, he wrote some fifteen pamphlets, and published and circulated several hundred thousand of them in different languages. At the same time he edited the *Millennial Star*, and increased its circulation from less than four thousand to nearly twenty-three thousand. He lectured, at different times, to large audiences in the principal cities of England and Scotland.

In 1850 he returned to Great Salt Lake Valley, and in the winter of 1851 delivered a series of twelve astronomical lectures to crowded audiences in the old Tabernacle, which were published in the *Deseret News*. He was elected a member of the Legislative Assembly during its first session, and at each successive session when he was in the Territory, and seven times was chosen speaker of the House.

In 1852 he was appointed on a mission to Washington, to take the presidential charge of all the churches in the United States and British Provinces east of the Rocky Mountains, and there published *The Seer*. In the spring and summer of 1853 he again went on a mission to Europe, returning the following year. On April 22, 1856, he again started for England and presided over the European Mission, publishing more pamphlets, and returned by way of California, while the army was *en route* to Utah, arriving home in January, 1858. On Sept. 23, 1860, he was called on a mission to the United States, being gone about one year. On April 24, 1864, he was set apart for a mission to Austria. He went to that land in 1865, accompanied by Elder W. W. Riter, but in consequence of the stringent laws was unable to open the door of the Kingdom to that nation. He bore his testimony to the authorities and left, going over to England, where he visited the conferences and labored assiduously, returning Aug. 4, 1867. In 1869 he went to New York City and transcribed and published the Book of Mormon in phonetic characters called the Deseret Alphabet.

In August, 1870, he held the famous three days' discussion with Dr. J. P. Newman on the subject of polygamy, totally routing that debater, for which he never forgave the "Mormons."

At the adjourned General Conference in 1874, he was appointed and sustained Historian and General Church Recorder, which position he retained till his decease.

On July 18, 1876, he once more left his home to cross the ocean, this time to transcribe and publish an edition of the Book of Mormon in the Pitman phonetic characters. He was, however, soon called home and returned Sept. 27th. On the 3rd of September, 1878, he started east with Apostle Joseph F. Smith, visiting the Whitmers in Missouri, the Hill Cumorah and other places figuring in the history of the Church, and returned on the 3rd of October. On Dec. 3rd, of the same year, he started again for England to stereotype the Book of Mormon and Doctrine and Covenants, which he arranged in verses, with foot notes and references. From this important and laborious mission he returned Sept. 2, 1879. After his arrival home he attended a number of Stake Conferences, and was again elected a member of the Legislature, acting in his usual capacity as speaker of the House. After this his health was poor, and finally he finished his long and useful career, on Oct. 3, 1881, when he died at his residence in Salt Lake City. For a little over a year he had suffered severely from diabetes, and was much of the time unable to leave his room. On Sunday Sept. 18, 1881, he delivered his last public address in a clear and forcible manner, speaking to a large congregation in the Tabernacle about twenty minutes.

Orson Pratt was the last of the original Council of the Twelve Apostles of the Church. He crossed the Atlantic Ocean sixteen times on missions of salvation. He found time to study the higher mathematics, and in addition to his published scientific books left an elaborate work in manuscript on the Differential Calculus, containing original principles. He was the father of sixteen sons and sixteen daughters, and forty-three grandchildren.

Following is a list of some of the works which he has published: Divine Authority; Kingdom of God, in four parts; Remarkable Visions; Divine Authenticity of the Book of Mormon, in six parts; Reply to "Remarks on Mormonism;" Great First Cause; New Jerusalem; Absurdities of Immaterialism; *The Seer*, in eighteen numbers; Eight Tracts on the First Principles of the Gospel; Cubic and Biquadratic Equations; Key to the Universe, or a New Theory of its Mechanism; etc., etc.

By way of finishing his obituary, the editor of the *Deseret News* wrote at the time of his death:

"Orson Pratt was truly an Apostle of the Lord. Full of integrity, firm as a rock to his convictions, true to his brethren and to his God, earnest and zealous in defense and proclamation of the truth, ever ready to bear testimony to the latter-day work, he had a mind stored with scripture, ancient and modern, was an eloquent speaker, a powerful minister, a logical and convincing writer, an honest man and a great soul who reached out after eternal things, grasped them with the gift of inspiration, and brought them down to the level and comprehension of the common mind. Thousands have been brought into the Church through his preaching in many lands, thousands more by his writings. He set but little store on the wealth of this world, but he has laid up treasures in heaven which will make him enternally rich."

JOHN F. BOYNTON,

A member of the first quorum of Twelve Apostles, was born Sept. 20, 1811, in Bradford, Essex Co., Mass., baptized in September, 1832, by Joseph Smith, in Kirtland, Ohio, and ordained an Elder by Sidney Rigdon. He performed a mission together with Zebedee Coltrin, to Pennsylvania in 1832 and another one to Maine in 1833 and 1834. On Feb. 15, 1835, he was ordained an Apostle in Kirtland, Ohio, after which he accompanied the Twelve on their mission to the Eastern States and Canada. He was married to Susan Lowell by Joseph Smith, Jan. 20, 1836. During his last mission he borrowed all the money he could among the brethren, with which he entered into the mercantile business with Lyman E. Johnson, and followed it until he apostatized and was disfellowshipped from the quorum of Apostles Sept. 3, 1837, in Kirtland, Ohio. On the following Sunday he made confessions and was forgiven, but as he did not repent of his evils, he was finally cut off from the Church.

About Boynton's subsequent life A. H. Hale, of Grantsville, writes: "Since the Nauvoo days Boynton has resided in Syracuse, N. Y., where he still lives. He has always been considerate to his former friends and colaborers in the ministry, and never said or done anything against the Church. When he visited Utah in 1872, he called on President B. Young twice, in my company. The President was then a prisoner in his own house, guarded by U. S. marshals, and Boynton denounced in strong terms the persecutions then being carried on against the Saints. He also met Erastus Snow who, when only 16 years of age, was ordained a Teacher by Boynton. Snow told him that he had been preaching the same Gospel ever since. Boynton remarked, "Stick to it, for it is good." He also called on O. Pratt and others, with whom he was very friendly, and they all called him Brother John.

Since leaving the Church Boynton has never joined himself to any other denomination and does not believe in any religion whatever. He says, however, that if anything is right, "Mormonism" is. For twenty years he traveled throughout the United States lecturing on natural history, geology and other sciences. In 1853 or 1854 he was appointed by the government to make a trip to California on a geological surveying expedition, and during the war of the rebellion he was employed in the invention of torpedoes and other destructive implements of war. He has his name in the national patent office for 36 patents on different inventions. During the last eight or ten years he has been gathering the genealogy of the Boynton family, and is in this respect doing a great deal of good. He has been married thrice. His first wife died, the second left him, and he is now living with his third wife.''

LYMAN E. JOHNSON,

A member of the first quorum of Twelve Apostles, was born in Pomfret, Windsor Co., Vermont, Oct. 24, 1811. He was baptized in Feb. 1831 by Sidney Rigdon, ordained an Elder and subsequently a High Priest by Joseph Smith, called to the ministry in Nov. 1831 by revelation, and performed missionary labor in Ohio, the Eastern States and Nova Scotia. In 1834 he went to Missouri as a member of Zion's Camp, and was ordained an Apostle Feb. 14, 1835, in Kirtland, Ohio, after which he performed a mission to the Eastern States. He studied the Hebrew language in the winter of 1835-36, and after returning from another mission to the East in the fall of 1836 he entered into merchandising and soon after apostatized. At a conference held in Kirtland Sept. 3, 1837, he was disfellowshipped, but made confessions and was restored to his former standing a few days later. His repentance, however, was not genuine, and on April 13, 1838, he was excommunicated from the Church in Far West, Mo. Until his death he remained friendly to his former associates, making frequent visits to Nauvoo, after the Saints had located there. He relinquished his business of merchandising and commenced to practice law, locating himself in Davenport, Iowa. A few years later he removed to Keokuk, where he continued his practice, and was finally drowned in the Mississippi River at Prairie du Chien, Wis., Dec. 20, 1856.

THE CROOKED RIVER BATTLE.

Late in the evening of October 24, 1838, news reached Far West, Caldwell Co., Mo., that the Rev. Samuel Bogart with a mob of about seventy-five men were committing depredations on Log Creek, destroying property and taking prisoners. On hearing the report, Elias Higbee, the first judge of the county, ordered Lieutenant-Colonel Geo. M. Hinkle, the highest officer in command in Far West, to raise a force to disperse the mob and retake their prisoners, whom, it was reported, they intended to murder that night. The trumpet sounded, and the brethren assembled on the public square about midnight. Captain D. W. Patten, P. P. Pratt and C. C. Rich, with about forty others, volunteered, which number the judge thought sufficient, but upon the suggestion of Brother Rich, who believed a battle was inevitable, more men were raised by him in the small settlements on Goose and Log Creek, which increased the force to about seventy-five men when they all met together about six miles from Far West. The company was divided into small companies of ten, and then proceeded by the main road, four miles, to a point near Crooked River.

About this midnight march P. P. Prat writes: "The company was soon under way, having to ride through extensive prairies, a distance of some twelve miles. The night was dark, the distant plains far and wide were illuminated by blazing fires, immense columns of smoke were seen rising in awful majesty, as if the world was on fire. This scene of grandeur can only be comprehended by those acquainted with scenes of prairie burning; as the fire sweeps over millions of acres of dry grass in the fall season, and leaves a smooth surface divested of all vegetation. The thousand meteors, blazing in the distance like the camp fires of some war host, threw a fitful gleam of light upon the distant sky, which many might have mistaken for the *Aurora Borealis.* This scene added to the silence of the midnight, the rumbling sound of the tramping steeds over the hard and dried surface of the plain, the clanking of swords in their scabbards, the occasional gleam of bright armor in the flickering firelight, the gloom of surrounding darkness, and the unknown destiny of the expedition, or even of the people who sent it forth—all combined to impress the mind with deep and solemn thought, and to throw a romantic vision over the imagination, which is not often experienced, except in the poet's dreams, or in the wild imagery of sleeping fancy. In this solemn procession we moved on for some two hours, when it was supposed we were in the neighborhood of danger."

The company dismounded and tied the horses to Randolph McDonald's fence, and, leaving a few men to guard them, the remainder proceeded further on foot. Captain Patten divided the party into three companies, taking command of the first himself, and put C. C. Rich in charge of the second and James Durfee of the third. Apprehending that the mob were encamped at a Mr. Field's house, Capt. Patten took his men and went around to the right of the field, Durfee through the field and Rich round to the left. Rich arrived at the house about five minutes before the other companies, which gave him a little time to reconnoitre the premises Capt. Patten made a short speech, exhorting the brethren to trust on the Lord for victory, then ordered a march to the ford, along the road.

It was just at the dawning of light in the East, and when near the top of the hill which descends to the river, the words "who comes there" were heard and at the same instant the report of a gun. Young P. O'Banion reeled out of the ranks and fell mortally wounded, whereupon Capt. Patten ordered a charge and rushed down the hill. At a short distance the camp fires of the enemy could now be seen, but it was still so dark that little could be seen by looking to the west, while the mob looking towards the dawning light could see Patten and his men quite distinctly. When within about fifty yards of the camp, the brethren formed a line, with Capt. Patten's company at the right, which brought Bro. Rich's company in the road. Patten's company was partly shielded by a clump of trees, and Durfee's by a thicket of hazel bruch.

The mob formed under the bank of the creek, below their tents, and fired all their guns upon the brethren. By this volley James Hendricks and Bro. Hodges, of Rich's company, and others were wounded. Capt. Patten ordered the company to fire, which was obeyed immediately and the whole wilderness seemed for a few moments one continued echo of the reports of the deadly rifle. The watch word "God and Liberty" was then given, and Capt. Patten ordered a charge, which was instantly obeyed. The parties immediately came in contact with their swords, and the mob was soon put to flight, crossing the river at the ford and such other places, where they could get over. In the pursuit one of the mob wheeled around from behind a tree and shot Capt. Patten, who instantly fell mortally wounded, having received a large ball in the bowels. He wore a white blanket coat, which made him a conspicious mark.

The mob left all their animals and camp equipage and dispersed in nearly all directions, and were so completely routed that almost every one of them reported that Bogart's whole company was destroyed, and he alone was left to tell the tale. When the truth became known, however, only one of the mobbers seemed to have been killed, while a number was wounded.

The battle ground was soon cleared, and the brethren gathered up a wagon or two, and making beds therein of tents blankets, etc., took their wounded and retreated slowly towards Far West. Brother Gideon Carter was shot in the head and left dead on the ground, so defaced that his comrades did not know him, but as soon as it was discovered who he was, his body was brought away and buried. Three brethren, including Patten, were wounded in the bowels, one in the neck, one in the shoulder, one through the hips, one through both thighs and one in the arm, all by musket balls.

When the returning *posse* came within five miles of Far West, it was met by a surgeon and several brethren from the city. Capt. Patten, who had suffered intense pains during the transportation from the battle ground, was carried into the house of Stephen Winchester, where he died the following night. About the same time young P. O'Banion died. They were buried together under militiary honors at Far West, on the 27th. The others, who were wounded, all recovered, but Hendricks remained a cripple during his whole natural life.

The prisoners (Nathan Pinkham, Wm. Seeley and Addison Green), who had been kidnapped from their home by Bogart's company the day previous, broke away from their enemies at the commencement of the engagement. Pinkham and Green escaped unhurt, but Seeley was severely wounded in attempting to run over to the lines of his brethren.

After the arrival of the *posse* in Far West, the spoils of the enemy were delivered to the colonel of the regiment, who afterwards delivered them to the higher civil or military authorities of the State.

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THE TWELVE APOSTLES.

JOHN E. PAGE,

A member of the quorum of Twelve Apostles, was born in Trenton Township, Oneida County, New York, Feb. 25, 1799, baptized by Emer Harris (brother to Martin Harris) Aug. 18, 1833, in Ohio, ordained an Elder by Nelson Higgins in Sept. 1833, and moved to Kirtland in the fall of 1835. In May, 1836, he was called to go on a mission to Canada, to which he objected for the reason that he was destitute of clothing. The Prophet Joseph took off his coat and gave it to him telling him to go, and the Lord would bless him. He started May 31, 1836, for Leeds County, Canada West, and returned after seven months' and twenty days' absence. On Feb. 16, 1837, he again left Kirtland, taking with him his family consisting of wife and two children, and continued his mission in Canada. During his two years' labor there he baptized upwards of six hundred persons, and traveled more than five thousand miles, principally on foot. In May, 1838, he started for Missouri with a company of Saints, occupying thirty wagons, and arrived at De Witt, Carroll Co., Mo., in the beginning of October, while that place was being attacked by a ruthless mob, which a few days later succeeded in driving all the Saints away. The exiles, including Page and his company, sought protection in Far West, Caldwell Co., where they shared in all the grievous persecutions, which the Saints there had to endure. Page buried his wife and two children, who died as martyrs for their religion, through extreme suffering, for the want of the common comforts of life.

Having been called by revelation to the Apostleship, Page was ordained one of the Twelve Apostles Dec. 19, 1838, at Far West, under the hands of Brigham Young and Heber C. Kimball. He filled the vacancy caused by the apostacy of Luke S. Johnson. Early in 1839 he started with his family for Illinois, but on the way he met Prest. B. Young and others of the Twelve who persuaded Page to return to Far West to attend the secret conference held in the morning of April 26, 1839. Soon after he located below Warsaw, Hancock Co., Ill., and neglected to go to England with his brethren of the Twelve, according to the word of the Lord. In April, 1840, he was appointed by a General Conference at Nauvoo to accompany O. Hyde on a mission to Jerusalem, and although he started on this mission, he never left the shores of America. He traveled through Indiana and Ohio, and spent the winter of 1840–41 preaching occasionally in Cincinnati and vicinity. In June, 1841, he arrived in Philadelphia, where Geo. A. Smith on his return from England met him, and knowing the Saints were willing to raise ample means to carry Elder Page on his journey, Elder Smith urged him to proceed on his mission to Jerusalem, but he did not go. Soon after he became involved in difficulty with the branch in Philadelphia, and in the fall Prest. Hyrum Smith wrote to him to come home.

He did not return to Nauvoo until the spring of 1842; on his way he delivered several discourses at Pittsburgh, and formulated a petition which was signed by the Saints and others, to President Joseph Smith, praying that he might be sent to Pittsburgh.

At the conference held at Nauvoo in April 1843, he was sent to Pittsburgh, where he organized a branch of the Church composed of those baptized by himself and other Elders, and some who emigrated thither. In organizing this branch he drew up a constitution, requiring their President to be elected every four months. At the first election he was chosen President; at the second election Elder Small was chosen President, having received the most votes. Page moved his family to Pittsburgh, where he continued to preach.

During the summer of 1843, the quorum of the Twelve went eastward from Nauvoo on a mission. Elder H. C. Kimball, O. Pratt and John E. Page met at Cincinnati and there reorganized the branch. Elders Kimball and Pratt proceeded on their mission, and as soon as they were gone, Elder Page called the members of the branch together and annulled the organization, re-establishing the old one. A few days later B. Young, W. Woodruff and Geo. A. Smith visited Cincinnati, and disapproved of Elder Page's proceedings, for the reason, that it was not right for one of the Twelve to undo what three had done.

Elder Page, in company with his brethren of the Twelve, went to Philadelphia, New Jersey, New York and Boston; in the latter city he remained for some time. Prest. Joseph Smith, disapproving of his course in Boston, directed him to proceed to Washington and build up a branch there. He went to Washington, remained a short time, and baptized several, then returned to Pittsburgh.

Soon after Prest. Smith's death, an advertisement appeared in the Beaver, (Penn.) *Argus*, that Elder John E. Page was out of employment and would preach for any body that would sustain his family.

In a council of the Twelve held in Nauvoo Feb. 9, 1846, Page was disfellowshipped from that quorum, after which he became very bitter against his former associates and advised the Saints to accept the apostate James J. Strang as their leader. He soon afterwards left Nauvoo, and after traveling about one hundred and twenty miles he met a company of Saints coming from Canada. He told them that he was one of the Twelve sent by council fo inform them that they must turn about and go to Woree, Wisconsin, Mr. Strang's place of gathering. He deceived some, but most of the Saints would not believe him and sent a messenger to Nauvoo to find out the truth of the matter. On June 26, 1846, Page was excommunicated from the Church, and he soon afterwards dwindled into obscurity, on account of which we have been utterly unable to obtain the exact date or place of his death.

JOHN TAYLOR,

A member of the quorum of Twelve Apostles from 1838 to 1880, and since then President of the whole Church, is a son of James and Agnes Taylor, and was born at Milnthorpe, Westmoreland County, England, Nov. 1, 1808. His parents owned a small estate at the village of Hale, in that county. They were members of the Church of England, and he was brought up in the doctrines of that Church until he was about fifteen years old. He then joined the Methodists, and was soon after appointed a local preacher, and continued as such until he left England about the year 1828 or 1829. His father's family had left about two years previously and gone to the neighborhood of the city of Toronto, Upper Canada. After a short residence in New York, Brooklyn and Albany, he visited his parents in Canada, and took up his residence at Toronto. At that city he married Miss Leonora Cannon, daughter of Captain Cannon, of the Isle of Man, who was a member of the Methodist society, to which John Taylor had attached himself on his arrival at Toronto. Here he united with a few sincere and well educated gentlemen in the search of the Scriptures, some of whom belonged to the Methodist society. In the course of their researches they became convinced of many important truths, such as the gathering of Israel, the Restoration of the ten tribes, and the personal reign of Jesus on the earth. They also believed in the necessity of revelation; of men being called of God to preach as they were formerly; of the gifts of prophesy, tongues, healings and other gifts of the Holy Ghost. They came to the conclusion that the churches of the day had departed from the order of God, and were consequently corrupt and fallen, and that if the Bible was true, the religions of the day were false. With these convictions they fasted and prayed much, that if God had a Church on the earth, He would send a messenger unto them. John Taylor heard, investigated and rejected Irvingism, and shortly after was waited upon by Elder Parley P. Pratt, with a letter of introduction from a merchant of their mutual acquaintance. Having heard many of the stories current about the Book of Mormon and Joseph Smith he received Elder Pratt cautiously. After a rigid scrutiny, however, he and several of his friends believed the doctrines laid before them, and were baptized. Taylor was ordained an Elder by Elder Pratt, and was shortly after set apart, by Elders Pratt and O. Hyde, as presiding Elder in Upper Canada. During a visit of Joseph Smith, Sidney Rigdon, and T. B. Marsh, the latter then being President of the quorum of the Twelve, to Toronto in 1837, Elder Taylor was ordained a High Priest under their hands. He paid several visits to the Temple at Kirtland, and was Joseph Smith's guest while there. After the great apostacy at Kirtland, in 1837–38, he was designated by revelation for the Apostleship. By request of the Prophet he removed to Kirtland, and from thence to Missouri, and on his way to the latter place preached the Gospel, and organized a branch of the Church near Indianapolis, Indiana. On arriving in Missouri, he and his party, numbering about twenty-four, encountered a part of the mob, numbering about one hundred and fifty, led by Abbott Hancock, a Baptist minister, and Sashiel Woods, a Presbyterian minister. He reached Far West, and at a quarterly conference, held there on Oct. 5, 1838, it was voted that he fill the vacancy in the quorum of the Twelve, occasioned by the apostacy of Elder John Boynton, having previously been called by direct revelation to that position. The High Council of Zion voted the same on December 19th, following, when he was ordained to the Apostleship by Brigham Young and Heber C. Kimball.

While in Missouri Elder Taylor suffered in the persecution of the Saints, and witnessed the mobbings in Caldwell and Davies Counties, at Adam - ondi - Ahman and Far West. He was one of a small company of men selected to go and protect Adam-ondi-Ahman from a portion of the mob, which numbered some thousands, and who, notwithstanding their overwhelming numbers, retreated before the little army of the Saints. During the imprisonment of Joseph and Hyrum and other brethren at Liberty Jail he paid them several visits. Before leaving Missouri for Illinois, with the body of the Saints, he was appointed, by those of Caldwell County, one of a committee to draft and sign a memorial to the legislature of the State, setting forth the most prominent features of the persecution, and praying for redress. He was also appointed, in connection with Bishop Edward Partridge, by the High Council of Zion, to draft a petition to the General Government.

Soon after Elder Taylor's arrival in Quincy he returned to Far West, in company with a number of the Twelve and other Elders. They went to fulfil a revelation given July 8, 1838, requiring the Twelve to take farewell of the Saints, on the 26th of April, following, on the building spot of the Lord's House in Far West, and go from thence over the "Great Waters" to promulgate the Gospel. The mob loudly boasted that this revelation could not be fulfilled, as no "Mormon" was then permitted to be in the State. It was, however, fulfilled. The brethren arrived at the spot early in the morning of the day appointed, soon after midnight, and held a conference, at which a number of persons were disfellowshipped from the Church; the foundation of the Temple was recommenced to be laid; Wilford Woodruff and Geo. A. Smith were ordained to the Apostleship, and Darwin Chase and Norman Shearer to the office of Seventies. This done, the Twelve offered up prayer respectively, took leave of the Saints present, and departed immediately.

Elder Taylor started from Commerce, Illinois, for England Aug. 8, 1839, leaving his family in a soldiers' barracks, at Montrose, Iowa. On his journey he was sick for eleven weeks; the rest of the Twelve were also sick, which, indeed, was the case at that time with most of the Saints who had suffered so much in Missouri.

On January 11, 1840, he arrived in England, and immediately began to preach and baptize in Liverpool and other places. He was the first who reared the standard of the Gospel in Ireland and the Isle of Man. His labors also extended to Scotland. While in that country he corrected the proof sheets of the Book of Mormon, and with President Young and Elder P. P. Pratt arranged the first edition of a Hymn Book for the Saints in the British Isles. He also wrote several tracts in reply to false charges against the Church, and returned to Nauvoo July 1, 1841, where he found his wife at the point of death. He called in 20 Elders, who prayed for her, and she recovered. At a conference in Nauvoo, in October, 1841, he was appointed, with Elias Higbee and Elias Smith, a committee to petition Congress for redress of wrongs and injuries received in Missouri. He was appointed also to present the petition. By appointment of Joseph Smith, he edited the last three volumes of the *Times and Seasons*. He also edited and published the *Nauvoo Neighbor*. In Nauvoo he was a member of the City Council, one of the Regents of the Nauvoo University, and Judge Advocate of the Legion. Under all circumstances he was firmly attached to the Prophet Joseph, and attended him in many scenes of persecution and trial, and finally at his place of assassination. In attempting to leap out of the window of the jail on June 27, 1844, when the mob were firing into the chamber in which he had been sitting with Joseph and Hyrum, he was wounded with four bullets, and would, in all probability, have been killed by a fifth but for his watch in the left pocket of his waistcoat, which prevented the ball from entering his vitals. In his wounded condition he was carried by Dr. Richards into the inner prison, and secreted from the mob.

At the expulsion of the Saints from Nauvoo Elder Taylor left with others of the Twelve, and proceeded to Winter Quarters. He assisted in organizing the Mormon Battalion for the Mexican war. Just about this period, at a particular juncture in the history of the Church in the British Isles, he was deputed, with Elders O. Hyde and P. P. Pratt, to go to England, where he again landed Oct. 3, 1846, having left his family in the wilderness in tents and wagons. He returned in the following spring, and went to G. S. L. Valley with Elder P. P. Pratt, in the first companies, where he remained two years. On the 12th of March, 1849, he was elected one of the Associate Judges under the provisional State of Deseret, and in the following October, agreeable to appointment by a General Conference, he left G. S. L. City, with Elders C. E. Bolton and John Pack, on a mission to France, passing through England on his way. During this mission the Book of Mormon was translated under his direction into French, and was published by him at Paris. He also edited and published a monthly paper called *L'Etoile du Deseret*. Several branches of the Church were organized during his mission in France. Prior to finally quitting the Continent he went to Hamburgh, and introduced the Gospel, where, under his direction, the Book of Mormon was translated into German, and published in that city. A periodical, *Zion's Panier*. was also commenced there by him to advocate the faith of the Saints.

On his first appearance at Boulogne, France, he was challenged to discussion by several clergymen, which he accepted, and a report of the proceedings was published in pamphlet form at Liverpool. Another work, *The Government of God*, written while on this mission, was published after his return home. He arrived in G S. L. Valley again on the 20th of August, 1852, and was elected in 1854, a member of the Council of the Legislature, which office he resigned to come to New York on a mission, without purse or scrip, to preside over the Saints in the eastern States, superintend emigration, and publish a paper, the first number of which, under the significant title of *The Mormon*, appeared Feb. 17, 1855. This paper was continued under his management until 1857, when he was recalled to Utah, and on account of the threatened "Buchanan war" the paper was soon discontinued. In the meantime he had also labored incessantly to get the inchoate State of Deseret admitted into the Union.

For many years afterwards he traveled and preached extensively throughout the Territory of Utah and performed much literary work for the Church. He also served as probate judge of Utah County, and was for many terms a member of the Utah Legislature, and speaker of the House.

At the death of President B. Young in 1877, he, by virtue of his position as President of the quorum of the Twelve Apostles, became the highest official in the Church, at the head of his quorum, and when the First Presidency was reorganized in October, 1880, he was unanimously chosen as President of the Church, with Geo. Q. Cannon and Joseph F. Smith as his Counselors. This high and holy position he has filled since with becoming dignity and marked ability, possessing the love and confidence of the Saints generally, and showing by his zeal and unselfishness that his heart is in the Kingdom of God, and his highest ambition to perform the duties of his office strictly according to the will of heaven. Forced into exile, on account of the wicked and unhallowed persecutions now raging against the Saints, he is still dictating the affairs of the Church as if he was in his place of general business, and the instructive epistles of the First Presidency, which at a few of the later General Conferences have been read and afterwards published, portray in the most unmistakeable manner the sentiments dwelling in the hearts of those who dictated them.

Notwithstanding his age, President Taylor's mind is yet bright and active, and his physical organization of such a nature that he, under ordinary circumstances, may yet live quite a number of years.

* * *

KIRTLAND.

Kirtland is the name of a township and village in Lake (formerly Geauga) County, Ohio. The village known as Kirtland is pleasantly located on the east fork of the Chagrin River, about three miles southeast from Willoughby, the nearest railroad station, some twenty miles from Cleveland, and nearly six miles in a straight line from the shore of Lake Erie.

In 1830 Kirtland was the home of

Edward Partridge, F. G. Williams, Newel K. Whitney, Isaac Morley and others, who subsequently became prominent in the Church of Jesus Christ of Latter-day Saints. SidneyRigdon lived a few miles north, in the neighboring township called Mentor. In the village of Kirtland proper a number of Reformed Baptists, subsequently known as Campbellites, lived together in a kind of "united order" and had many of their temporal affairs in common, when P. P. Pratt, O. Cowdery, Ziba Peterson and Peter Whitmer visited them in the fall of 1830. These brethren were on a journey from the State of New York to fill a mission to the Lamanites on the western boundery of the State of Missouri. P. P. Pratt, who formerly had been a prominent member and preacher among the Reformed Baptists, called on his old friend and instructor Sidney Rigdon, one of the founders of the sect, and presented him with a copy of the Book of Mormon. After perusing it carefully, he became convinced of its truth and was baptized by Pratt, together with many others of his church. Some two or three weeks after the arrival of the missionaries from New York, one hundred and twenty-seven souls had been baptized in Kirtland and vicinity, and this number soon increased to one thousand.

After ordaining S. Rigdon and many others to the Priesthood, and after having organized the newly baptized members into a branch of the Church, Elder Pratt and companions continued their journey westward, while S. Rigdon and E. Partridge started on a trip to the State of New York to visit the Prophet Joseph. They arrived at his home in Fayette in December, and when they returned in January, 1831, Joseph Smith and wife accompanied them to Kirtland, where they arrived in the beginning of February. The Prophet was kindly received by N. K. Whitney and family, with whom he resided for several weeks.

Early in the spring the Saints from the State of New York began to gather to Kirtland, where preparations were subsequently made for the building of a city, as a Stake of Zion. In the meantime the Lord, by revelation through the Prophet Joseph, made known to his Saints that Jackson County, Missouri, was the place where the Centre Stake of Zion should be established and the New Jerusalem built. And when that country was dedicated for the gathering of the Saints, who immediately commenced to emigrate thither, Kirtland became for some time a place of only secondary importance. The removal of the Prophet Joseph from Kirtland to Hiram also had a tendency to detract from the importance of the former place, and it was not until after the exodus of the Saints from Jackson County, in 1833, that Kirtland rose to that prominence, which has made it so famous in the history of the Church.

After the Prophet's return from his second visit to Missouri, in the summer of 1832, he again located in Kirtland, where he spent most of the following winter translating the Bible. A school called the school of the Prophets was organized, and many important and instructive meetings were held, in which the Saints were favored with great and glorious manifestations of the power of God. The gift of tongues was enjoyed by many of the Elders in a great measure, and the ordinance of the washing of feet, according to the practice recorded in the 13th chapter of St. John, was attended to by the Elders. The Lord also continued to give revelations through his chosen Prophet, and in compliance with these the various quorums of the Priesthood were more perfectly organized and set in order. Thus the First Presidency of the Church was first organized in Kirtland on March 18, 1833, the first High Council Feb. 17, 1834, the quorum of Twelve Apostles Feb. 14, 1835, and the first quorum of Seventies shortly after. The second and third quorum of Seventies were also organized in Kirtland in 1836 and 1837. On the occasion when the First Presidency was organized many of the High Priests present had heavenly visions and saw many glorious things. Some of them even saw the Savior and concourses of angels.

In a council held March 23, 1833, a committee was appointed to purchase land in Kirtland, upon which to build a Stake of Zion. Several large farms were subsequently bought; among these the so-called French farm, on which there was a stone quarry and excellent facilities for brick making. A city plat was surveyed and the Saints gathered in from the surrounding States, until the Kirtland branch numbered about fifteen hundred souls. Preparations were also made for erecting a House of the Lord. (See under *Kirtland Temple.*) On July 4, 1833, a revelation was given, showing the order of the city and assigning certain duties to various individuals in the Church.

On Dec. 18, 1833, a printing office was established in Kirtland, and the publication of the *Evening and Morning Star*, which formerly had been published in Jackson County, Mo., was recommenced. The following year it changed name to the Latter-day Saint's *Messenger and Advocate*, and in 1837 to the *Elder's Journal*. When two numbers of the latter had been published, the printing office was burned, through the acts of an incendiary.

In May, 1834, Kirtland was the rendezvous for the brethren who assembled from the Eastern branches and went up to Missouri in Zion's Camp, under the direction of Joseph, the Prophet.

During the winter of 1835-36 a Hebrew School was established in Kirtland, which was largely attended by many of the Elders, including the Prophet himself. Joshua Seixas, a Hebrew Scholar, from Hudson, Ohio, was engaged as teacher.

In January, 1836, a series of important meetings, attended by the leading authorities of the Church, were held in Kirtland, at which the ordinances of washing, anointing with holy oil, etc., were attended to. The Presidents of the various quorums were first anointed, after which they in turn anointed the members of their respective quorums. About one of these meetings, held Jan. 21, 1836, the Prophet Joseph writes:

"The heavens were opened unto us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

"Thus come the voice of the Lord unto me, saying:

"'All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom; for I, the Lord, will judge all men according to their works, according to the desire of their hearts.'

"And I also beheld that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Savior looked upon them and wept.

"I also beheld Elder McLellin in the South, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word, and leaped as an hart, by the mighty power of God. Also Elder Brigham Young standing in a strange land, in the far South and West, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

"Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us; the house was filled with the glory of God, and we shouted hosanna to God and the Lamb. My scribe also received his anointing with us, and saw in a vision the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

"The Bishop of Kirtland with his Counselors, and the Bishop of Zion with his Counselors, were present with us, and received their anointings under the hands of Father Smith, and were confirmed by the Presidency, and the glories of heaven were unfolded for them also.

"We then invited the Counselors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Counselors in Kirtland, and President David Whitmer the head of the President of the Counselors of Zion.

"The President of each quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

"The visions of heaven were opened

to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw,in my vision, all of the Presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer offered up by the head of each quorum; and closed by singing, and invoking the benediction of heaven, with uplifted hands; and retired between one and two o'clock in the morning."

At another meeting held two days later (Jan. 22nd) the heavens were again opened and angels administered to a number of the brethren. While the Twelve were anointing and blessing the Presidency of the Seventy, the heavens were opened to Elder Sylvester Smith, who, full of joy and enthusiasm, leaped up, exclaming, "The horsemen of Israel and the chariots thereof." After President S. Rigdon had closed the meeting with prayer, the congregation shouted a long hosanna, and "the gift of tongues," writes Joseph Smith, "fell upon us in mighty power; angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour."

In a meeting of the Twelve Apostles and Seventy, held Jan. 28th, "Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum," and "Elder Roger Orton saw a mighty angel riding upon a horse of fire, with a flaming sword in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed, from the power of Satan and a host of evil spirits, which were striving to disturb the Saints. President Wm. Smith, one of the Twelve, saw the heavens opened, and the Lord's host protecting the Lord's anointed. President Zebedee Coltrin, one of the seven Presidents of the Seventy, saw the Savior extended before him,as upon the cross, and, a little after, crowned, with glory upon his head, above the brightness of the sun."

In a meeting of the Seventy held Feb. 6, 1836, Wm. Smith saw a vision of the Twelve, and seven in Council in Old England, and prophesied that a great work would be done by them in the old countries; God was already beginning to work in the hearts of the people. Zebedee Coltrin saw a vision of the Lord's host; others were filled with the spirit of God and spoke with tongues and prophesied.

After more than two years and a half of diligent and incessant labor, the Saints, although few in numbers and most of them poor, succeeded in finishing the Temple, which finally was dedicated on March 27, 1836. On this occasion S. Rigdon delivered one of his stirring and eloquent speeches, and Joseph Smith offered the dedicatory prayer. The spirit of God was poured out upon the large congregation, which rejoiced exceedingly and shouted hosanna to God and the Lamb. President F. G. Williams testified that an angel, during the services, entered the window and took his seat between Joseph Smith, sen., and himself, and remained there while S. Rigdon prayed.

David Whitmer also saw angels in the house. Prest. B. Young and D. W. Patten spoke in tongues, and others had the interpretation of tongues.

In the evening the quorums of the Priesthood met, and Joseph Smith gave instructions concerning the washing of feet, the spirit of prophesy, etc. He told the brethren not to be afraid of prophesying good concerning the Saints; "for," said he, "if you prophesy the falling of these hills, and the rising of the vallies, the downfall of the enemies of Zion, and the rising of the kingdom of God, it shall come to pass. Do not quench the spirit, for the first one that open his mouth shall receive the spirit of prophesy."

Brother Geo. A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power. Many began to speak in tongues and prophesy; others saw glorious visions, and the Prophet Joseph beheld that the Temple was filled with angels, which fact he told the congregation. The people of the neighborhood, hearing an unusual sound within the Temple, and seeing a bright light like a pillar of fire resting upon it, came running together, and were astonished at what was transpiring. Four hundred and sixteen Elders were present on that occasion.

On Tuesday March 29, 1836, the First Presidency and some others met in the Temple and were commanded to remain there all night. They were told that they must cleanse their feet and partake of the sacrament that they might be made holy before the Lord, and thereby be qualified to officiate in their calling, upon the morrow, in washing the feet of the Elders. This they did, and after attending to these ordinances they continued prophesying and giving glory to God.

The next day (March 30th) Joseph Smith and the leading Elders, with all the official members of the Kirtland Stake of Zion, met in the Temple to attend to the ordinance of washing of feet. The Presidency washed the feet of the Presidents of the several quorums. Many prophecies and blessings were pronounced and sealed with Hosanna and Amen. A number of predictions were also uttered concerning the enemies of Christ, which since have been fulfilled to the very letter. These labors occupied the time from eight o'clock in the morning until seven in the evening. Then bread and wine were brought in (for all had fasted through the day), and Joseph and his Counselors blessed the bread and gave it to the Twelve, and they to the other brethren present.

The Prophet afterwards gave much instruction, saying, among other things, that he had now completed the organization of the Church, as they had passed through all the necessary ceremonies they were prepared to receive; and for the present he had given them all the instruction they needed, and they were now at liberty, after obtaining their licenses, to go forth and build up the Kingdom of God. The First Presidency then retired, having been up all the preceeding night, and left the meeting in charge of the Twelve. The entire night was occupied in exhorting, prophesying and speaking in tongues. The Savior made his appearance to some, while angels administered to others and in the language of the Prophet, "it was a Pentecost and an endowment indeed, long to be remembered; for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations. As the day of Pentecost, so shall this day be numbered and celebrated as a "year of Jubilee" and time of rejoicing, to the Saints of the Most High God."

On Sunday April 3, 1836, after the administering of the sacrament, Joseph Smith and Oliver Cowdery retired to the pulpit, the vails being dropped, and bowed in solemn and silent prayer.

"After rising from prayer," writes the Prophet, "the following vision was opened to both of us: "The vail was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"'I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this *holy house*; yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessings which shall be poured out upon the heads of my people. Even so. Amen.'

"After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the North.

"After this Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said:

"'Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.'"

The endowment of the Elders caused the work of God to take mighty stride, and from that time the preaching of the Gospel took a much wider range. The following year (1837) the first missionaries were also sent to England, which was the first foreign mission of the Church.

In the beginning of 1837 the "Kirtland Safety Society" was organized as a banking institution and commenced the issue of notes. Joseph Smith afterwards resigned his position therein and withdrew from the institution, being fully convinced, as he said, that no institution of the kind, established upon just and righteous principles, would be suffered to continue operations in such an age of darkness, speculation and wickedness. Through the swindling and roguery of Warren Parrish and his confederates the institution subsequently failed, whereby many of the Saints sustained heavy losses, and the apostates sought by means of this to bring the leaders of the Church into bad repute.

"In the early part of the summer of 1837, the spirit of speculation in lands and property of all kinds took possession of many men in the Church at Kirtland. It was the beginning of a season of trial, which stands unequalled in the history of the Church, and which those who passed through it will never forget. Evil surmisings, faultfinding, disunion, dissention and apostacy followed in quick succession, as the fruits of the spirit that prevailed. It seemed as though all the powers of earth and hell were combining their influence to an extraordinary extent to overthrow the Church at once and make a final end of the work of God. No quorum in the Church was intirely exempt from the influence of those false spirits who were striving against Joseph for the mastery. The enemy abroad and apostates in the midst of the Saints, were united together in their schemes. Disobedience to council brought many evils upon the people, but instead of their ascribing them to the true cause, they became disaffected towards Joseph and looked upon him as the man who had brought all their trouble upon them! Even some of the Twelve Apostles were so far lost to their high and responsible calling that they began to take sides secretly with the enemy." (*Juv. Inst.*, Vol. 12, page 63.)

In these days of trial it was almost as much as a man's life was worth to be found defending the Prophet Joseph; and among the prominent men in the Church there were but few who had enough of the Spirit of the Lord and of courage to stand by him. There were, however, some of the Elders who never wavered or flinched; the hatred and opposition of the enemy only made them cling closer to the Prophet; their courage rose with the occasion, and they rallied round him with devotion of true friendship. Prominent among these Elders was Brigham Young, who stood forward with great fearlesness and distinguished himself by his steadfastness in maintaining the truth in the face of all opposition. So general became the apostacy that it was found necessary to hold a conference in Kirtland Sept. 3, 1837, for the purpose of reorganizing the Church. On that occasion F. G. Williams, second Counselor to the Prophet, was not sustained, three of the Twelve, namely Luke S. Johnson, Lyman E. Johnson and John F. Boynton were disfellowshipped, and several other prominent men objected to. A few weeks later Joseph Smith left Kirtland on his fourth visit to Missouri. During his absense Wm. Parrish, John F. Boynton, Luke S. Johnson. Joseph Coe and other apostates in Kirtland united together for the overthrow of the Church, and soon after the Prophet's return in the following December, this dissenting band openly and publicly renounced the Church of Jesus Christ of Latter-day Saints, and claimed that they were the old standard. They called themselves the Church of Christ, but dropped the name of Saints; they also said that Joseph was a fallen Prophet and that he and the Church were heretics

At the close of the year and at the beginning of 1838 the spirit of apostate mobocracy continued to rage and grow hotter and hotter in Kirtland. Brigham Young, to escape the fury of the mob, started for Missouri Dec. 22, 1837, and on the evening of Jan. 12, 1838, Joseph Smith, accompanied by S. Rigdon, was compelled to leave Kirtland on horseback to escape mob violence. He removed to Caldwell County, Missouri. After his departure from Kirtland the faithful Saints felt a great desire to follow him to Missouri, in order to get away from the apostate element. For the purpose of devising means of removing, the Seventies assembled in the Temple, and by vision and prophesy it was made known that they should go up to Missouri in a camp pitching their tents by the way. Under the leadership of their Presidents they Seventies and others went into camp July 5, 1838, started on the 6th, numbering 515 souls, and traveled to Missouri, where they located at Adam - ondi - Ahman, in Daviess County. (See under *Kirtland's Camp.*)

After the departure of this large company only a few Saints were left in Kirtland, and they were continually exposed to persecution and ill treatment by the apostates. Still a branch organization was continued for some time, and in October, 1810, A. W. Babbitt was oppointed to preside in Kirtland. At a conference held there May 22, 1841, he was sustained as President, with Lester Brooks and Zebedee Coltrin as his Counselors. Shortly afterwards, however, the First Presidency at Nauvoo declared all Stakes outside of Hancock County, Ill., and Lee County, Iowa, discontinued, after which all the Saints in Kirtland who complied with Council moved west as soon as possible.

In point of interesting events no place ever inhabited by the Latter-day Saints equals Kirtland. At no other place in this dispensation has the Lord manifested his power to his Saints in such a degree as he did there, and at no other period in the history of the Church has the devil and his emissaries tried harder to overthrow the Church than he did in 1837-38 in that formerly obscure Ohio village. Such apostacy among the leading men of the Church has never happened since. But the Lord strenghtened His faithful servants, and although the wicked took possession of the Temple of God, and has it until this day, the Church outlived the storm, and the scenes enacted brought to light God's noble men and noble women, who have afterwards figured so prominently among the Saints, while it brought the hypocrite and sinner out in his true character, and thus purified the Church.

Forty-two of the revelations, contained in the Book of Doctrine and

Covenants were given through Joseph Smith in Kirtland, among which the two important revelations on Priesthood (Sec. 84 and 107) and the Word of Wisdom (Sec. 89).

In later years Kirtland has been visited by many Latter-day Saint Elders, but the only thing that reminds the visitor of the former glory of the place is the Temple. which in its dilapidated condition stands like a lone sentinal, pointing its little spire to heaven as if bearing witness of what once took place inside its walls.

According to the census of 1880, Kirtland Township, including the viilage, had at that time 984 inhabitants.

MISCELLANEOUS.

BEVAN, (James,) a member of the Mormon Battalion, was born in Herefordshire, England, Oct. 18, 1821, baptized in October 1840, emigrated to America in 1842, crossing the Atlantic in the ship *Hope*, and arrived at Nauvoo, Ill., May 14, 1846. He inlisted as a private in company *A* of the Battalion, at Council Bluffs, and on account of sickness became a member of Lieutenant W. W. Willis' detachment, which wintered at Pueblo. He arrived in G. S. L. Valley the following summer under James Brown. After remaining in the valley about fourteen months, Bevan returned to the States, in company with Howard Egan and others, but came back to the valley in the spring of 1852 as a married man, and located in Tooele, Tooele Co., Utah, where he has resided ever since.

GEE, (George Washington,) surveyor, was born in Rome, Ashtabula County, Ohio, Aug. 13, 1815, was baptized at Kirtland, Ohio, Feb. 17, 1833, removed in 1838 to Missouri, from where he was driven by the mob in the spring of 1839. After being ordained an Elder at Nauvoo he removed to Ambrosa, Lee County, Iowa, where he was appointed postmaster and deputy county surveyor; he surveyed the city plats of Nashville and Zarahemla, under the direction of President Joseph Smith. He was sent to Pittsburgh, Penn , in the fall of 1841, as a missionary, where he died Jan. 20, 1842, in the faithful discharge of his duties. His opportunity for schooling had been limited, but by his own exertion he attained an excellent education and collected quite a respectable library. He won the affection of all the Saints with whom he became acquainted, by his integrity and perseverance. With his wife Mary Jane Smith, whom he married in Kirtland in 1838, he had two sons, named Elias S. and Geo. W.

PHELPS, (Laura,) wife of Morris Phelps, suffered great persecution in Missouri in 1833–1838. In 1839 she went from Iowa to Missouri to assist in liberating her husband, who was imprisoned in Columbia, Boone Co., and she "was left in the prison yard when he made his escape, willing to suffer all the abuses a savage horde could inflict upon her, to set her companion safe from the grasp of his murderous enemies." She died in Nauvoo, Illinois, Feb. 2, 1842.

SMITH, (Hyrum,) Patriarch of the whole Church and brother to the Prophet Joseph, was born in Tunbridge, Vermont, Feb. 9, 1800, and married Jerusha Barden Nov. 2, 1826, by whom he had six children, Lovina, Mary, John, Hyrum, Jerusha and Sarah. He became a widower on the 13th of Oct., 1837, while absent at Far West, and married Mary Fielding the same year, by whom he had two children, Joseph F. and Martha. Like his brother Joseph, Hyrum spent his early years in agricultural labors, and nothing of particular note characterized that period of his life. He speedily became a believer in Joseph's mission, and by him was baptized in Seneca Lake, in June, 1829. He was one of the eight persons permitted to view the plates from which the Book of Mormon was translated, and his name is prefixed to it as a witness. On Nov. 7, 1837, at a conference assembled in Far West, Mo., he was appointed second Counselor to Prest. Joseph Smith, instead of F. G. Williams, who was rejected. On Jan. 19th, 1841, he was called by revelation to take the office of Patriarch to the whole Church, to which he had been appointed by his deceased father, by blessing and also by birth-right, and was likewise appointed a Prophet, Seer and Revelator. He was personally connected with many of the principal events of the Church, up to the time of his death, and in the various offices he filled won the love and esteem of all persons. In the revelation calling him to be the chief Patriarch, the Lord thus spoke of him: "Blessed is my servant Hyrum Smith, for I the Lord love him, because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord." (Doc. & Cov., 124: 15.) He was tenderly attached to his brother Joseph, whom he never left more than six months at one time, during their lifetime. He was arrested with him at Far West, Mo., and imprisoned with him at Liberty, and finally spilt his blood with him at Carthage, Ill., June 27, 1844. In this catastrope he fell first, exclaiming, "I am a dead man," and Joseph responding, "O dear brother Hyrum!" In the *Times and Seasons* we find the following beautiful eulogy: "He lived so far beyond the ordinary walk of man, that even the tongue of the vilest slanderer could not touch his reputation. He lived godly, and he died godly, and his murderers will yet have to confess, that it would have been better for them to have had a mill-stone tied to them, and have been cast into the depths of the sea, and remain there while eternity goes and eternity comes, than to have robbed that noble man of heaven of his life." At his death he held various military and civil offices in the Nauvoo Legion and in the Municipality.

THOMSTORFF, (August Frederick,) a son of "Friherre-Baron" August von Thomstorff, was born in Flensburg, Schleswig-Holstein, March 31, 1838. He studied for an officer in the army under General de Meza, but disliking the business, he turned his attention to the art of lithography, which he learned thoroughly. After serving his time of apprenticeship he traveled extensively through Prussia as a journeyman, working in many of the larger cities, including Berlin. Finally he went to Copenhagen, Denmark, where he married "Jomfru" Gerhardine Marcusen, and together with her embraced the fulness of the Gospel, being baptized by Elder Jens Hansen, May 27, 1866. Shortly afterwards he was stricken down with pneumonia and reduced to the point of death. When the physicians had given him up to die, his wife sent for Elder Carl Widerburg, who administered to him in the name of the Lord and prophesied that he should recover, get home to Zion and have a family of children. Up to that time his marriage had been childless. When the physicians came the next day to "examine the corpse", they were startled to find the patient recovering and to be entirely out of danger, declaring that a great miracle had been done, which indeed was the case, although they would not acknowledge the hand of the Lord in it. In a few days Thomstorff was able to attend to his usual avocation. He was ordained an Elder and labored in the Copenhagen branch, together with his brethren, in various capacities until 1873, when he and his wife emigrated to America, locating in Salt Lake City. During his thirteen years residence there he was mostly engaged as a painter, working a great deal of his time for the Church, there not being much opportunity for him to find employment as a lithographer. By his kind winning ways he gained a large circle of friends, and died quite suddenly at his residence in the 11th Ward, Salt Lake City, April 24, 1886, in the prime of his manhood. For a number of years he acted as a Ward Teacher and was a Counselor to the President of the German meeting. He was also a member of a quorum of Seventies. He left two wives and five children, while one wife and two children preceeded him beyond the vail.

"WASP," (The,) a weekly newspaper, published by the Church in Nauvoo, Hancock County, Ill. (Size: 4 column folio. Subscription price: $1.50 a year. Motto: Truth crushed to the earth will rise again.) The first number was issued April 16, 1842, and the last April 26, 1843; it then changed name to *The Nauvoo Neighbor*. Wm. Smith's name appears at the head of the columns as editor of the first 31 numbers, but he did not write much for it. John Taylor edited the remaining 21 numbers.

WILDING, (William,) a centinary, was born in Northamptonshire, England, Nov. 11, 1783, baptized in Jan. 1840 by Elder Geo. Simpson, and emigrated to Utah in 1868. From that time to his death, June 6, 1885, he lived in the 17th Ward, Salt Lake City, with his youngest daughter, Mrs. O. B. Shaw, who was 64 years old when he died. He was a man of steady habits and never allowed his peace of mind to be seriously disturbed. During his long life, covering nearly 102 years, he never was sick.

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THE FIRST PRESIDENCY.

The First Presidency of the Church of Jesus Christ of Latter-day Saints, consisting of Three, was first organized in Kirtland, Ohio, March 18, 1833, according to a revelation given through Joseph Smith a few days previous (March 8, 1833). On that occasion Sidney Rigdon was ordained to be first and Frederick G. Williams second Counselor to President Joseph Smith, who himself had been called of God to be an Apostle of the Lord Jesus Christ, and to be the first Elder of the Church; and he had already been acknowledged as the President of the High Priesthood at a conference held in Amherst, Lorain Co., Ohio, Jan. 25, 1832, and also at a general council, held at Independence, Jackson Co., Mo., April 26, 1832.

At an important conference held at Far West, Mo., Nov. 7, 1837, F. G. Williams was rejected as a Counselor to President Smith, charges having previously been made against him at the conference held in Kirtland Sept. 3, 1837; and Hyrum Smith, by unanimous voto, was appointed in his stead. Hyrum filled this position with honor and ability, until after his father, Patriarch Joseph Smith's death, in Sept., 1840, when he, in a revelation given through Joseph Smith, at Nauvoo Jan. 19, 1841, was called to take the office of Patriarch to the Church, as his father's successor. William Law was called in the same revelation to take Hyrum's place in the First Presidency as second Counselor to President Smith. Law occupied this position until April 18, 1844, when he, together with a number of other apostates, was excommunicated from the Church.

About two months later Joseph was martyred in Carthage, after which the Twelve Apostles constituted the Presiding Quorum of the Church until Dec. 5, 1847, when a council of that quorum was held at Winter Quarters, at which Brigham Young was chosen President of the Church, with Heber C. Kimball and Willard Richards as his Counselors. These transactions were ratified by the Church at a conference held in the Log Tabernacle at Council Bluffs, Iowa, Dec. 27, 1847, and at the General Conference held in G. S. L. Valley Oct. 8, 1848.

Willard Richards died of dropsy, in G. S. L. City, March 11, 1854, and Jedediah M. Grant was called to fill the vacancy thus created, at the General Conference April 6, 1854.

President Jedediah M. Grant died at G. S. L. City, Dec. 1, 1856, and his place was filled, Jan. 4, 1857, by the appointment of Daniel H. Wells, who occupied the position of second Counselor until President Young's death.

Heber C. Kimball died June 22, 1868, in Salt Lake City, and his place in the First Presidency was filled by the appointment of Geo. A. Smith, who occupied this position until his death, which occured in Salt Lake City Sept. 1, 1875.

John W. Young was set apart as First Counselor in his stead Oct. 8, 1876.

After President Young's death, Aug. 29, 1877, the Twelve again assumed the responsibility as presiding quorum of the Church, and retained it for three years, or until the October Conference, 1880, when the First Presidency was organized for the third time in the history of the Church by the appointment of John Taylor as President, with Geo. Q. Cannon and Joseph F. Smith as his Counselors.

By the foregoing it will be seen that three Apostles, namely Joseph Smith, Brigham Young and John Taylor, have filled the exalted position of Presidents of the Church; five (Sidney Rigdon, Heber C. Kimball, Geo. A. Smith, John W. Young and Geo. Q. Cannon) have acted as First Counselors, and seven (Frederick G. Williams, Hyrum Smith, William Law, Willard Richards, Jedediah M. Grant, Daniel H. Wells and Joseph F. Smith) as second Counselors in the First Presidency, since the first organization of that quorum in 1833.

THE KIRTLAND TEMPLE.

On May 4, 1833, a conference of High Priests assembled in Kirtland, Ohio, to take into consideration the necessity of building a school-house, for the accommodation of the Elders, who should come together to receive instruction, preparatory for their missions and ministry; according to a revelation on that subject, given March 8, 1833. By unanimous voice of the conference, Hyrum Smith, Jared Carter and Reynolds Cahoon were appointed a committee to obtain subscriptions for the purpose of erecting such a building.

Shortly afterwards the committee wrote an epistle to all the Saints, calling upon them "to make every possible exertion to aid temporally as well as spiritually" to build this House of the Lord. To this call the faithful members of the Church cheerfully responded.

In a revelation given through the Prophet Joseph in June, 1833, the Lord says:

"Verily, I say unto you, it is my will that you should build an house. If you keep my commandments, you shall have power to build it; if you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness. Now here is wisdom and the mind of the Lord: let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world; therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord. And let the higher part of the inner court be dedicated unto me for the school of mine Apostles, saith Son Ahman; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen." (Doc. & Cov., Sec. 95.)

On June 6, 1833, a conference of High Priests assembled in Kirtland and instructed the building committee to proceed immediately to obtain stone, brick, lumber and other materials for the building, which they did, and on July 23, 1833 (the same day on which the Saints in Missouri made a treaty with the mob, and agreed to leave Jackson County) the corner stones of the Lord's House, or the Kirtland Temple, were laid after the order of the holy Priesthood.

"At that time," writes Sister Eliza R Snow, "the Saints were few in number, and most of them very poor; and, had it not been for the assurance that God had spoken, and had commanded that a house should be built to his name, of which he not only revealed the form, but also designated the dimensions, an attempt towards building that Temple, under the then existing circumstances, would have been, by all concerned, pronounced preposterous.

"Although many sections of the world abounded with mosques, churches synagogues and cathedrals, built professedly for worship, this was the first instance, for the lapse of many centuries, of God having given a pattern, from the heavens, and manifested by direct revelation how the edifice should be constructed, in order that he might accept and acknowledge it as his own. This knowledge inspired the Saints to almost superhuman efforts, while through faith and union they acquired strength. In comparison with eastern churches and cathedrals, this Temple is not large, but in view of the amount of available means possessed, a calculation of the cost, at the lowest possible figures, would have staggered the faith of any but Latter-day Saints; and it now stands as a monumental pillar.

"Its dimensions are eighty by sixty feet; the walls fifty feet high, and the tower one hundred and ten feet. The two main halls are fifty-five by sixty-five feet, in the inner court. The building has four vestries in front, and five rooms in the attic, which were devoted to literature, and for the meetings of the various quorums of the Priesthood.

"There was a peculiarity in the arrangement of the inner court which made it more than ordinarily impressive—so much so that a sense of sacred awe seemed to rest upon all who entered; not only the Saints, but strangers also manifested a high degree of reverential feeling. Four pulpits stood, one above another, in the centre of the building, from north to south, both on the east and west ends; those on the west for the presiding officers of the Melchisedek Priesthood, and those on the east for the Aaronic; and each of these pulpits was separated by curtains of white painted canvas, which were let down and drawn up at pleasure. In front of each of these two rows of pulpits, was a sacrament table, for the administration of that sacred ordinance. In each corner of the court was an elevated pew for the singers —the choir being distributed into four compartments. In addition to the pulpit curtains, were others, intersecting at right angles, which divided the main ground-floor hall into four equal sections—giving to each one-half of one set of pulpits.

"From the day the ground was broken for laying the foundation for the Temple, until its dedication on the 27th of March, 1836, the work was vigorously prosecuted.

"With very little capital except brain, bone and sinew, combined with unwavering trust in God, men, women, and even children, worked with their might; while the brethren labored in their departments, the sisters were actively engaged in boarding and clothing workmen not otherwise provided for—all living as abstemiously as possible, so that every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built by the direction of the Most High and accepted by him.

"The dedication was looked forward to with intense interest; and when the day arrived (Sunday, March 27th, 1836), a dense multitude assembled—the Temple was filled to its utmost, and when the ushers were compelled to close the doors, the outside congregation was nearly if not quite as large as that within.

"Four hundred and sixteen Elders, including Prophets and Apostles, with the first great Prophets of the last dispensation at their head, were present—men who had been 'called of God as was Aaron,' and clothed with the holy Priesthood; many of them having just returned from missions, on which they had gone forth like they ancient disciples, 'without purse or scrip,' now to feast for a little season on the sweet spirit of love and union, in the midst of those who had 'tasted of the powers of the world to come.'

"At the hour appointed, the assembly was seated, the Melchisidec and Aaronic Priesthood being arranged as follows: West end of the house, Presidents Frederick G. Williams, Joseph Smith, sen., and William W. Phelps, occupied the first pulpit for the Melchisidic Priesthood; Presidents Joseph Smith, jun., Hyrum Smith and Sidney Rigdon, the second; Presidents David Whitmer, Oliver Cowdery and John Whitmer, the third; the fourth pulpit was occupied by the President of the High Priests' quorum and his Counselors, and two choristers. The Twelve Apostles were on the right, in the highest three seats; the President of the Elders, his two Counselors and clerk in the seat directly below the Twelve. The High Council of Kirtland, consisting of twelve, were on the left, on the first three seats. The fourth seat, and next below the High Council, was occupied by Warren A. Cowdery and Warren Parrish, who officiated as scribes.

"In the east end of the house, the Bishop of Kirtland—Newel K. Whitney—and his Counselors occupied the first pulpit for the Aaronic Priesthood; the Bishop of Zion—Edward Partridge—and his Counselors, the second; the President of the Priests and his Counselors, the third; the President of the Teachers, and his Counselors, and one chorister, the fourth; the High Council of Zion, consisting of twelve Counselors, on the right; the President of the Deacons, and his Counselors, in the next seat below them, and the seven Presidents of the Seventies, on the left.

"At nine o'clock, President Sidney Rigdon commenced the services of that great and memorable day, by reading the ninety-sixth and twenty-fourth Psalms: 'Ere long the vail will rend in twain,' etc., was sung by the choir, and after President Rigdon had addressed the throne of grace in fervent prayer, 'O happy souls who pray,' etc., was sung. President Rigdon then read the eighteenth, nineteenth, and twentieth verses of the eighteenth chapter of Matthew, and spoke more particularly from the last-named verse, continuing his eloquent, logical and sublime discourse for two and a half hours. At one point, as he reviewed the toils and privations of those who had labored in rearing the walls of that sacred edifice, he drew tears from many eyes, saying, there were those who had wet those walls with their tears, when, in the silent shades of the night, they were praying to the God of heaven to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophesy, when the foundation was laid, that the walls should never be erected.

"In reference to his main subject, the speaker assumed that in the days of the Savior there were synagogues where the Jews worshipped God; and in addition to those, the splendid Temple in Jerusalem; yet when, on a certain occasion, one proposed to follow him, withersoever he went, though heir of all things, he cried out in bitterness of soul, 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.' From this the speaker drew the conclusion that the Most High did not put his name there, neither did he accept the worship of those who paid their vows and adorations there. This was evident from the fact that they did not receive the Savior, but thrust him from them, saying, 'Away with him! Crucify him! Crucify him!' It was therefore evident that his spirit did not dwell in them. They were the degenerate sons of noble sires, but they had long since slain the Prophets and Seers, through whom the Lord had revealed himself to the children of men. They were not led by revelation. This, said the speaker, was the grand difficulty—their unbelief in present revelation. He then clearly demonstrated the fact that diversity of, and contradictory opinions did, and would prevail among people not led by present revelation; which forcibly applies to the varions religious sects of our own day; and inasmuch as they manifest the same spirit, they must be under the same condemnation with those who were coeval with the Savior.

"He admitted there were many houses—many sufficiently large, built for the worship of God, but not one, except this, on the face of the whole earth, that was built by divine revelation; and were it not for this, the dear Redeemer might, in this day of science, intelligence and religion, say to those who would follow him, 'The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.'

"After the close of his discourse, President Rigdon presented for an expression of their faith and confidence Joseph Smith, jun., as Prophet, Seer and Revelator, to the various quorums, and the whole congregation of Saints, and a simultaneous rising up followed, in token of unanimous confidence, and covenant to uphold him as such, by their faith and prayers.

"The morning services were concluded by the choir singing, 'Now let us rejoice in the day of salvation,' etc. During an intermission of twenty minutes, the congregation remained seated, and the afternoon services opened by singing, 'This earth was once a garden place,' etc. President Joseph Smith jun., addressed the assembly for a few moments, and then presented the First Presidency of the Church as Prophets, Seers and Revelators, and called upon all, who felt to acknowledge them as such, to manifest it by rising up. All arose. He then presented the Twelve Apostles who were present, as Prophets, Seers and Revelators, and special witnesses to all the earth, holding the keys of the kingdom of God, to unlock it, or cause it to be done among them; to which all assented by rising to their feet. He then presented the other quorums in their order, and the vote was unanimous in every instance.

"He then prophesied to all, that inasmuch as they would uphold these men in their several stations (alluding to the different quorums in the Church), the Lord would bless them, 'yea, in the name of Christ, the blessings of heaven shall be yours; and when the Lord's anointed shall go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blest; but if not, the judgments of God will follow close upon them, untill that city or that house which rejects them, shall be left desolate.'

"The hymn commencing with 'How pleased and blest was I,' was sung, after which President Joseph Smith offered the dedicatory prayer. (Doc. & Cov., Sec. 109.) The choir then sang, 'The spirit of God like a fire is burning,' etc., after which the Lord's supper was administered to the whole assembly. Then President Joseph Smith bore testimony of his mission and of the ministration of angels, and, after testimonials and exhortations by other Elders, he blest the congregation in the name of the Lord.

"Thus ended the ceremonies of the dedication of the first Temple built by special command of the Most High, in this dispensation.

"One striking feature of the ceremonies, was the grand shout of hosanna, which was given by the whole assembly, in standing position, with uplifted hands. The form of the shout is as follows: 'Hosanna—hosanna—hosanna—to God and the Lamb—amen—amen, and amen.' The foregoing was deliberately and emphatically pronounced, and three times repeated, and with such power as seemed almost sufficient to raise the roof from the building.

"A singular incident in connection with this shout may be discredited by some, but it is verily true. A notice had been circulated that children in arms would not be admitted at the dedication of the Temple. A sister who had come a long distance with her babe, six weeks old, having, on her arrival, heard of the above requisition, went to the Patriarch Joseph Smith, sen., in great distress, saying that she knew no one with whom she could leave her infant;

and to be deprived of the privilege of attending the dedication seemed more than she could endure. The ever generous and kind-hearted father volunteered to take the responsibility on himself, and told her to take her child, at the same time giving the mother a promise that her babe should make no disturbance; and the promise was verified. But when the congregation shouted hosanna, that babe joined in the shout. As marvelous as that incident may appear to many, it is not more so than other occurrences on that occasion.

"The ceremonies of that dedication may be rehearsed, but no mortal language can describe the heavenly manifestations of that memorable day. Angels appeared to some, while a sense of divine presence was realized by all present, and each heart was filled with 'joy inexpressible and full of glory.' * * *

"After the dedication of the Temple, the 'Kirtland High School' was taught in the attic story, by H. M. Hawes, professor of Greek and Latin. The school numbered from one hundred and thirty to one hundred and forty students, divided into three departments—the classics, were the only languages taught; the English department, where mathematics, common arithmetic, geography, English grammar, reading and writing were taught; and the juvenile department. The two last were under assistant instructors. The school was commenced in November, 1836, and the progress of the several classes, on examinations before trustees of the school, parents and guardians, was found to be of the highest order.

"Not only did the Almighty manifest his acceptance of that house, at its dedication, but an abiding holy heavenly influence was realized; and many extraordinary manifestations of his power were experienced on subsequent occasions. Not only were angels often seen within, but a pillar of light was several times seen resting down upon the roof."

During the winter of 1836–37 the Temple was filled to overflowing on Sundays with attentive hearers, mostly members of the Church. On Sunday evenings the singers met in the house; on Monday evenings the High Priests; on Tuesday evenings the Seventies, on Wednesday evenings the Elders, and on Thursday evenings a prayer meeting was held. Besides those meetings the Twelve, the High Council and other quorums generally held their meetings once a week to transact business.

Besides being devoted to general meetings for worship and the celebration of the Lord's Supper every first day of the week, the Temple was occupied by crowded assemblies on the first Thursday in each month, that day being observed strictly, by the Latter-day Saints, as a day of fasting and prayer. These, called fast-meetings, were hallowed and interesting beyond the power of language to describe. Many, many were the pentecostal seasons of the outpouring of the spirit of God on those days, manifesting the gifts of the Gospel and the power of healing, prophesying, speaking in tongues, the interpretation of tongues, etc.

"I have there," continues Sister Snow, "seen the lame man, on being administered to, throw aside his crutches and walk home perfectly healed; and not only were the lame made to walk, but the blind to see, the deaf to hear, the dumb to speak, and evil spirits to depart.

"On those fast days, the curtains, or vails, mentioned in a preceeding chapter, which intersected at right angels, were dropped, dividing the house into four equal parts. Each of these sections had a presiding officer, and the meeting in each sections was conducted as though no other were in the building, which afforded opportunity for four persons to occupy the same time. These meetings commenced early in the day and continued without intermission till four p. m. One hour previous to dismissal, the vals were drawn up and the four congregations brought together,and the people who, in the forepart of the day were instructed to spend much of the time in prayer, and to speak, sing and pray, mostly in our own language, lest a spirit of enthusiasm should creep in, were permitted, after the curtains were drawn, to speak or sing in tongues, prophesy, pray, interpret tongues, exhort or preach, however they might feel moved upon to do. Then the united faith of the Saints brought them into close fellowship with the spirits of the just, and earth and heaven seemed in close proximity.

"On fast days, Father Smith's constant practice was to repair to the Temple very early, and offer up his prayers before sunrise, and there await the coming of the people; and so strictly disciplined himself in the observance of fasting, as not even to wet his lips with water until after the dismissal of the meeting at four p. m. One morning, when he opened meeting, he prayed fervently that the spirit of the Most High might be poured out as it was at Jerusalem, on the day of pentecost—that it might come 'like a mighty rushing wind.' It was not long before it did come, to the astonishment of all, and filled the house. It appeared as though the old gentleman had forgotten what he had prayed for. When it came, he was greatly surprised, and exclaimed, 'What! is the house on fire?'"

When the faithful Saints, who would not deny their holy religion, or denounce the Prophet Joseph Smith, were forced to flee for their lives in 1837 and 1838, the Temple was left in the hands of apostates, who soon defiled it, and since that time the gifts and blessings of heaven and the manifestations of the power of God in that building have been matters of the past. Since those memorable days, no voice of inspiration has sounded within its walls, except on a few occasions, when Elders of the Church from the far West have visited Kirtland and been permitted to expound the principles of the Gospel in the hall, once sanctified by the presence of heavenly messengers. Then the spirit of the Almighty would sometimes measurably be poured out upon the assemblies—perhaps sufficient to remind the visitor of the "good old Kirtland days." The Temple is now claimed and held by the Josephites, who hold meetings and occasionally conferences therein.

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☞ Agreeable to expressed desire of several parties, we will make a special effort to complete the Church chronology, with alphabethical index, this season. This will necessarily exclude considerable other reading matter for the time being, but we feel assured that it will prove most satisfactory to the subscribers at the close of the volume.

THE

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"*What thou seest, write in a book.*" Rev. 1, 11.

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THE COUNCIL OF THE SEVENTIES.

When the First Quorum of Seventies was organized in Kirtland, Ohio, early in the year 1835, the names of the seven Presidents were as follows:

Hazen Aldrich,
Joseph Young,
Levi W. Hancock,
Leonard Rich,
Zebedee Coltrin,
Lyman Sherman and
Sylvester Smith.

Some questions having arisen in regard to the corresponding grades of the Seventies and High Priests, and it being ascertained that five or six of the Presidents of the Seventies, namely Hazen Aldrich, Leonard Rich, Zebedee Coltrin, Lyman Sherman and Sylvester Smith, had previously been ordained High Priests, the Prophet Joseph Smith, in a meeting of the Seventies held in the Kirtland Temple, April 6, 1837, counseled these brethren to join the High Priests' Quorum, which they did, and the following named Elders were ordained to fill the vacancies thus created in the Council of Seventies: John Gould, of the second Seventy, in place of Hazen Aldrich; James Foster, of the second Seventy, in place of Leonard Rich; Daniel S. Miles of the third Seventy, in place of Zebedee Coltrin; Josiah Butterfield, of the second Seventy, in place of Lyman Sherman; Salmon Gee, of the second Seventy, in place of Levi W. Hancock, and John Gaylord, of the third Seventy, in place of Sylvester Smith.

In the summer of 1837 it was ascertained that Levi W. Hancock, who was in Missouri at the time of the April meeting, was not a High Priest, and he was therefore received back into his former position as one of the first seven Presidents, at the reorganization of the Church at Kirtland, Sept. 3, 1837. John Gould, one of the newly appointed Presidents, was asked by the Prophet to join the High Priests, which he did, after which the Council of the Seventies stood as follows: Joseph Young, Levi W. Hancock, James Foster, Daniel S. Miles, Josiah Butterfield, Salmon Gee and John Gaylord.

On Jan. 13, 1838, John Gaylord, together with many others, was excommunicated from the Church by the High Council in Kirtland, for rising up in rebellion against the Church authorities. Elder Henry Herriman was called and ordained to fill the vacancy in the council occasioned thereby, Feb. 6, 1838.

In a meeting of the Seventies held at Kirtland, March 6, 1838, the quorum withdrew their fellowship from Salmon Gee for neglect of duty and other causes. Elder Zera Pulsipher was chosen and ordained to fill the vacancy the same day.

After these two changes the council stood intact until the Church had removed to Nauvoo. It appears that James Foster, instead of gathering with the Saints, settled in Jacksonville, Morgan Co., Illinois, and had no direct communication with his brethren. Prior to the October Conference, 1844, he was dropped and cut off by the council of the Seventies, and the following spring (1845) Albert P. Rockwood was called to fill the vacancy, caused by his removal.

Elder Daniel S. Miles died as a faithful man in the early part of 1845, in Hancock Co., Illinois, and the vacancy occasioned by his death was filled by Elder Benjamin L. Clapp in April, 1845.

Josiah Butterfield retained his standing as one of the seven Presidents until a misunderstanding arose between him and the Prophet, and he was finally cut off from theChurch, Oct. 7, 1844, at the General Conference held in Nauvoo, for neglect of duty, etc. The vacancy was filled the same day by the appointment of Jedediah M. Grant as one of the Council of the Seventies in Butterfield's stead, but he was not ordained until some time afterwards.

After the demise of Willard Richards in 1854, Elder Jedediah M. Grant was selected by President Brigham Young to fill the office of second Counselor in the First Presidency, thus leaving another vacancy in the council of the Seventies. Elder Horace S. Eldredge was called in the October Conference, 1854, to fill that vacancy, and was ordained about the same time in G. S. L. City.

Elder Benjamin L. Clapp, after living some years in G. S. L. City, removed his family to Ephraim, Sanpete Co., where he had some difficulty with Bishop Warren S. Snow. After investigation before the Council of Seventies, he was dropped from his position in the Council, and finally excommunicated from the Church at the General Conference, at G. S. L. City, April 7, 1859. Elder Jacob Gates was called to fill the vacancy at the April Conference, 1860, but being absent on a mission to Europe, he was not ordained until October 1862, some time after his return home.

Elder Zera Pulsipher transcended the bounds of the Priesthood in the ordinance of sealing, for which he was cited to appear before the First Presidency of the Church, April 12, 1862. It was there voted, that he be rebaptized, reconfirmed and ordained to the office of a High Priest, or go into the ranks of the Seventies. Subsequently he was ordained a Patriarch. Elder John Van Cott was called to fill the vacancy in the Council of the Seventies in the October Conference, 1862.

Albert P. Rockwood died in the Sugar House Ward. Salt Lake Co., Nov. 26, 1879, and in the April Conference, 1880, Elder Wm. W. Taylor was called to fill the vacancy and soon afterwards ordained one of the First Seven Presidents of the Seventies.

The vacancies caused by the death of President Joseph Young, July 16, 1881, and of Levi W. Hancock, June 10, 1882, were filled by the ordination of Abraham H. Cannon as one of the Seven, Oct. 9, 1882, and Seymour B. Young, Oct. 16, 1882.

Elder John Van Cott died Feb. 18, 1883, and Christian Daniel Fjeldsted was called to fill the vacancy. He was ordained April 28, 1884, after his return from Scandinavia.

The demise of Elder Wm. W. Taylor, Aug. 1, 1884, caused another vacancy, which was filled Oct. 7, 1884, by the ordiuation of John Morgan to be one of the Seven Presidents.

The council now stands as follows:

Henry Herriman,
Horace S. Eldredge,
Jacob Gates,
Abraham H. Cannon,
Seymour B. Young,
Christian D. Fjeldsted and
John Morgan.

AMANDA SMITH.

Amanda Smith, wife of Elder Warren Smith and a survivor of the Haun's Mill massacre, was born in Salem, Massachusetts, Feb. 22,1809. While she was but a young girl she moved with her parents to Ohio, and married at the age of 18 years. She was a member of the Campbellite Church, together with Sidney Rigdon and others once prominent in that church, until she heard the fulness of the Gospel preached. When 22 years of age she was baptized by Elder Orson Hyde into the Church of Jesus Christ of Latter-day Saints, April 1, 1831, the Church being then not quite one year old. Soon afterwards she moved to Kirtland, where she assisted in building the Temple, and in 1838, with her husband and family and many others, she was forced to leave that place, on account of mob violence. They wended their way to Missouri, leaving all their property, except what they could take in a wagon with two horses.

The following interesting narrative is from "The Women of Mormondom" by E. W. Tullidge, as written by Amanda Smith:

"We sold our beautiful home in Kirtland for a song, and traveled all summer to Missouri—our teams poor, and with hardly enough to keep body and soul together.

"We arrived in Caldwell County, near Haun's Mill, nine wagons of us in company. Two days before we arrived we were taken prisoners by an armed mob that had demanded every bit of ammunition and every weapon we had. We surrendered all. They knew it, for they searched our wagons.

"A few miles more brought us to Haun's Mill, where that awful scene of murder was enacted. My husband pitched his tent by a blacksmith's shop.

"Brother David Evans made a treaty with the mob that they would not molest us. He came just before the massacre and called the company together and they knelt in prayer.

"I sat in my tent. Looking up I suddenly saw the mob coming—the same that took away our weapons. They came like so many demons or wild Indians.

"Before I could get to the blacksmith's shop door to alarm the brethren, who were at prayers, the bullets were whistling amongst them.

"I seized my two little girls and escaped across the mill-pond on a slab-walk. Another sister fled with me. Yet though we were women, with tender children, in flight for our lives, the demons poured volley after volley to kill us.

"A number of bullets entered my clothes, but I was not wounded. The sister, however, who was with me, cried out that she was hit. We had just reached the trunk of a fallen tree, over which I urged her, bidding her to shelter there where the bullets could not reach her, while I continued my flight to some bottom land.

"When the firing had ceased I went back to the scene of the massacre, for there were my husband and three sons, of whose fate I as yet knew nothing.

"As I returned I found the sister in a pool of blood where she had fainted, but she was only shot through the hand. Farther on was lying dead Brother McBride, an aged white-haired revolutionary soldier. His murderer had literally cut him to pieces with an old corn-cutter. His hands had been split down when he raised them in supplication for mercy. Then the monster cleft open his head with the same weapon, and the veteran who had fought for his country, in the glorious days of the past, was numbered with the martyrs.

"Passing on I came to a scene more terrible still to the mother and wife. Emerging from the blacksmith shop was my eldest son, bearing on his sholders his little brother Alma.

" 'Oh! my Alma is dead!' I cried, in anguish.

" 'No, mother; I think Alma is not dead. But father and brother Sardius are killed!'

"What an answer was this to appal me! My husband and son murdered; another little son seemingly mortally wounded; and perhaps before the dreadful night should pass the murderers would return and complete their work!

"But I could not weep then. The fountain of tears was dry; the heart overburdened with its calamity, and all the mother's sense absorbed in its anxiety for the precious boy which God alone could save by his miraculous aid.

"The entire hip joint of my wounded boy had been shot away. Flesh, hip bone, joint and all had been ploughed out from the muzzle of the gun, which the ruffian placed to the child's hip through the logs of the shop and deliberately fired.

"We laid little Alma on a bed in our tent and I examined the wound. It was a ghastly sight. I knew not what to do. It was night now.

"There were none left from that terrible scene, throughout that long, dark night, but about half a dozen bereaved and lamenting women, and the children. Eighteen or nineteen, all grown men excepting my murdered boy and another about the same age, were dead or dying; several more of the men were wounded, hiding away, whose groans through the night too well disclosed their hiding places, while the rest of the men had fled, at the moment of the massacre, to save their lives.

"The women were sobbing, in the greatest anguish of spirit; the children were crying loudly with fear and grief at the loss of fathers and brothers; the dogs howled over their dead masters and the cattle were terrified with the scent of the blood of the murdered.

"Yet was I there, all that long, dreadful night, with my dead and my wounded, and none but God as our physician and help.

"Oh my Heavenly Father, I cried, what shall I do? Thou seest my poor wounded boy and knowest my inexperience. Oh, Heavenly Father, direct me what to do!

"And then I was directed as by a voice speaking to me.

"The ashes of our fire was still smouldering. We had been burning the bark of the shag-bark hickory, I was directed to take those ashes and make a lye and put a cloth saturated with it right into the wound. It hurt, but little Alma was too near dead to heed it much. Again and again I saturated the cloth and put it into the hole from which the hip joint had been ploughed, and each time mashed flesh and splinters of bone came away with the cloth; and the wound became as white as chicken's flesh.

"Having done as directed I again prayed to the Lord and was again instructed as distinctly as though a physician had been standing by speaking to me.

"Near by was a slippery-elm tree. From this I was told to make a slippery-elm poultice and fill the wound with it.

"My eldest boy was sent to get the slippery-elm from the roots, the poultice was made, and the wound, which took fully a quarter of a yard of linen to cover, so large was it, was properly dressed.

"It was then I found vent to my feelings in tears, and resigned myself to the anguish of the hour. And all that night we, a few poor, stricken women, were thus left there with our dead and wounded. All through the night we heard the groans of the dying. Once in the dark we crawled over the heap of dead in the blacksmith's shop to try to help or soothe the sufferers' wants; once we followed the cries of a wounded brother who hid in some bushes from the murderers, and relieved him all we could.

"It has passed from my memory whether he was dead in the morning or whether he recovered.

"Next morning brother Joseph Young came to the scene of the massacre.

"'What shall be done with the dead?' he inquired, in horror and deep trouble.

"There was not time to bury them, for the mob was coming on us. Neither were there left men to dig the graves. All the men excepting the two or three who had so narrowly escaped were dead or wounded. It had been no battle, but a massacre indeed.

"'Do anything, Brother Joseph,' I said, 'rather than leave their bodies to the fiends who have killed them.'

"There was a deep dry well close by. Into this the bodies had to be hurried, eighteen or nineteen in number.

"No funeral service could be performed, nor could they be buried with customary decency. The lives of those who in terror performed the last duty to the dead were in jeopardy. Every moment we expected to be fired upon by the fiends who we supposed were lying in ambush waiting the first opportunity to dispatch the remaining few who had escaped the slaughter of the preceding day. So in the hurry and terror of the moment some were thrown into the well head downwards and some feet downwards.

"But when it came to the burial of my murdered boy Sardius, Brother Joseph Young, who was assisting to carry him on a board to the well, laid down the corpse and declared that he could not throw that boy into this horrible grave.

"All the way on the journey, that summer, Joseph had played with the interesting lad who had been so cruelly murdered. It was too much for one whose nature was so tender as Uncle Joseph's, and whose sympathies by this time were quite overwrought. He could not perform that last office. My murdered son was left unburied.

"'Oh? they have left my Sardius unburied in the sun,' I cried, and ran and got a sheet and covered his body.

"There he lay until the next day, and then I, his mother, assisted by his elder brother, had to throw him into the well. Straw and earth were thrown into this rude vault to cover the dead.

"Among the wounded who recovered were Isaac Laney, Nathanie K. Knight, Mr. Yokum, two broth ers by the name of Myers, Tarlton Lewis, Mr. Haun and several others besided Miss Mary Stedwell, who was shot through the hand while fleeing with me, and who, fainting, fell over the log into which the mob shot upwards of twenty balls.

"The crawling of my boys under the bellows in the blacksmith's shop where the tragedy occured, is an incident familiar to all our people. Alma's hip was shot away while thus hiding. Sardius was discovered after the massacre by the monsters who came in to dispoil the bodies. The eldest, Willard, was not discovered. In cold blood, one Glaze, of Carroll County, presented a rifle near the head of Sardius and literally blew off the upper part of it, leaving the skull empty and dry while the brains and hair of the murdered boy were scattered around and on the walls.

"At this one of the men, more merciful than the rest, observed:

"'It was a d—d shame to kill those little boys.'

"'D—n the difference!' retorted the other; "nits make lice!'

"My son, who escaped, also says that the mobocrat William Mann took from my husband's feet, before he was dead, a pair of new boots. From his hiding place, the boy saw the ruffian drag his father across the shop in the act of pulling off his boot.

"'Oh! you hurt me!' groaned my husband. But the murderer dragged him back again, pulling off the other boot; 'and there,' says the boy, 'my father fell over dead.'

"Afterwards this William Mann showed the boots on his own feet, in Far West, saying: 'Here is a pair of boots that I pulled off before the d—d Mormon was done kicking!'

"The murderer Glaze also boasted over the country, as a heroic deed, the blowing off the head of my young son.

"But to return to Alma, and how the Lord helped me to save his life.

"I removed the wounded boy to a house, some distance off, the next day, and dressed his hip; the Lord directing me as before. I was reminded that in my husband's trunk there was a bottle of balsam. This I poured into the wound, greatly soothing Alma's pain.

"'Alma, my child,' I said, 'you believe that the Lord made your hip?'

"'Yes, mother.'

"'Well, the Lord can make something there in the place of your hip, don't you believe he can, Alma?'

"'Do you think that the Lord can, mother?' inquired the child, in his simplicity.

"'Yes, my son,' I replied, 'he has showed it all to me in a vission.'

"Then I laid him comfortably on his face, and said: 'Now you lay like that, and don't move, and the Lord will make you another hip.'

"So Alma laid on his face for five weeks, until he was entirely recovered—a flexible gristle having grown in place of the missing joint and socket, which remains to this day a marvel to physicians.

"On the day that he walked again I was out of the house fetching a bucket of water, when I heard screams from the children. Running back, in affright, I entered, and there was Alma on the floor, dancing around, and the children screaming in astonishment and joy.

"It is now nearly forty years ago, but Alma has never been the least crippled during his life, and he has traveled quite a long period of the time as a missionary of the gospel and a living miracle of the power of God.

"I cannot leave the tragic story without relating some incidents of those five weeks when I was a prisoner with my wounded boy in Missouri, near the scene of the massacre, unable to obey the order of extermination.

"All the Mormons in the neighborhood had fled out of the State, excepting a few families of the bereaved women and children who had gathered at the house of Brother David Evans, two miles from the scene of the massacre. To this house Alma had been carried after that fatal night.

"In our utter desolation, what could we women do but pray?

Prayer was our only source of comfort; our Heavenly Father our only helper. None but he could save and deliver us.

"One day a mobber came from the mill with the captain's fiat:

"'The captain says if you women don't stop your d—d prayer he will send down a posse and kill every d—d one of you!'

"And he might as well have done it, as to stop us poor women praying in that hour of our great calamity.

"Our prayers were hushed in terror. We dared not let our voices be heard in the house in supplication. I could pray in my bed or in silence, but I could not live thus long. This godless silence was more intolerable than had been that night of the massacre.

"I could bear it no longer. I pined to hear once more my own voice in petition to my Heavenly Father.

"I stole down into a corn-field, and crawled into a 'stout of corn.' It was as the temple of the Lord to me at that moment. I prayed aloud and most fervently.

"When I emerged from the corn a voice spoke to me. It was a voice as plain as I ever heard one. It was no silent, strong impression of the spirit, but a *voice*, repeating a verse of the Saint's hymn:

"That soul who on Jesus hath leaned for repose,
I cannot, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!

"From that moment I had no more fear. I felt that nothing could hurt me. Soon after this the mob sent us word that unless we were all out of the State by a certain day we should be killed.

"The day came, and at evening came fifty armed men to execute the sentence.

"I met them at the door. They demanded of me why I was not gone? I bade them enter and see their own work. They crowded into my room and I showed them my wounded boy. They came, party after party, until all had seen my excuse. Then they quarreled among themselves and came near fighting.

"At last they went away, all but two. These I thought were detailed to kill us. Then the two returned.

"'Madam,' said one, 'have you any meat in the house?'

"'No,' was my reply.

"'Could you dress a fat hog if one was laid at your door?'

"'I think we could!' was my answer.

"And then they went and caught a fat hog from a herd which had belonged to a now exiled brother, killed it and dragged it to my door, and departed.

"These men, who had come to murder us, left on the threshold of our door a meat offering to atone for their repented intention.

"Yet even when my son was well I could not leave the State, now accursed indeed to the Saints.

The mob had taken my horses, as they had the drove of horses, and the beeves, and the hogs, and wagons, and the tents, of the murdered and exiled.

"So I went down into Daviess County (ten miles) to Captain Comstock, and demanded of him my horses. There was one of them in his yard. He said I could have it if I paid five dollars for its keep. I told him I had no money.

"I did not fear the captain of the mob, for I had the Lord's promise that nothing should hurt me. But his wife swore that the mobbers were fools for not killing the women and children as well as the men—declaring that we would 'breed up a pack ten times worse than the first.'

"I left without the captain's permission to take my horse, or giving pay for its keep; but I went into his yard and took it, and returned to our refuge unmolested.

"Learning that my other horse was at the mill, I next yoked up a pair of steers to a sled and went and demanded it also.

"Comstock was there at the mill.

He gave me the horse, and then asked if I had any flour.

"'No; we have had none for weeks.'

"He then gave me about fifty pounds of flour and some beef, and filled a can with honey.

"But the mill, and the slaughtered beeves which hung plentifully on its walls, and the stock of flour and honey, and abundant spoil besides, had all belonged to the murdered or exiled Saints.

"Yet was I thus providentially, by the very murderers and mobocrats themselves, helped out of the State of Missouri.

"The Lord had kept his word. The soul who on Jesus had leaned for succor had not been forsaken even in this terrible hour of massacre, and in that infamous extermination of the "Mormons" from Missouri in the years 1838–39.

"One incident more, as a fitting close.

"Over that rude grave—that well—where the nineteen martyrs slept, where my murdered husband and boy were entombed, the mobbers of Missouri, with an exquisite fiendishness, which no savages could have conceived, had constructed a rude privy. This they constantly used, with a delight which demons might have envied, if demons are more wicked and horribly beastly than were they."

It was in the depth of winter that Amanda Smith thus was compelled to leave the State of Missouri in an open wagon, and she had to travel hundreds of miles through snow, frost, mud and storms, with no help but that of an eleven years old boy, with three other children, and one of them the wounded lad, suffering untold hardships. She next located in Illinois, where Nauvoo afterwards was built, and from that city she was again driven by mob violence a few years later. She came to Utah in 1850, and resided continuously in Salt Lake City, until a few months before her death, when she, having become too feeble to live alone, went to Richmond, Cache Co., to live with her daughter Alvira Hendricks, where she died June 30, 1886, being 77 years 4 months and 8 days old. The cause of death was paralysis, superinduced by old age. She passed quietly away, surrounded by children, many relatives and friends. She was the mother of 8 children, six of whom were living at the time of her death, 67 grandchildren and 32 great-grandchildren.

Amanda Smith was beloved by all who knew her good works and sterling qualities. She was ever unflinching and firm in her faith in the Gospel, and rejoiced to see her children emulate her good works.

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☞ Agreeable to expressed desire of several parties, we will make a special effort to complete the Church chronology, with alphabethical index, this season. This will necessarily exclude considerable other reading matter for the time being, but we feel assured that it will prove most satisfactory to the subscribers at the close of the volume.

Agents for the RECORD are wanted in Kane, Garfield, Iron, Beaver, Piute, Sevier, Millard, Juab and Tooele Counties, Utah; also in Idaho, Arizona and New Mexico,

THE

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"*What thou seest, write in a book.*" Rev. 1, 11.

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PRESIDING PATRIARCHS.

Joseph Smith, sen., father of the Prophet Joseph Smith, was the first PresidingPatriarch of the Church. He was ordained to that high and holy calling, Dec. 18, 1833, at Kirtland, Ohio, under the hands of the Prophet Joseph, Oliver Cowdery, Sidney Rigdon and F. G. Williams. Father Smith continued as Patriarch until his death, which occurred at Nauvoo, Ill., Sept. 14, 1840. On Jan. 19, 1841, in an important revelation given through the Prophet Joseph, Hyrum Smith, Father Smith's eldest living son, who then acted as second Counselor in the First Presidency, was called to succed his father as Patriarch. He received the office Jan. 24, 1841, and kept it until his martyrdom in Carthage Jail, Ill., Jan. 27, 1844. His brother William Smith, who was also a member of the quorum of Twelve Apostles, succeeded him by virtue of his birthright, or age, but he apostatised and was finally excommunicated from the Church, Oct. 12, 1845, at Nauvoo, Ill. John Smith, brother of the late Joseph Smith, sen., who had previously been ordained a Patriarch in Nauvoo, was ordained and sustained as the Presiding Patriarch of the Church, Jan. 1, 1849, in G. S. L. City. Uncle John Smith, as he was familiarly called, died May 23, 1854, in G. S. L. City, and on June 28th, following, John Smith, son of the martyred Hyrum Smith, was chosen Patriarch of the Church in his place. He was ordained Feb. 18, 1855, and is the present incumbent of the office, which is the only hereditary office in the Church.

JOSEPH SMITH, SEN.,

The first Presiding Patriarch of the Church of Jesus Christ of Latter-day Saints, and father of the Prophet Joseph Smith, was born July 12, 1771, in Topsfield, Essex Co., Mass.; he was the second of the seven sons of Asahel and Mary Smith. Asahel was born in Topsfield, March 7, 1744; he was the youngest son of Samuel and Priscilla Smith. Samuel was born January 26, 1714, in Topsfield; he was the eldest son of Samuel and Rebecca Smith. Samuel was born in Topsfield, January 26, 1666, and was the son of Robert and Mary Smith, who emigrated from Old England.

Joseph Smith, sen., removed with his father to Tunbridge, Orange County, Vermont, in 1791, and assisted in clearing a large farm of a heavy growth of timber. He married Lucy, daughter of Solomon and

Lydia Mack, on Jan. 24, 1796, by whom he had 10 children, namely:

Alvin Smith,	born	Feb. 11, 1798.
Hyrum,	,,	Feb. 9, 1800.
Sophronia,	,,	May 16, 1803.
Joseph,	,,	Dec. 23, 1805.
Samuel Harrison	,,	March 13, 1808.
Ephraim,	,,	March 13, 1810.
William,	,,	March 13, 1811.
Catherine,	,,	July 28, 1812.
Don Carlos,	,,	March 25, 1816.
Lucy,	,,	July 18, 1824.

At his marriage he owned a handsome farm in Tunbridge. In 1802 he rented it and engaged in mercantile business, and soon after embarked in a venture of ginseng to send to China, and was swindled out of the entire proceeds by the shipmaster and agent; he was consequently obliged to sell his farm and all of his effects to pay his debts.

About the year 1816 he removed to Palmyra, Wayne County, New York, bought a farm and cleared 200 acres, which he lost in consequence of not being able to pay the last instalment of the purchase money at the time it was due. This was the case with a great number of farmers in New York who had cleared land under similar contracts. He afterwards moved to Manchester, Ontario County, New York, procured a comfortable home with 16 acres of land, where he lived until he removed to Kirtland, Ohio.

He was the first person who received his son Joseph's testimony after he had seen the angel, and exhorted him to be faithful and diligent to the message he had received. He was baptized April 6, 1830.

In August, 1830, in company with his son Don Carlos, he took a mission to St. Lawrence County, New York, touching on his route at several of the Canadian ports, where he distributed a few copies of the Book of Mormon, visited his father, brothers and sisters residing in St. Lawrence County, bore testimony to the truth, which resulted eventually in all the family coming into the Chuch, excepting his brother Jesse and sister Susan.

He removed with his family to Kirtland in 1831, was ordained Patriarch and President of the High Priesthood, under the hands of Joseph Smith, Oliver Cowdery, Sidney Rigdon and Frederick G Williams, on December 18, 1833, and was a member of the first High Council, organized in Kirtland, Ohio, Feb. 17, 1834.

In 1836 he traveled in company with his brother John 2,400 miles in Ohio, New York, Pennsylvania, Vermont and New Hampshire, visiting the branches of the Church in those States, and bestowing Patriarchal blessings on several hundred persons, preaching the Gospel to all who would hear, and baptizing many. They arrived at Kirtland October 2, 1836.

During the persecutions in Kirtland, in 1837, he was made a prisoner, but fortunately obtained his liberty, and after a very tedious journey in the spring and summer of 1838, he arrived at Far West, Missouri. After his sons Hyrum and Joseph were thrown into the Missouri jails by the mob, he fled from under the exterminating order of Governor Lilburn W. Boggs, and made his escape in midwinter to Quincy, Illinois, from whence he removed to Commerce in the spring of 1839, and thus became one of the founders of Nauvoo.

The exposures he suffered brought on consumption, of which he died September 14, 1840, aged 69 years, two months and two days. He was 6 feet 2 inches high, was very straight, and remarkably well proportioned. His ordinary weight was about 200 lbs., and he was very strong and active. In his young days he was famed as a wrestler, and, Jacob like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Illinois, he fed hundreds of the poor Saints who were flying from the Missouri persecutions, although he had arrived there penniless himself.

HYRUM SMITH.

The second Presiding Patriarch of the Church. (See page 71.)

WILLIAM SMITH,

The third Presiding Patriarch of the Church. (See page 44.)

JOHN SMITH,

The fourth Presiding Patriarch of the Church, was born in Derryfield (now Manchester), Rockingham Co., New Hampshire, July 16, 1781. He was a son of Asahel and Mary Smith (formerly Mary Duty) and uncle to the Prophet Joseph. In 1815 he married Clarissa Lyman, by whom he had three children—George Albert, Caroline and John Lyman.

The subject of Joseph Smith's mission was introduced to John Smith by his brother Joseph, the Prophet's father, which resulted in his baptism Jan. 9, 1832, at a time of sickness near to death, and when the ice had to be cut to reach the water; but from that time he gained health and strenght, although he had been given up by the doctors to die of consumption. He was at the same time ordained an Elder.

In 1833, he moved to Kirtland, Ohio, and in 1838 to Far West, Caldwell County, Missouri, and thence to Adam-ondi-Ahman, in Daviess County, where he presided over that branch of the Church until expelled by the mob in 1839, and arrived in Illinois on the 28th of February of that year. He located at Green Plains, six miles from Warsaw, where he put in a crop of corn, split rails, and performed much hard labor unsuited to his health and years, but obliged to be done for the support of his family. In June he moved to Commerce (since Nauvoo), and on October 5th was appointed to preside over the Church in Iowa. On the 12th he moved to Lee County to fulfil that mission.

In October, 1843, he moved to Macedonia, Hancock County, Illinois, having been appointed to preside over the Saints in that place. In January, 1844, he was ordained a Patriarch, and in November, of that year, was driven by mobbers from Macedonia to Nauvoo, where he continued to administer Patriarchal blessings, to the joy of thousands, until February 9, 1846, when he was compelled by the mob violence of the free and sovereign State of Illinois to again leave his home and cross the Mississippi River with his family, in search of a peaceful location. far off amid savages and deserts, in the valleys of the mountains.

After passing a dreary winter on the right bank of the Missouri, at Winter Quarters, he again took up the weary ox train march on the 9th of June, 1847, and reached G. S. L. Valley Sept. 23rd, where he presided over the Church in the mountains until January 1, 1849, when he was ordained Presiding Patriarch over the Church, under the hands of Presidents Brigham Young and Heber C. Kimball.

He moved out of the Fort on to his city lot in February, 1849, and this was the only spot on which he had been privileged to cultivate a garden two years in succession during the last twenty-three years of his life.

In addition to a vast amount of varied and efficient aid to thousands in the way of salvation, during his long and faithful ministry, he administered 5,560 Patriarchal blessings, which were recorded in seven large and closely written books; and when he died in G. S. L. City, Utah, May 23, 1854, "he", writes the editor of the *Deseret News*, "closed the arduous duties of a well occupied probation, and passed to a position of rest, where his works will nobly follow and honor him, and where he will continue his able counsels for the prosperity and welfare of Zion."

JOHN SMITH,

The fifth Presiding Patriarch of the Church, is the eldest son of Hyrum and Jerusha Smith (formerly Jerusha Barden), and was born at Kirtland, Ohio, September 22, 1832. With his father's family he went to

Missouri in 1838, and with them removed to Illinois. After remaining a short time at Quincy, the family removed to Commerce (since Nauvoo), from which period he has shared in the various vicissitudes through which the Church has passed. He was baptized by John Taylor in 1841, and arrived in G. S. L. Valley in 1848. For several years he occupied himself in farming pursuits, and was at that time also very skilful in training wild horses and mules. After the death of his stepmother Mary Fielding Smith, in 1852, the duties of providing for the family devolved mainly upon him.

In the spring of 1840 he was enrolled in a company of horsemen and, during the succeeding ten years, did much valuable military service in protecting the settlements against the attacks of marrauding Indians. On the 25th of December, 1853, he married Miss Helen Maria Fisher, by whom he has had nine children—five sons and four daughters. After the death of the Presiding Patriarch, Father John Smith, he succeeded to the vacant office, and, February 18, 1855. was ordained and set apart to that calling, which he had inherited from his father Hyrum, but at his death was not old enough to officiate in. At the April Conference following his ordination he was unanimously sustained in this appointment.

In the spring of 1857 he accompanied Pres. B. Young and party on a visit to Ft. Limhi. a new Settlement, located by the Saints on Salmon River, Oregon (now Idaho), and in the fall of 1859 he crossed the plains with a four mule train for the purpose of assisting his eldest sister and family to come to the valley. After 32 days travel he arrived at Florence, found his sister and took her, together with her two smallest children, through Iowa on a visit to Montrose. During the winter he also visited Nauvoo and other parts of Illinois, where he found quite a number of his relatives and boyhood acquaintances. In February, 1860, he returned to Florence, where he assisted in fitting out emigrant trains for the plains, and in the following June was called by Geo. Q. Cannon, who then acted as emigration agent on the frontiers, to lead a company to the mountains. With a company, consisting of 39 wagons and 359 souls, he arrived in G. S. L. City Sept. 1st. 1860.

At the General Conference, in April, 1862, he was called to take a mission to Scandinavia, on which he started on horseback May 17th, traveling part of the way in John R. Murdocks company, which went to the Missouri River after the poor. On the Sweet Water he had a severe attack of mountain fever and suffered considerable from this disease before reaching the States. When he arrived at Liverpool, England, his money was nearly gone, and he was obliged to borrow means to take him to Denmark. At Hamburg he met his cousin Jesse N. Smith, who then presided over the Scandinavian Mission, and in company with him arrived at Copenhagen in September, 1862. His health being feeble, he worked most of the time at the Mission Office in Copenhagen, and acquired, while there, a good knowledge of the Danish language. On April 13, 1864, he started for home and was, after the arrival at Liverpool, appointed President of a large company of Saints who crossed the Atlantic in the ship *Monarch of the Sea*, and arrived at New York June 3rd. He also led a company of emigrants across the plains, arriving in G. S. L. City Oct. 1st. Since that time he has been engaged in labors pertaining to his calling as Patriarch, traveling through the various settlements of the Saints, and attending to such other duties as circumstances has required.

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THE TWELVE APOSTLES.

WILFORD WOODRUFF,

President of the quorum of Twelve Apostles, was born in Farmington (now Avon), Hartford County, Connecticut, March 1, 1807. He assisted his father, Aphek Woodruff, in attending the Farmington Mills, until he was twenty years of age. In April, 1827, he took charge of a flouring mill belonging to his aunt, and continued in the mill business until he, in the spring of 1832, together with his oldest brother Azmon, went to Richland, Oswego Co., N. Y., and purchased a farm and saw-mill and settled in business.

At an early age his mind was exercised upon religious subjects, although he never made a profession until 1830, and then he did not join any church, for the reason that he could not find any denomination whose doctrines, faith or practice, agreed with the Gospel of Jesus Christ. In 1832 he was inspired to go to Rhode Island, but as he had made preparations to remove to the west, he ignored this call and went to Richland, Oswego Co., N. Y., where he, on Dec. 29, 1833, heard Elders Zera Pulsipher and Elijah Cheeny preach. Young Woodruff and his brother Azmon believed their testimony and offered themselves for baptism, after having listened to the first sermon. They also read the Book of Mormon, and Wilford Woodruff received a testimony that it was true. He was baptized by Elder Zera Pulsipher Dec. 31, 1833. Soon afterwards he learned what the Lord wanted of him in Rhode Island, for at the time he and his brother Asahel were warned to go there, two Latter-day Saint Elders were preaching in that country, and had they gone, they would, no doubt, have embraced the work at that time.

On Jan. 2, 1834, a small branch of the Church was organized at Richland by Elder Pulsipher, and Woodruff was ordained a Teacher. In February following, in company with Elder Holton, he walked 60 miles to the town of Fabius to visit some Saints, and during the winter Richland was visited by several of the Elders, among whom was P. P. Pratt, who told W. Woodruff that it was his duty to go to Kirtland and join the Camp of Zion, which was about to start for Missouri. W. Woodruff immediately settled up his business and started for Kirtland, Ohio, where he arrived April 25, 1834. The Prophet Joseph invited him to stay at his house, which he did for about one week, during which he became acquainted with many of the leading men of the Church and had a glorious time.

On May 1, 1834, he left Kirtland, with a portion of Zion's Camp, and traveled to New Portage, where they remained until the Prophet arrived with the remainder of the company and organized the camp. Traveling a thousand miles under the immediate leadership of the Prophet gave these young Elders considerable experience. Some of them murmured, but the majority showed that integrity and worth which afterwards qualified them for responsible positions in the Church.

As the Prophet advised all the young men who had no families to remain in Missouri, Woodruff stopped with Lyman Wight, in Clay County, and spent the summer cutting wheat, quarrying rock, making brick, and doing other kinds of hard labor. In the fall he was ordained a Priest and sent on a mission into Arkansas and Tennessee, in company with an Elder. They started without purse or scrip, traveling through Jackson County, from which the Saints had just been driven, and as it was dangerous for a "Mormon" to be found in that part of the State, they dared not preach. Notwithstanding this caution, they were in great danger, and in some instances they were preserved, as if by miracle, from the mob. The first time Woodruff attempted to preach was on a Sunday in December, 1834. The meeting was held in a tavern.

While traveling through the thinly inhabited parts of southern Missouri and northern Arkansas, the young missionaries frequently lost their way in the woods and swamps, where they, on several occasions, had dangerous encounters with wild beasts. Sometimes, in order to avoid heavy traveling expenses, they descended rivers in small canoes and had to endure heavy and protracted marches. Persecutions also raged against them in certain localities. The Lord, however, comforted His servants, and manifested His approbation of their labors in various ways. Thus one of their enemies, an apostate, who railed against them, was, on a certain occasion, smitten by the Lord, so that he fell dead at the feet of the missionaries, in fulfilment of a dream which Brother Woodruff had had some times previous.

While traveling from Little Rock, Arkansas, to Memphis, Tennessee, W. Woodruff was left by his companion, sitting in an alligator swamp and being lame with a sharp pain in the back. He knelt down in the mud and prayed fervently. The Lord healed him and he went on his way rejoicing. In April, 1835, he was joined by Elder Warren Parrish, in whose company he traveled some seven hundred and sixty miles in three months and 19 days, preaching the Gospel daily. They baptized about twenty persons. Parrish also ordained Woodruff an Elder and left him in charge of the branches that had been raised up in that neighborhood.

As soon as he was left alone, W. Woodruff extended his circuit and labors and baptized a number, among whom were several Campbellites. During the year 1835 he traveled altogether 3,248 miles, held 170 meetings, baptized 43 persons and organized three branches of the Church.

In the early part of 1836 Woodruff had A. O. Smoot, of Kentucky, for a missionary companion, and on April 21st he met Apostle David W. Patten, who brought good news from the headquarters of the Church, at Kirtland, Ohio. On May 31st Woodruff was ordained a member of the second quorum of Seventies, under the hands of David W. Patten and Warren Parrish. After continuing his missionary labors, in company with Elders Patten, Smoot and others, he finally returned to Ohio in the fall of 1836, and spent the winter in Kirtland, during which he received his endowments and went to school. On the 13th of April, 1837, he was married to Miss Phœbe Whitmore Carter, and received his patriarchal blessings under the hands of Father Joseph Smith two days later. In the following month he left Kirtland on a mission to the Fox Islands, situated east of the Maine shore. On his journey thither he preached to his relatives in Connecticut and baptized some of them. On Aug. 20th he landed on North Fox Island, in company with Jonathan H. Hale, and immediately commenced to preach the Gospel with success. On Sept. 3rd they baptized Justin Eames, a sea captain and his wife, as the first fruits of preaching the fulness of the Gospel on the islands of the sea in this dispensation. Mr. Newton, a Baptist minister, who at first allowed the Elders to preach in his meeting-house, but afterwards opposed them, had to pass through the experience of seeing the best of his Church leave him to accept "Mormonism," and a Methodist minister by the name of Douglas had a similar experience on the South Island. Finally two branches were organized, one on each island, and in October the two successful missionaries returned to Scarboro, Maine, where W. Woodruff had left his wife with her father's family.

In the beginning of November Elder Woodruff, having parted with Jonathan H. Hale, returned to Fox Islands, this time accompanied by his wife. He continued to preach and baptize until persecutions of a severe nature arose, when he thought it wise to return to the main land. Next, in company with James Townsend, whom he had ordained an Elder, he introduced the Gospel in the city of Bangor and several towns in Maine, after which he returned to the Islands, and, agreeable to instructions received from the headquarters of the Church, he began to counsel the Saints to sell their property and accompany him to the land of Zion. In the spring of 1838, he visited Boston, Providence and New York. From the latter city he went to Farmington, Connecticut, where he baptized his father, stepmother, sister and other relatives and organized them into a branch of the Church. Taking an affectionate leave of his relatives, he returned to Scarboro, where his first child, a daughter, was born, July 14th. After this event he again visited Fox Islands.

While holding meetings with the Saints in North Vinal Haven, Aug. 9th, he received a letter from Thomas B. Marsh, then President of the Twelve Apostles, informing him that he had been chosen by revelation to fill a vacancy in that quorum, and he was requested to come to Far West, Missouri, as soon as possible, in order to prepare for a mission to England in the spring. He immediately set to work arranging for the emigration of the Fox Island Saints westward. He had baptized nearly one hundred persons on the islands, and about fifty of these now made ready to accompany him to Missouri. Assisted by Nathaniel Thomas, who had sold his property and had money, Woodruff went to the main land and purchased ten new wagons, ten sets of harness and twenty horses, which outfit cost about two thousand dollars. When every thing was prepared, he went on ahead of the company to Scarboro to prepare his own family for the journey. The company, instead of starting no later than Sept. 1st, as they were counseled to do, did not get under way until the beginning of October, which caused the journey to be a very hard one.

"On the afternoon of Oct. 9th," writes Elder Woodruff, "we took leave of Father Carter and family (in Scarboro) and started upon our journey of two thousand miles at this late season of the year, taking my wife with a suckling babe at her breast with me, to lead a company of fifty-three souls from Maine to Illinois, and to spend nearly three months in traveling in wagons, through rain, mud, snow and frost."

While crossing the Green Mountains, Oct. 13,1838, W. Woodruff was attacked with sickness, and a few weeks later his wife was reduced to the point of death, from which, however, she was rescued by the power of God, through prayer and administrations. (See under *Phœbe Woodruff.*) Finally he arrived, with most of his company, in Rochester, Ill., Dec. 19, 1838, and, getting information of the Missouri persecutions and the unsettled affairs of the Church, the Saints concluded to stop at that place during the remainder of the winter.

In the following spring Elder Woodruff took his family to Quincy, Illinois, and shortly afterwards accompanied the Twelve to Far West, Mo., where a secret conference was held early in the morning of April 26, 1839, on which occasion Wilford Woodruff and Geo. A. Smith were ordained members of the quorum of Twelve Apostles. After his return from Missouri, Woodruff removed his family to Montrose, Iowa, where he was severely attacked with chills and fevers. When he, on Aug. 8th, started on his mission to England, this disease still rested upon him, and his wife was also sick. After an adventurous journey, Elders W. Woodruff, John Taylor and Theodore Turley arrived in Liverpool, England, Jan. 11, 1840, and two days later they found themselves among the Saints in Preston. Woodruff was sent to the Staffordshire Potteries, and he labored successfully in that neighborhood until the beginning of March, when the Spirit prompted him to go south. Arriving in Worcester he learned from Mr. John Benbow, a wealthy farmer, that there were about six hundred people in that region who had broken off from the Wesleyan Methodists and taken the name of United Brethren. They had forty-five preachers among them, owned chapels and other houses of worship, and were searching for more light and truth. To these people W. Woodruff commenced to preach the Gospel in earnest, and after eight months' labor eighteen hundred persons had been baptized in Herefordshire, Gloucestershire and Worcestershire, including all the United Brethren except one, and two large conferences had been organized.

On the 17th of August, 1840, Elder Woodruff took leave of the Saints in Herefordshire and started on a mission to London, in company with Heber C. Kimball and Geo. A. Smith. Here they found it exceedingly hard to open a missionary field, but they finally succeeded and commenced to baptize Aug. 31st, the first candidate for baptism being Henry Connor, a watchmaker. After twenty-three days' labor in London, W. Woodruff returned to Herefordshire, where he met with the Saints in conference and then paid a visit to Staffordshire. On Oct. 6, 1840, he attended a general conference of the Church in Manchester, and spent most of the following winter in London. He also made several visits to other parts.

After a prosperous mission most of the Twelve, including W. Woodruff, sailed from Liverpool April 21, 1841, and arrived in New York May 20th. On June 2nd Elder Woodruff arrived at Scarboro, Maine, where he met his wife, after two years' separation. About a month later he continued the journey westward, arriving in Nauvoo Oct. 5th.

On the 30th of October he was appointed a member of the city council of Nauvoo, and spent the winter of 1841–42 attending meetings and laboring with his hands. On Feb. 3, 1842, he took charge of the business department of the *Times and Seasons*. In the following July he again left Nauvoo on a mission to the Eastern States, to collect funds for the Temple and Nauvoo House; from this trip he returned Nov. 4th. He spent the winter of 1843–44 in Nauvoo, received his endowments with the Twelve, and built a two story brick house on a lot, which the Prophet had given him.

In the spring of 1844 he was appointed on another mission to the Eastern States with the quorum of the Twelve. He was in Portland, Maine, ready to step on board of a steamer, bound for Fox Islands, when he saw an account of the martyrdom of Joseph and Hyrum Smith in Carthage Jail. He immediately returned to Boston, met in council with the Twelve and returned with them to Nauvoo, where they arrived Aug. 6th. He there attended the special conference, when the Twelve, by the assembled Saints, were acknowledged as the presiding quorum of the Church.

At a council of the Twelve held in Nauvoo Aug. 12, 1844, W. Woodruff was called to go to England to preside over the British Mission. In company with Elders Dan Jones and Hiram Clark, and their families, he left Nauvoo Aug. 28th, and arrived in Liverpool Jan. 3, 1845. After presiding over the Mission about a year, he returned to America early in 1846, and arrived in Nauvoo at the time the Saints were leaving for the west. The following year (1847) he joined the Pioneers and arrived in G. S. L. Valley on the 24th of July. In 1848 he was sent on a mission to the Eastern States, from which he returned to the valley in 1850, and in December of that year he was elected a member of the senate of the Provisional State of Deseret. In the spring of 1852, he accompanied President Young on an exploring trip to Southern Utah, and at the October Conference, 1853, he and Ezra T. Benson were called to gather fifty families to strengthen the settlements in Tooele County. When the Horticultural Society was organized in Salt Lake City, Sept. 13, 1855, he was chosen its President. Since the early settlement of Utah, Apostle Woodruff has been one of the very foremost in all the affairs at home, and is emphatically one of the founders of the Territory. He also well deserves the name of "Wilford, the Faithful," by which he sometimes is distinguished among his friends. Ever since he was a mere boy he has kept a very complete journal, and a great deal of Church history has been compiled from his writings. In the days of Joseph Smith he reported quite a number of the Prophet's sermons, which to-day are very valuable. Since the death of Geo. A. Smith he has been sustained as the principal historian of the Church, and since the re-organization of the First Presidency, in October, 1880, as President of the quorum of Twelve Apostles. He continues to be bright and active, but like many of his brethren is now forced into exile, because of the unhallowed persecution raging against the Saints and the Priesthood of God, at the present time.

GEORGE ALBERT SMITH,

A son of Patriarch John Smith and Clarissa Lyman, and cousin of Joseph Smith, the Prophet, was born on June 26, 1817, in Potsdam, St. Lawrence Co., N. Y. He was trained strictly in the religion of the Congregational Church, of which his father and mother were members, until he was fifteen years of age.

While living on a farm on Rackett River and attending school in the village of Potsdam, George A. grew very rapidly, attaining his full growth several years before he became of age. This gave him an awkward address, as of an overgrown boy; and as children growing fast are usually weak, it was so with him. In addition to these misfortunes for a school boy, he was near sighted, and being contented with his studies, the society of older people and the companionship of his own thoughts, he paid little attention to cultivating the good will and currying favor with the boys at school. The consequence was that they made fun of him, bullied him more or less, and at one time, shortly after a period of illness, carried their fun to such an extreme that George A. resolved on retaliation; but knowing his weakness at the time, he refrained attempting his revenge then and harbored his strength until a favorable opportunity should be presented. The time came, and it developed a phase of his character which was new to his schoolmates but distinguished him then and ever after. His sensitive nature had been repeatedly outraged; he felt that he had been abused by his schoolmates, that they had taken advantage of him unfairly and that the insult to his honor and manhood demanded reparation. If any of the boys were not guilty of this general arraignment, he did not stop to discriminate in their favor. He felt that *all* were down on him, and he determined to whip the school. And he succeeded. He started in and kept at it until he had whipped every boy of his size and age. They never made fun of him after that.

In the winter of 1828, Father John Smith received a letter from his nephew Joseph, who then lived in western New York, in which a very striking prediction occurred, foretelling awful judgments upon the present generation because of wickedness and unbelief. The letter made a deep impression upon the mind of George A., who, but a boy of eleven years. was capable of appreciating the statements it contained, which he treasured in his memory. His father observed on reading them, "That Joseph writes like a prophet!"

In August, 1830, the father of the Prophet and his brother Don Carlos visited their relatives in Potsdam and vicinity. They brought with them a copy of the Book of Mormon, which they left with George A.'s father, while they went on to visit to Father Asahel Smith and family. During their absence George A. and his mother read a great deal in the strange new book, or "Golden Bible," as it was popularly called. The neighbors, who often came in and heard portions of it read, ridiculed it and offered many objections to its contents. These young George A. soon found himself trying to answer, and although he professed no belief in the book himself, having in fact noted many serious objections to it, he was so successful in refuting the charges the neighbors brought against it that they generally turned from the argument discomfited, with the observation to his mother that her boy was a little too smart for them.

When his uncle and Don Carlos returned, George A. laid before them his objections, which he believed to be unanswerable. His uncle took them up carefully, quoted the Scriptures upon the subject, showed the reasonableness of the record, and was so successful as to entirely remove every objection, and to convince him that it was just what it purported to be. George A. from that time ever after advocated the divine authenticity of the Book of Mormon. He was also convinced of the necessity of religion, and not being sufficiently instructed by his relatives how to obtain it, after they had left, he attended a protracted series of Congregational revival meetings. These lasted seventeen days, and effected the conversion of every sinner in Potsdam who attended them except George A., who went to the meeting regularly, sat in the gallery listening attentively, but waited in vain for the sensation of religion which should bring him down to the anxious bench. Finally, prayers and exhortations having failed, the minister, Rev. Frederick E. Cannon, pronounced him reprobate and sealed him up unto eternal damnation, saying, "Thy blood be upon thine own head!" Nine times he thus delivered this inoffensive but unsatisfied seeker for religion to the buffetings of Satan and the burning of an endless hell.

For two years George A. had performed the greater part of the labor on his father's farm, but in the winter of 1832–33, he attended school, and gave considerable attention to studying the Gospel and its requirements. Sept. 10, 1832, he was baptized by Joseph H. Wakefield.

On the first day of May, 1833, he started with his parents to Kirtland, Ohio, they arrived there on the 25th of that month, and were warmly welcomed by the Prophet Joseph Smith and by the Saints who had gathered there, numbering about five hundred.

Immediately on reaching Kirtland, George A. became interested in the affairs of the Church, and was delighted with his cousin, the Prophet, whom he had never seen before. He was on hand for any duty required, and spent many nights guarding the houses of the brethren who were in much danger from mobs. During the summer and fall he was engaged in quarrying and hauling rock for the Kirtland Temple, attending masons and performing other labor about its walls. The first two loads of rock taken to the Temple ground, were hauled from Stanard's quarry by George A. and Harvey Stanley.

In May, 1834, George A. started from Kirtland with Zion's Camp for the State of Missouri, and returned again to Kirtland in the summer, walking on foot two thousand miles.

On March 1, 1835, he was ordained a Seventy, under the hands of Joseph Smith, sen., Joseph Smith, jun., and Sidney Rigdon, the latter being spokesman. He was the junior member of the First Quorum of Seventies. On the 30th of the following May he was appointed to a mission to preach the Gospel in the East. Elder Lyman Smith, a second cousin, and member of the same quorum, was his traveling companion. They started June 5, 1835, traveled on foot about two thousand miles, without purse and scrip, held about eighty meetings in the States of Ohio, Pennsylvania and New York, baptized eight, and returned to Kirtland, where George A. arrived October 5th.

In the spring of 1836, he received his endowments in the Kirtland Temple, after which he performed a mission in Ohio, traveling on foot about twelve hundred miles.

In the spring of 1837, he commenced a mission in Ohio and Virginia, which continued about one year, traveling about two thousand and five hundred miles; nearly half of his journeyings were on foot.

In 1838, he emigrated with his father's family to Daviess County, Missouri. On June 28, 1838, he was ordained a High Councilor. In the autumn, he was sent on a mission to Kentucky and Tennessee, traveling some 800 miles on foot and about seven hundred by water, including the return journey. After his return, he removed his father's family to Illinois.

In 1839, he returned to Far West, in Missouri. On the morning of the 26th of April, he was ordained one of the Twelve Apostles, on the southeast corner stone of the intended Temple. He returned to Illinois, and on Sept. 21st started for England on a mission, arriving in Liverpool on April 6, 1840. He labored for over one year with much success, and returned to Nauvoo, Illinois, where he arrived July 5, 1841. On the 25th of the same month he married Bathsheba W. Bigler.

In the fall of 1842, he preached in the principal places in Illinois, and returned to Nauvoo Nov. 4th.

In the summer and fall of 1843, he traveled about six thousand miles, preaching in the middle and eastern States.

In the spring of 1844, he attended conferences and preached in Illinois, Indiana and Michigan, and was in the last named State when he heard of the death of the Prophet and Patriarch of the Church. He immediately returned to Nauvoo and took an active part in the councils and deliberations consequent upon that sad event.

September 17th he was elected quartermaster of the Nauvoo Legion, was also elected a trustee of the Nauvoo House Association and labored actively in forwarding the erection of that building. He continued these labors until the mob commenced its outrages upon the Saints in the fall of 1845, from which period he was active in counseling, fervent in his labors on the Temple and in making preparations for the exodus of the Saints from Nauvoo.

"Before leaving the Temple of Nauvoo," writes George A., "my wife, under the law of Abraham and Sarah, gave me five wives, viz: Lucy Smith, born February 9, 1817, at Newry, Maine; Nancy Clement, born October 31, 1815, at Dryden, Tompkins Co., N. Y.; Zilpha Stark, born July 3, 1818, at Hartland, Niagara Co., N. Y.; Sarah Ann Libby, born May 7, 1818, at Ossipee, Stratford Co., N. H., and Hannah Maria Libby, born June 29, 1828, at Ossipee, Stratford Co., N. H." He also married Susan E. West after he reached G. S. L. Valley. Five of Brother George A.'s wives survived him. They bore unto him twenty children, eleven of whom, among them Apostle John Henry Smith, are yet living.

Early in February he crossed the Mississippi River with his family, on his way to find an asylum in the far west from the rage of mobs and the persecutions of bigoted professors of religion. The ensuing winter he tarried with the main camp at Winter Quarters. While there the people suffered severely from scurvy, a disease induced through lack of vegetable diet. George A.'s third wife and four children died of this disease. He visited all the camps, and urged the cultivation of the potato as a cure for the scurvy. But little seed could be obtained; what was, however, produced in a marvelous manner. As they had no vegetables for one year, their bread was mostly made of corn, bought two hundred miles away, in Missouri. The season after Geo. A. had left Pottawattamie County the potato crop was a failure, and the saying went forth that it was because George A., "the potato Saint," had gone to the mountains.

In 1847 he accompanied President Young and the company of pioneers in searching out and making the road to and finding the location for the Church in the Great Basin. During this journey he walked seventeen hundred miles, and rode, mostly on horseback, eight hundred; much of the distance with raw hide soles on his shoes. He was six weeks without bread, though he was better off than most of the pioneer company, for he had about twenty-five pounds of flour locked up in his trunk, unknown to any one. He lived as the rest, on buffalo bulls and other wild meat, which was not always plentiful. He issued his reserved flour by cupfuls to the sick, some of whom attribute to this circumstance the preservation of their lives. He planted the first potato that was put in the ground in Salt Lake Valley, and built a house for his father in the fort, before starting on his return to Winter Quarters, where he arrived Oct. 31st of the same year. In 1848 he removed to the neighborhood of Kanesville and opened a farm. In 1849 he took charge of the emigration in Council Bluffs, organizing and starting the companies. With the last of these he started westward with his family, July 4, 1849. Their teams were heavily laden, and they encountered hail and rain storms. Their cattle also stampeded, and at the South Pass they were overtaken by a heavy storm, in which 70 animals were frozen. They made the journey to G. S. L. City, 1034 miles, in 155 days, arriving Oct. 27th.

George A. was elected a member of the senate of the Provisional State of Deseret, and reported a bill for the organization of the judiciary, which was the first bill printed for the consideration of members. He also reported a bill in relation to the construction of a national railway across the Continent.

In December, 1850, he raised a company of one hundred and eighteen volunteers, accompanied by about thirty families, and started for the purpose of planting a colony near the Little Salt Lake. The day after they started the thermometer was at zero. His company was organized at Peteetneet Creek (Payson), Utah County, and consisted of twenty-five cavalry, thirty-two infantry—picked men—and thirteen men in charge of a piece of artillery; the residue was organized as a permanent camp guard. They crossed five ranges of mountains, and arrived at Centre Creek, 265 miles from Salt Lake City, on Jan. 13, 1851. This place had been designated by Elder Parley P. Pratt, and a company of explorers, as the place in the Little Salt Lake Valley for a settlement. As soon as the site of the town was determined upon, the settlers commenced working a road into a canyon about six miles, which cost them five hundred days' work, where they cut down a pole ninety-nine feet long, which they erected and on which they raised the "Stars and Stripes". They dedicated the ground by prayer, and saluted the emblem of civil and religious liberty by the firing of cannon.

The organization of Iron County had been provided for by the General Assembly of Deseret, which had elected Geo. A. its chief justice, with power to proceed with its further organization. An election was held, when two associate justices, a county recorder, a treasurer, sheriff, assessor and collector, justice of the peace, constable, and a member of the House of Representatives of the General Assembly of Deseret, were elected.

In the winter of 1850–51, though it was very cold, the settlers built a fort, in which were located dwelling houses and a meeting house, which served for meetings, schools and watch tower. It was in the shape of a Greek cross, and was of hewn logs. It served the town, which was named Parowan, for fifteen years, when it was replaced by a stately stone edifice. Geo. A. taught school during the first winter, having thirty-five pupils, whom he lectured on English grammar around the evening camp fires.

At the first Territorial election, in August, 1851, Geo. A. was elected a member of the council of the Legislative Assembly. He was commissioned by Postmaster-General Hall, on October 29, 1851, postmaster of Centre Creek, Iron County, and on the 29th of November, by Governor Young, colonel of cavalry in the Iron Military District. Afterwards he was placed in command of the militia of the southern part of the Territory, and was instructed to take measures for the defense and safety of the inhabitants against the Utah Indians, who had commenced, under their chief Walker, to rob and kill the inhabitants. In 1852 he left Iron County, and was appointed to preside over the affairs of the Church in Utah County. He traveled and preached a great deal in all the settlements, over which he had the watch care.

At the General Conference of the Church, in 1854, he was elected Historian and General Church Recorder, and immediately went to work compiling the documentary history of Joseph Smith. February 2nd, 1855, he was admitted as a member of the bar of the Supreme Court of the Territory of Utah, and received his certificate as an attorney, counselor-at-law and solicitor in chancery. He was elected a member of the convention and one of the committee which drafted a constitution, and on March 27, 1856, was elected by said convention, in connection with Elder John Taylor, a delegate to Congress, to present the constitution and accompanying memorial, asking for admission into the Union on an equal footing with the original States. This mission was a respite from his close application in the Historian's Office, where he had, with the assistance of four clerks, compiled and recorded, in large records, the history of Joseph Smith from Feb. 20, 1843, until his martyrdom in June, 1844. He also supplied, from memory and otherwise, blanks in the history and records compiled by President Willard Richards, his predecessor in the Historian's Office, who had, with prophetic pencil, written on the margin, opposite the blanks, "to be supplied by George A. Smith."

In 1856–57, during a sojourn of about eleven months in the States, in addition to his duties as delegate, Geo. A. preached in the States of Connecticut, New York, New Jersey, Pennsylvania, Virginia, Ohio, Illinois, Iowa and Missouri. April 11, 1866, he received from Governor Durkee the commission of brigadier-general and was appointed *aid-de-camp* to the lieutenant-general of the Nauvoo Legion. At the October conference, in 1868, he was appointed to succeed the late President Heber C. Kimball as first Counselor to Pres. Brigham Young.

The political career of President Geo. A. Smith covered almost the whole period of his residence in Utah. He was an earnest worker in establishing the provisional government of the State of Deseret, and afterwards in organizing and enacting laws for the government of the Territory of Utah. He was elected a member of the first Legislature and re-elected to every succeeding session but one, when absent in the States, until 1870. The last six years he was President of the Council, and was distinguished for his punctuality and impartiality in the discharge of his official duties. More than half of his life was occupied in traveling and preaching the Gospel. He had, before 1870, delivered three thousand eight hundred discourses in various parts of the world, as a labor of love, and never failed to use every opportunity to advocate the principles of the Gospel, which his long and laborious missionary experience afforded him.

In the internal affairs of the Territory, Pres. Smith was an active laborer. He was recognized as the father of the southern settlements, the chief of which, St. George, was named in his honor. He was President of several irrigating canal companies, and was foremost in public enterprises leading to the occupation and development of the country, the establishment of home industries and of commercial relations among the people that would tend to make them free and independent of other communities,and at the same time utilize the natural resources with which the Territory abounds.

On October 15, 1872, he started on a mission and visit to the various European nations and to Jerusalem, from whence he returned June 18, 1873. During his absence on this tour, he was appointed and sustained as Trustee-in-Trust for the Church, which office he held until his death. After his return he gave considerable attention to the building of the Temple at St. George, where he spent a great deal of time. He was a zealous advocate and laborer in the establishment of the United Order among the people. The discourses he delivered in many of the towns of Utah, upon that subject, were preeminently characteristic of him as a political and domestic economist.

In the spring of 1875, about the time of his return from St. George, he was attacked by a severe cold, which, locating on his lungs, inflamed and irritated them in such a manner as to prevent their use in public speaking. This affliction was supplemented with a very peculiar affection preventing sleep, except in an upright posture, and then but at short intervals. He suffered intensely from this combination of diseases for several months, resisting the power of the destroyer with all the fortitude of a strong will and a desire to live, aided by the most sublime faith. He had the support of the prayers of all the people, among whom he was ever a great favorite; but they did not prevail over the decree of Him who doeth all things well. "Brother George A.'s time had come," was the expression of all his friends, and on Wednesday morning, Sept. 1, 1875, they bowed to the eternal fiat.

President Young remarked on the morning of his death: "I have known Brother George A. Smith for forty-two years, have traveled and labored in the ministry with him for many years, and have believed him to be as faithful a boy and man as ever lived; and, in my opinion, he had as good a record on this and the other side of the vail as any man. I never knew of his neglecting or overdoing a duty; he was a man of sterling integrity, a cabinet of history, and always true to his friends."

WILLARD RICHARDS,

A son of Joseph and Rhoda Richards, was born at Hopkinton, Middlesex Co., Massachusetts, June 24, 1804; and from the religious teaching of his parents, he was the subject of religious impressions from his earliest moments, although careless and indifferent in his external deportment. At the age of ten years he removed with his father's family to Richmond, in the same State, where he witnessed several sectarian "revivals," and offered himself to the Congregational Church in that place,at the age of seventeen, having previously passed the painful ordeal of conviction and conversion, according to that order, even to the belief that he had committed the unpardonable sin. But the total disregard of that church to his request for admission, led him to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong, and that God had no Church on earth, but that He would soon have a Church whose creed would be the truth, the whole truth, and nothing but the truth. From that time he kept himself aloof from sectarian influence, boldly declaring his belief, to all who wished to learn his views, until the summer of 1835, while in the practice of medicine, near Boston, the Book of Mormon, which President Brigham Young had left with his cousin Lucius Parker, at Southborough, accidentally or providentially fell in his way. This was the first he had seen or heard of the Latter-day Saints, except the scurrilous records of the public prints, which amounted to nothing more than that "*a boy named Jo Smith, somewhere out west, had found a Gold Bible.*" He opened the book, without regard to place, and totally ignorant of its design or contents, and before reading half a page, declared that, "God or the devil has had a hand in that book, for man never wrote it." He read it twice through in about ten days; and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, seven hundred miles west, the nearest point he could hear of a Saint, and give the work a thorough investigation; firmly believing, that if the doctrine was true, God had some greater work for him to do than peddle pills. But no sooner did he commence a settlement, than he was smitten with the palsy, from which he suffered exceedingly, and was prevented executing his design, until October, 1836, when he arrived at Kirtland, in company with his brother, (Doctor Levi Richards, who attended him as physician,) where he was most cordially and hospitably received and entertained by his cousin, President Brigham Young, with whom he tarried, and gave the work an unceasing and untiring investigation.

On Dec. 31, 1836, he was baptized by Brigham Young, at Kirtland, Ohio, and on March 6, 1837, ordained an Elder by Alva Beeman. A few days later he left Kirtland on a mission to the Eastern States, from which he returned June 11th. On the day following he was blessed and set apart by the Prophet Joseph to accompany Heber C. Kimball, Orson Hyde and others on a mission to England. They started on the 13th.

Having arrived safely in England, and the Gospel door having been successfully opened in Preston, Richards was sent to Bedford, and surrounding country, where he labored with much success, notwithstanding bitter opposition. He returned to Preston in February, 1838, and on April 1st attended a General Conference, where he was ordained a High Priest and appointed first Counselor to Joseph Fielding, who was appointed to preside over the mission after Elders Kimball and Hyde returned to America.

On Sept. 24th Richards married Jennetta Richards, daughter of the Rev. John Richards. During the following year he continued his missionary labors in Manchester, Bolton, Salford, Burslem, Preston and other places.

On April 14, 1840, after the arrival of the Apostles from America, Richards was ordained one of the Twelve Apostles, to which high and holy position he had been called by direct revelation, and after the publication of the *Millennial Star* was commenced, he assisted P. P. Pratt in its editorial department, and also performed the general duties of presiding over the mission.

In February, 1841, he removed his family from Preston to Manchester, and in the following April left England with others of the Twelve to return to Nauvoo, where he arrived Aug. 16th.

Agreeable to the council of the Twelve he located at Warsaw, Hancock Co., Ill., for a short time. On Oct. 30th he was elected a member of the city council of Nauvoo and removed to that city in December following. Two days later (Dec. 13th) he was appointed recorder for the Temple, private secretary to Joseph Smith and general Church clerk. He commenced his labors in Joseph's new office, in the brick store.

From the time he entered Joseph's office, with the exception of a short mission to the East after his family, he was with Joseph until the Prophet's death, continually at work with his pen, while he was able to sit up.

He was recorder of the city council and clerk of the municipal court. He kept Joseph Smith's private journals, making an entry only a few minutes previous to the awful tragedy at Carthage. And in the face of a hundred muskets, in the hands of infuriated mobbers, he thrust his head out of the window to catch a glimpse of his dying President, and there remained gazing intently upon the mangled body until he was satisfied that the innocent spirit had fled.

His "Two Minutes in Jail" is one of the most thrilling documents ever written, and his parrying muskets with a walking stick is one of the most unequal contests on record. God preserved him with the loss of a drop of blood, and without a "hole in his robe."

During the catastrophe of Joseph and Hyrum's death, and the emergency into which the Church was suddenly thrown, Doctor Richards felt the burden of giving directions to the affairs of the Church in Hancock County, in consequence of the absence of the Twelve Apostles. Though standing in the midst of the murderous mob at Carthage, with the mangled bodies of his martyred friends, and that of Elder Taylor, under his charge, his letters and counsels at that time indicated great self-command and judgment. His ability was happily commensurate with such an occasion.

At the time of the expulsion from Nauvoo, he acted as Church Historian, having being appointed to that position as early as December, 1842.

In the spring of 1847 he was enrolled in the memorable band of Pioneers, under President Young, that first marked out a highway for the immigrating Saints to G. S. L Valley. After his return to Winter Quarters he was elected second Counselor to President Young, in which capacity he continued to act until his death. In the fall of 1848 he arrived in G. S. L. Valley a second time, as captain of a large company of Saints.

As a civil officer, he served as secretary to the government of the State of Deseret, and did the greatest share of the business of the secretary of the Territory of Utah, after its organization as a Territory, and presided over the Council of the Legislative Assembly for about the same period.

He was also postmaster of Great Salt Lake City up to the time of his death, and enjoyed the full confidence of the Postmaster-General, who respected his judgment touching postal arrangements throughout the mountain Territories. He was an efficient member of the Emigrating Fund Company, whose duties affected the interest and gathering of tens of thousands.

In the quorum of the First Presidency, he magnified his high calling to the day of his death. ever shedding light and consolation, in his sphere, upon the minds of thousands and tens of thousands to whom he ministered.

He was the editor and proprietor of the *Deseret News*; also General Historian of the whole Church, and Church Recorder, for which offices he was eminently gifted. He chronicled events, dates, circumstances, and incidents, with rare accuracy of judgment and great tenacity of memory. The number of offices which he held at the time of his death indicate the confidence which the Church reposed in his great integrity and varied abilities.

That ardent love of truth, and intuitive perception of the same, which impelled him to investigate the claims of the everlasting Gospel in the beginning, grew with his passing years, and became more and more manifest, by his unwavering and unflinching adherence to it, in the most perilous and troublesome times of the Church's history in after life.

He possessed a calm and even mind, and yet was rather reserved, and naturally diffident of his own superior ability. This diffidence may have caused the early part of his ministry to be undervalued. From being familiar with the minutiæ of the medical profession and a careful observer of clerical deportment, and a handsome proficient in science generally, the change that swept over his past attainments and brought him down to the altar of revelation by the Holy Ghost, showed forth the reality of a new birth personified in all his subsequent life. On great and rare occasions, his masterly energies came forth like a well disciplined and invincible troop, that knew their place and prerogative to act in defense of the truth.

Beloved and respected by all who knew him, Dr. Willard Richards died in G. S. L. City, March 11, 1854, from palsy, which disease had preyed upon his system ever since he began to investigate the Book of Mormon.

LYMAN WIGHT,

A son of Levi Wight and Sarah Corbon, was born in the township of Fairfield, Herkimer County, New York, May 9th, 1796. He served the Republic in the war of 1812–15 with Great Britain.

He united with Isaac Morley and others in forming a society in Kirtland, Ohio, conducted on the common stock principle, being one phase in the rise and progress of the Campbellite Church.

He was baptized into the Church of Jesus Christ of Latter-day Saints by Oliver Cowdery in 1830, and was soon afterwards ordained to the office of an Elder. He was ordained to the office of a High Priest by Joseph Smith, at the June conference in Kirtland, 1831. While at that conference he testified he had a vision and saw the Savior. He went to Missouri in 1831, by revelation, and soon after went to Cincinnati on a mission to preach the Gospel. On arriving in that city he called at a hotel and engaged his board for several weeks. The landlord asked him if he was a merchant. He said, "No." He asked him what his business was. He replied he was a preacher of the Gospel. He asked him what order he belonged to. He answered, he was after the order of Melchisedek. He created so much curiosity that they wished to hear him preach. He told them that was his business, and if they would open the court house he would do so willingly. They obtained the house, and he delivered a series of lectures and built up a branch of the Church, and baptized upwards of one hundred. The family of Higbees were among the first baptized; they were fishermen, and Wight would fish with them through the day and preach at night. One evening he went from the fish net to the court house, and stood on the top of a stove barefooted with his trowsers rolled up to his knees, and his shirt sleeves up to his elbows, and preached two hours. Some of the people remarked, "He preaches the truth, though he does not look much like a preacher."

Many that he baptized went to Jackson County, Missouri, and were with him through the persecutions of 1833. During that persecution he was a dread to his enemies and a terror to evil doers, and his life was often sought after.

He commanded the brethren in Jackson County in their defense against the mob. In one instance he was chased by seven men about six miles; they were fully armed and came upon him so suddenly that he had to mount his horse with a blind bridle, without any saddle or arms, except a pocket knife. His horse being fleet, he escaped by outrunning them and leaping a deep wide ditch, where none of his pursuers dared to follow.

On the 23rd of July, 1833, he signed an agreement with others that the Saints would leave Jackson County before the first day of January, 1834; but before that time they were all driven out. After the Saints were driven out of Jackson County into Clay County, volunteers were called for to go and visit the Prophet in Kirtland. Several of the Elders were asked by Bishop Partridge if they could go; but they made excuses. Lyman Wight then stepped forward, and said he could go as well as not. The Bishop asked him what situation his family was in. He replied, his wife lay by the side of a log in the woods, with a child three days old, and he had three days' provision on hand; so he thought he could go very well. P. P. Pratt next volunteered, and they went together to Kirtland in February, 1834. On their arrival at Kirtland, the Prophet obtained the word of the Lord and they were commanded to gather up the strength of the Lord's house to go up to Zion, and it was the will of the Lord that there should be five hundred men, but not to go up short of one hundred. In fulfilment of this commandment, Lyman Wight went through Pennsylvania, and on the 15th day of March, he attended a conference at Avon, New York; he also went through Michigan, northern Indiana and Illinois, and assisted Hyrum Smith in gathering up a company of eighteen, who joined Zion's Camp at Salt River, Missouri, June the 8th, where the camp was re-organized, and Lyman Wight was appointed the second officer. He walked the whole journey from Michigan to

Clay County without stockings on his feet. By the appointment of Joseph Smith he gave a written discharge to each member of the camp when they were dismissed.

On July 3rd he was ordained one of the High Council of Missouri.

He was one of the signers of an appeal to the world, making a proclamation of peace in Missouri, July, 1834, and spent the summer of 1834 in Clay County, Missouri. He took a job of making 100,000 bricks, and building a large brick-house for Col. Michael Arthur in Clay County; Wilford Woodruff, Milton Holmes, Heman T. Hyde and Stephen and Benjamin Winchester labored for him through the season.

Being counseled to go to Kirtland and get his endowment, Elder Wight started in the fall of 1835, and preached his way through to Kirtland, baptizing such as would receive his testimony. While on the journey he called at the city of Richmond, Indiana, and gave out an appointment to preach in the court house. He walked through the city, and, being a stranger, was unknown; but wherever he went the people were blackguarding the Mormons, and many declared they would tar and feather the preacher when he came to meeting that night. At the time of appointment Elder Wight was at his post. There being no light provided, he went and bought candles and lighted the room. The house was soon filled with men who brought tar and feathers for the Mormon Elder. He preached about two hours, reproving them most severely for their meanness, wickedness and mobocratic spirit. At the close of the meeting he said, "If there is a gentleman in this congregation, I wish he would invite me to stay with him over night," whereupon a gentleman stepped forward and tendered him an invitation, which he willingly accepted. His host said, "Mr. Wight, it is astonishing how you have become so well acquainted with the people here, for you have described them very correctly." He was kindly entertained and furnished with money in the morning to aid him on his journey.

He spent the winter of 1835–36 in Kirtland, and received his endowment. He returned to Missouri in 1836.

David W. Patten having preferred a charge against Elder Wight for teaching false doctrine; he was tried before the High Council at Far West, April 24, 1837. It was decided that he did teach false doctrine. He made the required acknowledgments.

He opposed the selling of land in Jackson County, Mo., and considered W. W. Phelps and John Whitmer in transgression for selling theirs.

On June 28, 1838, he was chosen and ordained second Counselor to John Smith, President of the Stake at Adam-ondi-Ahman, by Joseph Smith.

Sheriff Morgan, of Daviess Co., had agitated the people of the surrounding counties, by asserting that he had writs against Joseph Smith and Lyman Wight, which he could not serve without endangering his life. He invited the people to assemble together in Daviess County, with their arms, so that he could summon them as a *posse comitatus* to make the arrest. The real design was to murder Joseph Smith and Lyman Wight, as they had not offered any resistance, neither had the Sheriff made any attempt to arrest them. They went before Justice A. A. King, at Ragland's farm, to allay this excitement, and gave bonds in the sum of two hundred and fifty dollars for their appearance in court.

Elder Wight subsequently went before three mobocratic magistrates, under the protection of General Atchison's militia, and gave bonds for his appearance in court, in the sum of one thousand dollars, on a charge of misdemeanor. This examination was had in Atchison's camp at Netherton Spring, Daviess Co., surrounded by several hundreds of the mob, and about one hundred militia. His life was repeatedly threatened, and it required the energy of Gens. Atchison and Doniphan to prevent his murder. At the close of this examination, he asked for thirty writs against members of the mob, but was refused.

He was commissioned a colonel in the militia of Caldwell County, previous to his removal to Daviess County, and in that county he commanded his brethren while defending themselves against the mob.

In October, 1838, after learning that Far West was surrounded by a mob, he raised fifty-three volunteers in Adam-ondi-Ahman (25 miles distant,) and repaired immediately to Far West to aid in its defense, where, with Joseph and Hyrum Smith and others, he was betrayed into the hands of his enemies. by Col. Geo. M. Hinkle, on the 31st; and was sentenced by a court-martial to be shot next morning (Nov. 1st) at 8 o'clock. During the evening, Gen. Moses Wilson took him out by himself, and tried to induce him to betray Joseph Smith, and swear falsely against him; at which time the following conversation took place: General Wilson said, "Col. Wight, we have nothing against you, only that you are associated with Joe Smith. He is our enemy and a damned rascal, and would take any plan he could to kill us. You are a damned fine fellow; and if you will come out and swear against him, we will spare your life, and give you any office you want; and if you don't do it, you will be shot to-morrow at 8 o'clock." Col. Wight replied, "Gen. Wilson, you are entirely mistaken in your man, both in regard to myself and Joseph Smith. Joseph Smith is not an enemy to mankind; he is not your enemy, and is as good a friend as you have got. Had it not been for him, you would have been in hell long ago, for I should have sent you there, by cutting your throat, and no other man but Joseph Smith could have prevented me, and you may thank him for your life And now, if you will give me the boys I brought from Diahman yesterday, I will whip your whole army." Wilson said, "Wight, you are a strange man; but if you will not accept my proposal, you will be shot to-morrow morning at 8" Col. Wight replied, "Shoot and be damned."

This was the true character of Lyman Wight; he was true as the sun to Joseph Smith, and would die for his friends. He was taken to Jackson County, with Joseph, Hyrum and other prisoners. They were chained together and fed on human flesh in prison by their Christian guards, and he continued to suffer with his brethren until April 15, 1839, when he started with Joseph and Hyrum Smith, Alex. McRae and Caleb Baldwin and guard, to go to jail in Columbia, Boone Co., but on the night of the 16th, the sheriff fell asleep, the guard got drunk, and the prisoners left them, and went to their families and friends in Illinois.

On Oct. 20, 1839, Lyman Wight and Reynolds Cahoon were appointed Counselors to John Smith, President of the Saints in Iowa Territory; on Jan. 19, 1841, he was appointed one of the Nauvoo House Association.

At the April Conference following he was called and appointed to be one of the Twelve Apostles, to fill the vacancy caused by the death of David W. Patten. He was ordained April 8, 1842.

He was commissioned a brevet major-general of the Illinois militia, by Gov. Carlin.

He went to Kirtland in 1842, and rebaptized about two hundred of the cold, dead members of the Church, and brought many of them to Nauvoo.

On July 1, 1843, he was examined as a witness before the municipal court of Nauvoo, and gave a plain, unvarnished account of the persecution against the Saints in Missouri, and of the sufferings of Joseph Smith and his fellow prisoners.

During the winter of 1843-44, he was employed in the Pine Country, at Black River, Wisconsin Territory, superintending the procuring of lumber for the Temple and Nauvoo House.

In a letter directed to the Presidency and Twelve, dated Black River Falls, Feb. 15, 1844, he wrote his views about preaching to the Indians and going to Texas.

In the spring of 1844, he started on a mission through the Eastern States, and was appointed one of the delegates of the Baltimore Convention. He delivered a speech on Bunker Hill, on Gen. Joseph Smith's claims to the Presidency of the United States; and on hearing of the death of Joseph, he returned to Nauvoo with the Twelve.

After his return to Nauvoo, he said, "I would not turn my hand over to be one of the Twelve: the day was when there was somebody to control me, but that day is past."

When the Church removed to the Rocky Mountains, Lyman Wight and Geo. Miller, who both rebelled against the authority of President Young, went to Texas with a small company of Saints, and settled a little south of the present site of Austin. Wight and Miller subsequently dissolved partnership, and Miller returned 130 miles north with a part of the company. At a meeting held in the G. S. L. City fort, Dec. 3, 1848, fellowship was withdrawn from both Wight and Miller. Wight remained in Texas until his death, which occurred on March 31, 1858, in Mountain Valley. He died very suddenly of epileptic fits, having been sick only five hours. The company of Saints who went with him and Miller to Texas had been scattered to the four winds. Some of them, however, were subsequently received into the Church by rebaptism.

HIRAM.

Hiram,, a township in Portage County, Ohio, is about thirty miles from Kirtland. The population in 1880 was 1,058. This was the home of the Johnson family and a number of other early members of the

Church in 1831 and 1832. On invitation of Father Johnson, Joseph Smith, the Prophet, removed with his family to Hiram Sept. 12, 1831, and there continued the translation of the Bible, Elder Sidney Rigdon assisting him as scribe. A few days after his arrival, a conference of the Elders was held at Hiram, at which W. W. Phelps was instructed to purchase a press and type in Cincinnati, Ohio, for the purpose of establishing a monthly paper (*Evening and Morning Star*) at Independence, Jackson Co., Mo. At a meeting held at Father Johnson's house, Oct. 11, 1831, the Elders were instructed about the ancient manner of holding meetings. While living there Joseph Smith also received 13 of the revelations contained in the book of Doctrine and Covenants, among which is the "Vision." They are sections 65, 67, 68, 69, 71. 73, 74, 76, 77, 78, 79, 80 and 81. The Prophet also held meetings on the Sabbath and evenings, and baptized a number. Persecutions soon began to rage against him and his friends, terminating in an attempt to murder him and Elder Rigdon. We give the details in Joseph Smith's own language:

"Before going to Hiram to live with Father Johnson, my wife had taken two children, (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in Father Johnson's house in Hiram. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the Gospel, the spirit he was of would lead him to destruction; and then he went away; he would never return or see his father again. He went to the Southern States and Mexico; on his return he took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider, Eli Johnson, Edward Johnson and John Johnson, jun., had apostatized.

"On the 25th of March (1832), the twins before mentioned, which had been sick of the measles for some time, caused us to be broken of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lay down on the trundle bed, and I did so, and soon afterwards awoke by her screaming murder! Next I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some had hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows, which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horse laugh, muttered: 'Ge, gee. God damn ye, I'll fix ye.'

"They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

"I began to plead with them, saying, 'You will have mercy and spare my life, I hope.' To which they replied, 'God damn ye, call on yer God for help, we'll show ye no mercy:' and the people began to show themselves in every direction. One coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further—about sixty rods from the house, and thirty from where I saw Elder Rigdon—into the meadow, where they stopped; and one said, 'Simonds, Simonds' (meaning, I supposed, Simonds Rider,) 'pull up his drawers, pull up his drawers; he will take cold.' Another replied: 'A'nt ye going to kill'im, a'nt ye going to kill'im?' when a group of mobbers collected a little way off, and said: 'Simonds, Simonds, come here!' and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time) lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked. One cried, 'Simonds, Simonds, where's the tar bucket?' 'I don't know,' answered one, 'where 'tis, Eli's left it.' They run back and fetched the bucket of tar, when one exclaimed, 'God damn it, let us tar up his mouth;' and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not, and they cried out, 'God damn ye, hold up yer head and let us give ye some tar.' They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out: 'God damn ye, that is the way the Holy Ghost falls on folks.'

"They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was Father Johnson's. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket; they threw me one and shut the door; I wrapped it around me and went in.

"In the meantime, Brother John Poorman heard an outcry across the corn field, and running that way met Father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying he would blow a hole through the door, the mob fled, and Father Johnson seizing a club ran after the party that had Elder Rigdon, and knocked one man down, and raised his club to level another, exclaming, 'What are you doing here?' They then left Elder Rigdon and turned upon Father Johnson, who, turning to run towards his own house, met Brother Poorman coming out of the corn field; each supposing the other to be a mobber; an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground. Poorman ran immediately towards Father Johnson's, and, arriving while I was waiting for the blanket, exclaimed, 'I'm afraid I've killed him.' 'Killed who?' asked one; when Poorman hastily related the circumstances of the encounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

"My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz: Simonds Rider, a Campbellite preacher and leader of the mob; one McClentic, son of a Campbellite minister, and Pelatiah Allen. Esq., who gave the mob a barrel of whiskey to raise their spirits, and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.

"The next morning I went to see Elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and this too so high from the earth that he could not raise his head from the rough frozen surface, which lacerated it exceedingly. When he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill me. Sister Rigdon left the room, and he asked me to bring tne razor; I asked him what he wanted of it, and he replied he wanted to kill his wife. and he continued delirious some days. The feathers, which were used with the tar on this occasion, the mob took out of Elder Rigdon's house. After they had seized him, and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kept him some time.

"During the mobbing, one of the twins received a severe cold, and continued till Friday, and died. The mobbers were composed of various religious parties, but mostly Campbellites, Methodists and Baptists, who continued to molest and menace Father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob, he went to Chardon on Saturday, April 1st. Sunday, April 2nd. I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gauze, to fulfill the revelation."

MISCELLANEOUS.

BARRUS, (Ruel,) a member of the Mormon Battalion, was born Aug. 11, 1822, in the State of New York. As a believer in the doctrines taught by the "Mormon" Elders, he went to Nauvoo, Ill., where he was baptized in Sept. 1845. The following year he took his departure for the west, with one of the first companies of Saints, and enlisted in the Battalion at Council Bluffs in July 1846. He served as second lieutenant in Company *B*, re-enlisted at San Diego, Cal., and served until the spring of 1848. After this he remained in California for 12 years, and finally came to Utah with the San Bernardino settlers in 1858. Shortly afterwards he located at Grantsville, Tooele Co., where he has resided ever since.

BROWN, (Francis A.,) one of the late sufferers for conscience sake, was born in Milford, Otsego Co., N. Y., Nov. 14, 1822, joined the Church of Jesus Christ of Latter-day Saints Feb. 11, 1844, being baptized by John Lane. In October following he emigrated to Nauvoo, where he taught school and afterwards labored on the Temple until the exodus in 1846. When the body of the Church moved west, he made a visit to the State of New York, where he married and soon afterwards removed to Kanesville, Iowa. There he again taught school and was employed in a store until the spring of 1851, when he was called on a mission to Nova Scotia. While on this mission, he visited the island of Cape Breton, where he baptized nine persons and organized a branch of the Church. Together with David Candland, his companion, he also baptized a number in Halifax and organized them into a branch. Having returned to Council Bluffs in the spring of 1853, he once more engaged in teaching school. In the meantime his wife died, and, having married again, he emigrated to Utah in 1856, locating in Ogden, where he has resided ever since. In 1860 he made a visit to California, where he had a sister residing, and in 1865-68 he performed a good mission to Europe, spending two years in Holland, where he acquired a pretty thorough knowledge of the Dutch language, and afterwards presided one year over the Nottingham Conference, England. While in Holland some sixty persons were baptized and the Voice of Warning was translated into the Dutch language. Joseph Weiler was his missionary companion. At home he has filled many positions of trust and responsibility Thus for two years he served as probate judge of Weber County, for ten years as alderman of the city council of Ogden, and also as justice of the peace for several years. Previous to his departure on his mission to Europe, he taught school nine years, and after his return was engaged a number of years in the Ogden Branch, of Zion's Co-operative Mercantile Institution. As President of the Central Canal Company, he took an active part in getting the water from the Weber River upon the dry bench between Ogden and Kaysville. Since 1880 he has been engaged principally in farming pursuits. When the prosecutions for polygamy and unlawful cohabitation commenced, he was one of the first victims selected from Weber County. Having been arrested May 15,1885, on a charge of unlawful cohabitation, he was arraigned before the First District Court in Ogden on June 30th, when he furnished all the evidence himself for his conviction and read an able plea in court, in which he asserted that he would rather have his head severed from his body than prove recreant to his wives and children and betray his trust. On July 11th he was sentenced by Judge Powers to six months' imprisonment and to pay a fine of $300. Having served his time, and 30 days extra for his fine, he was released from prison Jan 13, 1886, getting, however, the full benefit of the copper act for good behavior. After his liberation he was reindicted on the same charge, the indictment containing four counts. Recently, however, he has been acquitted, as there was no cause for action.

BROWN, (JOHN,) son of John and Martha Chapman Brown, was born Oct. 23, 1820, in Sumner County, Tenn., was baptized into the Church of Jesus Christ of Latter-day Saints by Elder George P. Dykes, in Jul , 1841, in Perry County, Ill., and gathered to Nauvoo the following October. On Feb. 9, 1842, he was ordained an Elder by Hyrum Smith and soon afterwards called to go on a mission to the Southern States. He left Nauvoo May 29, 1843, labored in Tennessee, Alabama and Mississippi, baptized a large number of persons and organized several branches of the Church. On May 21, 1844, he married Miss Elizabeth Crosby, in Monroe County, Miss., and on the 12th of November, 1844, was ordained a member of the eighth quorum of Seventies. He returned to Nauvoo March 25, 1845, and labored on the Temple, in which he received his endowments. Leaving Nauvoo late in January, 1846, he returned to Mississippi and assisted in fitting out a company of fourteen families, with whom he started for the Rocky Mountains, on the 8th of April following, with teams. They traveled through Missouri to Independence, Jackson Co., where three other families from Southern Illinois joined the company, which, taking the Oregon trail to the Platte River and up that stream, arrived at Fort Laramie in July, where they expected to have meet with the Saints from Nauvoo, but finding nothing but a few mountaineers and straggling natives, the company turned south and located at Pueblo, on the Arkansas River, at the foot of the Rocky Mountains, to winter. Brown, with a company of seven men, returned by the Santa Fe route to Independence, Mo., passing through the battle field of the Commanches and Pawnees, and continued back to Mississippi, where he arrived in October. On Jan. 10, 1847, he started for Council Bluffs with teams, one thousand miles distant, and arrived there just in time to join the Pioneers. He was chosen captain of the 13th ten and was one of the chief hunters of the company on the journey. Being with Orson Pratt in the advance company, he was one of the first to look into Great Salt Lake Valley from the Big Mountain. Having returned with the Pioneers to Winter Quarters in the fall, he again paid a visit to Mississippi, but came to Utah the next year (1848) with his family and settled on Cottonwood. In the fall of 1849 he went on an exploring expedition to the south with about fifty other men, under the Presidency of Apostle Parley P. Pratt. This famous company explored the Sevier River and the country as far south as the Rio Virgin and Santa Clara Rivers. From this adventurous trip Brown returned in Feb., 1850. When the Utah militia was organized, he was chosen captain of the first company of mounted life guards, and was in the skirmish with the Indians on Battle Creek, Utah County, in 1848. In organizing the Nauvoo Legion he was placed on the lieutenant-general's staff with the rank of colonel. When the organization of the company for the emigration of the poor took place, he was chosen one of its directors and served in that capacity for several years. In 1851 he went as traveling agent for the company to Pottawattamie, Iowa, and conducted a large company of emigrants across the plains, arriving in Great Salt Lake City September 28th. He was one of the representatives of Great Salt Lake County in the lower house of the first Legislature of Utah Territory, and subsequently represented Utah County in the same capacity three terms. In 1852 he was sent to New Orleans to superintend the emigration at that point the following spring, and remained in that city during the winter, preaching the Gospel. During March, April and May, 1853, eight vessels arrived from Liverpool with about two thousand five hundred emigrants, bound for Utah. They passed up the Mississippi River in steamboats to Keokuk, Iowa. Brown conducted the rear company across the plains, arriving in G. S. L. City, Oct. 17th. In 1860 he was sent on a two years' mission to Great Britain, where he labored most of the time in the London, Kent and Essex Conferences, and returned home in 1862. On Feb. 2, 1863, he was ordained a Bishop by President Brigham Young and sent to Pleasant Grove, Utah Co., to preside, which position he still occupies. Previous to this he had resided a number of years in Lehi. In 1867 he was sent on a two years' mission to the United States, during which he presided over the missionary work in the southern, middle and western States. He also assisted in the emigration at Omaha in 1868 and returned to Utah in May, 1869. Among the numerous civil offices of trust, to which he has been elected at various times, may be mentioned, that for twenty years he acted as mayor of Pleasant Grove City, being re-elected biennially, until disqualified by the Edmunds law. The Bishop is still very active and zealous for the cause, in whose interest he has nearly spent his entire life.

DOREMUS, (Henry I.,) son of John H. Doremus and Adaline Zabriskie, was born in Bergen County, New Jersey, June 4, 1801. When two years old his father died, which left him in the care of his grandparents, and he was allowed a great deal of liberty, but his choice of exercise and amusements being in perfect harmony with the laws of nature, he grew up healthy and strong, both mentally and physically. When five years old he was sent to school, and five years later he commenced work on a farm. At the age of 18 he was an apprentice to a master carpenter. Two years later (1821) he commenced to teach school, which occupation he subsequently followed a great portion of his life. In 1825 he took charge of an academy at Paterson Landing, Passaic Co., N. J., and in 1827 was a private student of the Rev. H. M. Perrine, at Bloomfield, N. J. In 1828 he entered as student of the Bloomfield Academy, Essex Co., N. J., and in Oct., 1830, went to Nassau Hall, a new Jersey College. At the end of two years (1832) he graduated and received his diploma. After this he taught at Edinton, North Carolina in 1832–33, and in the academy at Hackensack, N. J., in 1833–35; read with Dr. Ayerigg in 1836, and attended medical lectures in Jefferson College at Philadelphia, in the winter of 1836–37. Next he spent two years on a farm, and made a visit to the west in 1840. In 1842 he lived in New York City, and on Oct. 23, 1843, was baptized into the Church of Jesus Christ of Latter-day Saints. The following year (1844) he married and removed to Nauvoo, Ill. Sharing in the persecutions which raged against the Saints, he removed to Winter Quarters in 1846 and came to G. S. L. Valley in 1847, arriving Nov. 1st. In 1856 he was called on a mission to Great Britain, from which he returned June 24, 1858. The following winter he opened a school in the 12th Ward, G. S. L. City, and in 1862 commenced teaching in the Union Academy, 17th Ward, where he continued for nearly ten years. Elder Doremus, who still resides in the 17th Ward, Salt Lake City, is, notwithstanding his advanced age, yet bright and active in body and mind, and can look back upon a long, useful life, during which he never was sick a single day. He believes a man can resist disease, obtain power through faith to heal himself, and also impart the same to others.

GEE, (Salmon,) one of the early Presidents of the Seventies, was born in Syme, New London Co., Conn., Oct. 16, 1792, removed, when about seventeen years of age, to Ohio, and located in Ashtabula County. In 1828, he removed to Geauga County, where he joined the Church of Jesus Christ of Latter-day Saints, being baptized in July, 1832, by Zebedee Coltrin. Shortly afterwards (Feb. 4, 1833) he was ordained an Elder by Sidney Rigdon and removed to Kirtland in April, 1834. When the second quorum of Seventies was organized in 1836, he was ordained a member thereof, and at the time of the reorganization of the Seventies in April, 1837, he was called to fill the vacancy in the Council caused by the removal of Elder Zebedee Coltrin, to the High Priest's quorum. At a meeting of the Seventies held at Kirtland, March 6, 1838, the quorum withdrew their fellowship from Gee for neglect of duty and other causes, but he was never excommunicated from the Church. When A. W Babbitt reorganized the Stake in Kirtland, in 1841, Gee was chosen as a member o the High Council at that place, where he remained until 1844, when he removed to Ambrosia, Lee Co., Iowa. There he died, Sept. 13, 1845, as a faithful member of the Church. His remains were interred at Nauvoo. One of the last acts of his life was to call the members of his family around him and exhort them to faithfulness, advising them also to follow the Church whereever it went.

HARRIS, (DENNISON LOT,) a son of Emer Harris and nephew of Martin Harris, (one of the three witnesses of the Book of Mormon) was born at Windom, Luzerne Co., Penn., Jan. 17, 1825. He gathered with his father to Kirtland, Ohio, in 1831, joined the Church in his early youth and suffered in the mobbings and persecutions in Missouri. Although young he was an intimate friend of the Prophet Joseph, and took an active part as scout and express rider during the mobbings and drivings of the Saints in Illinois. He left Nauvoo three days before the final battle in September, 1846, and journeyed several hundred miles westward, preparing the way for the final exodus of the Saints, and returned to Nauvoo to assist his father to move, and thence went to Missouri, where he remained till 1852, when he emigrated to Utah and located in Springville. In 1854 he performed a perilous mission to the Navajo Indians, served in the Echo Canyon campaign in 1857—58, and also went back with provisions to meet the handcart companies at three different times. After residing in various settlements he was called to Dixie in 1862, where he remained over five years. Broken down in health he then removed to Paragoonah, Iron Co., and in 1871 to Monroe, Sevier Co., where he acted as Bishop from July 17, 1877, until his death June 6, 1885. A full account of his sufferings during the conspiracy at Nauvoo is published in the *Contributor* Vol. 5, No. 4.

HUDSON, (WILFORD,) a member of the Mormon Battalion, was born in Harrison County, Indiana, Sept. 19, 1818, and joined the Church in December, 1842, being baptized by David Evans in Adams County, Ill. In 1844 he located in Hancock County, and suffered with the Saints at the time of the exodus from Illinois in 1846. He assisted in locating Mount Pisgah in Iowa and enlisted in the Battalion in July, 1846, at Council Bluffs, where he left a sick family and marched as a private in Company *A* all the way to California. After the Battalion was discharged in July, 1847, Hudson marched, in company with others, *via* the Sacramento Valley and Sutter's Fort to the Truckee River, where they met an express from Pres. Brigham Young, advising all those who could not bring one year's provisions with them to G. S. L. Valley to remain in California and work for provisions and stock till the following spring; then to come on to the valley. Most of the company turned back and hired out to Capt. John A. Sutter, Hudson and Sidney S. Willis taking a contract for the company to dig a mill-race some distance up the American Fork, a tributary to the Sacramento River. It was while the work of digging this mill-race was going on that gold was first discovered in California. Peter Wimmer, who was engaged as cook for Mr. Marshall, (foreman of the works and Capt. Sutter's partner in business) picked up the first piece of gold and showed it to Marshall, who soon afterwards found more himself and came down to his men in great excitement over the discovery. Hudson and others started immediately up the canyon and found considerable gold. One piece worth about five dollars was dug out by Hudson with a pen knife. Subsequently he worked three weeks in the mine and got out $1,700 worth of gold. In the following June he and others left California for G. S. L. Valley, where they arrived Sept. 23, 1848. After a few days rest, Hudson started back to Council Bluffs, Iowa, where he found his family still suffering from sickness, but which he the following spring (1849) brought safely to the valley. He located in G. S. L. City, but moved to Grantsville, Tooele Co., in 1852, and thus became one of the early settlers of that place, where he yet resides.

PETTEGREW, (DAVID,) a member of the Mormon Battalion, Bishop, etc., was born July 29, 1791, in Weathersfield, Windsor Co., Vermont, and received his diploma from Harmony Lodge, No. 2, Cincinnati, Ohio, as a Master Mason, Oct. 4, 1820. He was baptized by Elder Isaac Higbee in 1832, and in the following November went with his family to Jackson County, Mo., where he bought 160 acres of land and settled on the Big Blue River, six miles west of Independence. On the 8th of Nov., 1833, he was driven from his home, which was burned by an armed mob, led by Gen. Moses Wilson and Hugh Brazeille, a lawyer. Together with six other men, who were not sick, and 84 women, children and sick men, he went south to Van Buren County, and took shelter from a severe snow storm in a cave, from which retreat they were driven on the 18th of that month. He lived in Clay County three years and then removed to Caldwell County, where he bought more government land and again built a house. In the fall of

1838, he, with about sixty others, was incarcerated in Richmond Jail for several weeks, and in January, 1839, was expelled from the State of Missouri, under the exterminating order of Gov. Lilburn W. Boggs. He removed to Commerce (afterwards Nauvoo) in 1839, where he acted as a member of the High Council. He left Nauvoo May 20, 1846, and arrived at Council Bluffs on July 1st. A few days later he enlisted in the Mormon Battalion, and marched to Santa Fe, N. M., where he was appointed commissary-sergeant, and continued in that office until the command arrived in California. In July, 1847, he received an honorable discharge and came to G. S. L. Valley in the following September. He was a senator in the Provisional State of Deseret, commencing Dec. 8, 1849, chaplain in the lower house of the Utah Legislature during the sessions of 1857-58 and 1860-61, presiding over the High Priest's quorum from Oct. 8, 1853, to April 7, 1856, and acted as Bishop of the 10th Ward, G. S. L. City, from April, 1849, to his death, which occurred Dec. 31, 1863. He lived and died a good man, firm in the faith, and beloved by all, who knew him.

SMITH, (ALMA LAMONI,) a prominent missionary and a survivor from the Haun's Mill massacre, is a son of Warren and Amanda Smith, and was born Dec. 16, 1831, in Amherst, Lorain Co., Ohio. Shortly before his birth, his parents had embraced "Mormonism," and to such an extent did the mother exercise faith in the blessings of the Gospel that she bore her son and his twin sister (Alvira Lavoni) without the least pain. In 1838 the family removed from Ohio to Missouri, and while they, together with other immigrants, were temporarily encamped at Mr. Haun's Mill, on Shoal Creek, a mob, consisting of about two hundred and forty men, attacked the little settlement, murdering 18 of the brethren in cold blood and wounding a number of others. Among the killed were Smith's father and eldest brother (Sardius), while he himself, then about seven years old, was shot through the hip. Seeing his father and brother both killed and fearing that the mobbers would also shoot him, he pretented to be dead, and lay perfectly still among the corpses until he heard his mother call him after dark. Although his hip joint was entirely shattered, or shot away, he was miraculously healed in a few months, (See under *Amanda Smith*) and in his subsequent life he has not suffered the least inconvenience from the effects of the terrible wound. After the removal of the surviving members of the family to Hancock County, Ill., young Smith was baptized in the Mississippi River, at Nauvoo, in July 1841, and after the exodus of the Church from Illinois, he drove one of the family teams to Great Salt Lake Valley, arriving there in 1850, and locating in G. S. L. City. Shortly after this arrival, his stepfather (his mother having married again) went to California, and the duties of providing for the family thus devolved upon Smith for several years, his elder brother Willard, who had been a member of the Mormon Battalion, also being away from home. On March 6, 1855, he married Zelitha C. Free, and at the April Conference, 1856, he was called to go on a mission to the Sandwich Islands, where he labored with success for two years and a half. He acquired the Kanaka language almost to perfection and presided part of the time over the Lanai Conference. In 1858 he was released and returned to Utah, arriving at G. S. L. City in December of that year. For a number of years afterwards, he was employed by the Church as a teamster, and in the spring of 1864, having been called on another mission to the Sandwich Islands, he again left his mountain home, in company with Elders E. T. Benson, Lorenzo Snow, Joseph F. Smith and Wm. W. Cluff. These brethren sailed from San Francisco March 13th and landed in Honolulu on the 27th. Two days later they embarked on a schooner and sailed for the island of Maui, and arrived at Lahaina in the morning of the 31st. While going to shore, the breakers being high and the sea rough, their boat was capsized, and Elders Benson, Snow, Cluff and Smith were cast into the foaming surf. They all came near drowning, and Brother Snow was picked up for dead, but revived after a few hours. On April 2nd the brethren sailed in an open boat for the island of Lanai and reached the Polawai settlement on the morning of the 3rd. There they found Walter M. Gibson located with the native Saints. They held a conference and excommunicated Gibson from the Church. This man, who presided over the mission, had mismanaged the affairs of the Church and imposed upon the natives, by taking advantage of their superstition and ignorance. When Apostles Benson and Snow, and subsequently Jos. F. Smith and W. W. Cluff returned home, they left Elder Smith in charge of the mission, until the arrival of F. A. Hammond and Geo. Nebeker in the fall of 1864. Then he also was released to return home; but almost immediately after was recalled, as his services were much needed as interpreter and for other purposes. In the meantime the purchase of a tract of land had been completed for the purpose of preparing a gathering place for the natives. Elders Hammond and Nebeker returned to Utah and left Smith, assisted by Elder Benjamin Cluff, to superintend the affairs at the new plantation, which was called Laie, and when Elders Hammond and Nebeker again arrived from Utah in July, 1868, with other missionaries and their families, they found quite a colony of native Saints at Laie, in a prosperous condition. Elders Smith and Benjamin Cluff having been called by Pres. B. Young to remain on the island still longer, their families also came with the same company, and Smith now spent upwards of three years preaching the Gospel on the various islands, and also assisting in the general superintendency at the plantation. Part of the time he was the only Elder on the Islands who understood the Kanaka language. After more than four years' absence Smith returned with his family to Salt Lake City, arriving there June 15, 1868. A few days later he started for the Union Pacific Railway and spent some ten months (having charge of John W. Young's grading work) in Echo Canyon and along the Weber River. In March, 1869, he moved to Coalville, where he soon afterwards was chosen as first Counselor to W. W. Cluff, who at that time acted as presiding Bishop of Summit and Morgan Counties. Smith held this position until the organization of the Summit Stake of Zion in 1877. For a number of years he had charge of the Wasatch Coal Company's mining business at Coalville, under the direction of F. A. Mitchell. In August, 1874, he was called to take a third mission to the Sandwich Islands, this time to preside over the mission and superintendend the affairs at the sugar plantation, as successor to F. A. Mitchell. He presided until 1875, returning home in July of that year. Four months later he was called to go on a mission to England, on which he started the following spring (1877), in company with Joseph F. Smith and his own half brother Warren B. Smith and a number of other Elders. They arrived in Liverpool May 27, 1877, and Smith was appointed traveling Elder in the Sheffield Conference. He soon afterwards succeeded W. C. A. Smoot, jun., in the Presidency of the same, and was released to return home in August, 1878. At the August election, prior to his return, he was elected assessor and collector of Summit County, which position he has held ever since. He also acts as Bishop's Agent for the Summit Stake of Zion, to which position he was chosen at the organization for the Stake. He is one of the live and active men of Summit County.

WILLES, (Malissa Lott,) daughter of Cornelius P. Lott and Permelia Darow, was born Jan. 9, 1824, in Bridgewater, Luzerne Co., Penn. Her parents having embraced the fulness of the Gospel, the family removed to Kirtland, Ohio, where Sister Malissa was baptized in November, 1837. After the expulsion of the Saints from Kirtland and Missouri, Brother Lott located with his family in Pike County, Illinois, where they remained until 1842, and then moved unto Joseph Smith's farm, located some four miles east of Nauvoo, on the Carthage road. Shortly afterwards Sister Malissa became intimately acquainted with the Prophet's family, and on Sept. 20, 1843, she was married to Joseph Smith for time and all eternity. She spent most of the following winter in his family, going to school in the so-called brick store. The Prophet's children, Joseph, Frederick and Alexander, went to the same school, under the immediate watchcare of Sister Malissa. In the spring of 1844 she went back to live with her parents on the farm, where she remained until after the martyrdom of her husband in Carthage jail. Subsequently she lived with Emma Smith, occasionally, until the exodus in 1846, when she left Nauvoo with the rest of the Saints. After spending two winters at Winter Quarters, she accompanied her father's family to G. S. L. Valley in 1848, coming through in Heber C. Kimball's company. On May 13, 1849, she married Ira Jones Willes, formerly a member of the Mormon Battalion, with whom she lived in Salt Lake City and Lehi, Utah Co., until his death, Dec. 5, 1863. He was accidentally killed while crossing a creek near Lehi, being trown from a load of wood into the water together with his son Cornelius John, about nine years old. Both were drowned. With Elder Willes Sister Malissa had seven children, of whom four are yet living. Although now somewhat advanced in years, she is still bright and active, and occupies a prominent position in the Lehi Female Relief Society. She is ever unflinching in her testimony of what she knows to be true, and states in the most positive terms, and without any hesitation, that she was sealed to Joseph Smith the Prophet on the above named date, and became, in the full meaning of the term, his wife, according to the sacred order of celestial marriage. She further states that when she was married to Ira Jones Willes, he fully understood that he was marrying a widow of Joseph Smith, the martyred Prophet; that their association together would end with this life, and that in the morning of the resurrection she would pass from him to the society of her deceased husband.

THE HISTORICAL RECORD

THE HISTORICAL RECORD is a monthly magazine, devoted exclusively to historical, biographical, chronological and statistical matters, and is published by Andrew Jenson, Salt Lake City, Utah. The subscription price is $1.25 per annum, in advance.

Elder Andrew Jenson, having previously published the history of Joseph Smith in the Danish language in book form, (a volume of 436 pages) returned from a mission to Europe in the fall of 1881. While abroad he had been diligent in searching out data and important facts from records found in the various branches and conferences of the Scandinavian Mission. These, together with much other matter, which he subsequently gleaned from private journals ,etc., were published in a monthly magazine called *Morgenstjernen*, the first number of which was issued March 16, 1882. During 1882 and 1883 this periodical was published as a monthly, in 1884 as a semi-monthly, and in 1885 again as a monthly magazine, the four volumes together containing 60 numbers, or 960 pages, of interesting reading matter, mostly historical. As a supplement to Volumes One and Two, there was published 252 pages of condensed Church History, covering a period of about six years, —from the Prophet Joseph Smith's death to the early settlement of Great Salt Lake Valley—and finishing with a brief chronology of important event from 1805 down to 1883.

At the close of Volume Four, Elder Jenson decided to change his magazine to an English periodical, to be called the HISTORICAL RECORD, of which the first number was issued Jan. 20, 1885, and the present one closes the volume, consisting of 120 pages of historical and 112 pages of chronological matter, which, together with 28 pages of index, etc., make 260 pages.

In January, 1887, the first number of a new volume will be issued. This volume will contain 12 numbers, averaging 28 pages to each, thus making a book of 336 pages, or 76 pages more than the preceding volume. Among its attractive features will be the conclusion of the article "The Twelve Apostles," to consist of biographical sketches of Elders Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Geo. Q. Cannon, Joseph F. Smith, Brigham Young, jun., Albert Carrington, Moses Thatcher, Francis M. Lyman, John Henry Smith, Geo. Teasdale, Heber J. Grant and John W. Taylor. Also a complete geographical Encyclopædia of Utah, alphabetically arranged, containing descriptive and historical articles of every city, town, village, points of interest, etc., etc., within the limits of the Territory. The life and testimony of the Three Witnesses of the Book of Mormon, biographical sketches of distinguished men and women, with a number of portraits, the introduction of the Gospel into Scotland, etc., will be additional features of the volume.

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WHAT THOU SEEST, WRITE IN A BOOK."—REV. 1. 11.

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VOLUME SIX.

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SALT LAKE CITY, UTAH.

1887.

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"*What thou seest, write in a book.*" REV. 1, 11.

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THE TWELVE APOSTLES.

AMASA M. LYMAN,

Third son of Boswell Lyman and Martha Mason, was born in Lyman Township, Grafton Co., New Hampshire, March 30, 1813. When about two years old, his father left home for the western country, from which he never returned, as he is supposed to have died some six years afterwards in New Orleans. Amasa Lyman, his younger brother Elias and his sister Ruth, remained with their mother until her second marriage, after which Lyman lived with his grandfather until he was eleven years old, and with Parley Mason, a relative, seven years longer.

During the year 1831 he became somewhat thoughtful on the subject of religion, but did not unite himself with any of the religious denominations until the spring of 1832, when the neighborhood in which Lyman resided was visited by Elders Lyman E. Johnson and Orson Pratt. Lyman believed the Gospel when he first heard it preached by those Elders, and was baptized by Lyman E. Johnson on April 27, 1832. The following day he was confirmed by Orson Pratt.

On account of ill feelings that arose in his uncle's family because of his baptism, Lyman resolved to go west, and accordingly on May 7, 1832, started on a journey of some seven hundred miles. His earthly wealth at that time consisted of some sixteen pounds of half-worn clothing and $11.35 in money. The weariness consequent upon his first day's walking admonished him to travel by stage and canal to Lyons, Wayne Co., N.Y. Arriving there, his funds were all gone, and he hired out to Mr. Thomas Lacky, the man who bought Martin Harris' farm when he sold it to raise money for printing the Book of Mormon. Lyman worked for this man two weeks and earned money to take him to Buffalo, from where he took steamer to Cleveland, Ohio, and from there walked 45 miles to the residence of John Johnson, in Hiram, Portage Co., Ohio. This was the place where Joseph Smith had been tarred and feathered a short time previous. Father Johnson and family received young Lyman kindly, and he remained with them until the following July, when the Prophet returned from Missouri.

"This," writes Elder Lyman, "afforded me an opportunity to see the man of God. Of the impressions produced I will here say, although there was nothing strange or different from other men in his personal appearance, yet, when he grasped my hand in that cordial way (known to those who have met him in the honest simplicity of truth), I felt as one of old in the presence of the Lord; my strength seemed to be gone, so that it required an effort on my part to stand on my feet; but in all this there was no fear, but the serenity and peace of heaven pervaded my soul, and the still small voice of the spirit whispered its living testimony in the depths of my soul, where it has ever remained, that he was the Man of God."

Lyman continued laboring for Father Johnson until some time in the month of August, when one Sabbath evening, after a social prayer meeting with the few members in Hiram, the Prophet, in his own familiar way, said to Lyman: "Brother Amasa, the Lord requires your labors in the vineyard." Without thought Lyman replied, "I will go," and on August 23, 1832, he and Zerubbabel Snow were ordained to the office of Elders in the Church, under the hands of Joseph Smith and Frederick G. Williams. On the following day they started on their first mission to proclaim the Gospel of salvation.

About the time of their starting an application came to President Smith to visit an old gentleman by the name of Harrington, who was afflicted with a severe pain in his head. From a press of business, Joseph could not go, but instructed Lyman and Snow to call upon the old man, which they did, and as they came near the house, before they entered, they heard his groans extorted from him by pain, which seemed intolerable. The missionaries entered and introduced themselves, being strangers. They then prayed for and laid hands upon him, in the name of Jesus, and rebuked his pain, which was instantly removed, and the sufferer rejoiced and praised God, who had so signally blessed him.

From this place the missionaries continued their journey, and the following Sabbath evening they met in prayer meeting with a few Saints in Chippeway Township. A few non-members also attended, among whom was a Miss Smith who reclined on a bed in the corner of the room. The brethren sang a hymn and prayed, and Elder Snow proceeded to make some remarks, when, in an instant, a cry of alarm from the bed attracted the attention of all. On stepping to the bedside the Elders discovered that Miss Smith's face and her entire form were distorted in the most shocking manner, her eyes were glaring wildly, but apparently sightless, her respiration was very difficult and her limbs were rigid as iron. The common restoratives were used without effect. The Elders laid their hands upon her and rebuked the devil, when she was instantly relieved, but in another moment she was bound as before; they now kneeled down by her bed and prayed, when she was again released, and asked for baptism, stating that she had been acting against her convictions of right in some conversations the missionaries had held with her during the day. They repaired to the water and there under the mantle of night introduced the first soul into the Church as the fruits of their labors.

During the following winter Elders Lyman and Snow labored in Southern Ohio and Cabell County, Virginia. Some forty souls were added to the Church by their administrations. Early in the spring they returned to Kirtland.

On March 21, 1833, with Wm. F. Cahoon as companion, Lyman started on his second mission. He continued his labors for eight months, during which time he traveled as far east as Chautauqua and Cattaraugus Counties, N Y. He held 150 meetings and saw about one hundred souls added to the Church. In December following he attended a conference in Erie County, Penn., where he was ordained to the High Priesthood under the hands of Lyman E. Johnson and Orson Pratt. In the winter he continued his missionary labors in the States of New York and New Hampshire. While in the latter State the call to go to Missouri reached him through Elder Lyman E. Johnson. Responding to this call, he changed his plan of operations and went direct to Kirtland, Ohio, taking in charge as a contribution some money and teams, and two sons of John Tanner (John J. and Nathan).

Elder Lyman writes: "We arrived in Kirtland about May 1, 1834, but did not join the camp until the day previous to their leaving New Portage, which was on the 8th of May. At this point we identified ourselves with the camp by enrolment and paying over our money to the credit of Father Tanner.

"From this place I traveled with the camp, participating in all the vicissitudes it encountered and shared in its toils and labors as well as its varied and rich instruction that we received from the Prophet.

"Thus we pursued our anomalous and strange journey, the vicissitudes of which afforded us ample opportunity to evince our faith by the offering of our lives for the truth, proving by the patient endurance of our toils and our untiring perseverance in the accomplishment of our purposes, that the interests of the Kingdom, when they should be committed to our keeping, would be faithfully cared for, and thus laying the foundation for the effectual redemption of Zion, in the development of a faithful and energetic ministry.

"On June 17th, on Grand River, I met for the first time with Bishop Edward Partridge. I traveled and conversed with him the most of the day. On the 19th we arrived in the vicinity of Fishing River, and encamped near a Baptist meeting house. During the night we were visited by a severe storm of rain and high wind, accompanied by thunder and lightning, which prostrated most of our tents. Some of the fugitives from the fury of the storm, found shelter in the church. The morning found me minus my tent; and a depression in the ground, in which my bed had been inadvertently made, was full of water, in which myself and bed were submerged.

"On moving from our camp in the morning of the 20th, four miles, to Brother John Cooper's house, we found the country around us was visited during the night previous with a terrific storm of hail, which in its destructive course demolished fields of grain and made liberal pruning of the forest over which it passed. And what more directly effected our safety, it held in check, so they could not move, a large mob force that were assembled to question our presence in, or dispute our passage through the country.

"We remained near Brother Cooper's until the 24th. During our stay here we were visited by some gentlemen from Clay and Ray Counties, among whom were General Atchison, Col. Sconce, and a Mr. Cameron. With them the Prophet had an interchange of feeling and sentiment of a conciliatory character, which the Lord blest to our good, thus adding another to the evidences already given, that it was no part of his purpose to expose his servants to the chances of destruction at the hands of their enemies. It was here the Lord signified to the Prophet, to our joy and comfort, that our offering was accepted.

"On the 24th we moved the camp twenty miles, and camped at Brother Burkett's, two and a half miles from Liberty, the county seat of Clay. Here, on the morning of the 25th, several of the brethren were attacked with the cholera. Among the first was Elder John Carter, who had a protracted struggle with the fell destroyer. The following night there were some half a dozen of the brethren stricken down, and all lying on the floor in a small apartment. This was a scene that can be more easily imagined than described—to see men stricken down in a moment, and in a short hour the ruddy glow of health displaced by the palor of death; to see the human form divine which at the dawn of morning was stately and erect, in all the perfections of manly beauty, melt away in the death struggle of a few short hours, and to think that the sufferers are the forms of the loved, the faithful and brave. With them we had labored and rejoiced together in the truth; they were endeared to us by the tenderest ties that bind heart to heart and soul to soul. These were they sufferers for whom there seemed to be no rest but in the grave.

"I passed the night with the sufferers, and in the morning the company with which I was connected was disbanded. Before I left, I gave a parting look, breathed a hasty prayer, and tore myself away from the scene of death.

"On the 26th I went to the residence of Brother King Follett. From this until the organization of the High Council, I passed my time with the brethren who had been expelled from Jackson County, by whom I was kindly entertained.

"I then engaged to work for Bro. Jabez Durfee, who was building a mill for Esquire Arthur. While thus engaged I was called upon to assist in numbering the people of the Church in Clay County. This led me to form an acquaintance with the Saints generally who had been driven from Jackson County. In this labor I was engaged until the 11th of August, when I was attacked by the ague and fever, with which I was confined to the house and bed until Nov. 2nd. I was, during my sickness, at the house of Brother Elias Higbee, whose wife was most kind and unremitting in her attention to my comfort, as were the Saints generally.

"After a partial recovery from my sickness, I received a discharge from the camp under the hand of Lyman Wight. I then procured, through the aid of the brethren, a half worn coat that belonged to the late A. S. Gilbert, and on Dec. 23rd, 1834, I started from Clay County in company with Brother Heman Tilton

Hyde. We traveled and preached by the way, sharing the fate common to those who call upon the wicked to turn from their sins.

"We continued eastward as far as Ohio, and arrived in Kirtland May 26, 1835. On our way we held sixty-seven meetings and three conferences, and in company with Brother Elisha H. Groves we built up a branch of the Church in Madison County, Illinois, and baptized others in St. Clair County.

"During my stay in Kirtland of about three weeks I was ordained a member of the First Quorum of Seventies under the hands of Joseph, Oliver and Sidney. The record of my ordination and blessings made by Sylvester Smith are lost.

"During this short respite from preaching I married Miss Louisa Maria Tanner, the daughter of Elder John Tanner. Our marriage was solemnized by Elder Seymour Brunson on Wednesday of the week; and the following Monday I was again in the field.

"My present course was eastward, mostly in the State of New York, where my labors were rewarded by liberal additions to the Church. This mission occupied six months of time and extended over two thousand miles of travel, and the preaching of nearly two hundred sermons.

"From the time of my return to Kirtland in December, 1835, I resided with my father-in-law and attended school through the winter. In the spring of 1836 I participated in the endowments then given, and in consequence of my ordination to the High Priesthood, previous to my ordination as a Seventy, I was at this time connected with the Quorum of High Priests.

"The spring of 1836 found me again on my way to the East, in company with Elder Nathan Tanner. We passed through the field of my previous year's labors in Alleghany County, N. Y., where we were blest in adding several to the Church. While here we witnessed the signal manifestation of the power of God in the healing of the sick.

"From this place we continued our travels eastward until we arrived in the town of Bolton, the former residence of Brother Tanner. Here we preached through the country, in which we secured the attention of the people, but not their obedience to the truth.

"In Bolton we met with Father John Tanner, who had been on a mission to the State of Vermont. While here I married Elder Nathan Tanner and Miss Rachel Smith. Brother Nathan remained with his father-in-law, while Father Tanner and I returned to Kirtland, Ohio, where I remained a short time engaged in work to support my family and preaching in the country around, once going east as far as Erie County, Penn.

"In this way my time was mostly occupied until the autumn of 1837, when Nathan Tanner and I engaged Mr. Jared Randall to move us to Missouri, where we joined the Saints in the new county of Caldwell. In consequence of my limited means I went to Fort Leavenworth, where I labored during the winter. In the spring I returned and engaged in a job of work on the Court House, Clinton County.

"On my return home I engaged in labor for George Walter, from which I was relieved by sickness, which was induced by too severe labor in hot weather. From this indisposition I had mostly recovered, when the difficulties, that eventuated in our expulsion from the State, commenced with an affray at the election in Daviess County, in the month of August. On the first alarm I took the field, which I did not leave until I left the State the following spring.

"The trouble thickened around us until, on my return from a week's excursion to the north of Far West (in company with Brother Justus Morse, with whom my family resided), I learned, that the brethren at De Witt were surrounded by mobs in such a way as to preclude any approach to them by the usual ways, in consequence of which we were left in ignorance of their prospects of danger or safety.

"On this account the brethren in Far West committed to me the task of finding a way to the brethren that were in the midst of the enemy. To accompany me I selected Brother James Dunn. I then dressed myself in some old soldier pants, an old and somewhat tattered coat made of a Buffalo robe, and a red worsted cap, closely fitting my head. One pocket of my coat was furnished with a pint flask for the spirits we might use, or the effect its possession might have on those with whom we would be likely to come in contact.

"Thus attired in our grotesque and uncouth garb, we started across the country to the Missouri River, at a point somewhere above the ferry crossing the Lexington. We reached the river, and when the mantle of night was over us we commenced our search for a canoe, in which to pass down the river. In this, however, we did not succeed, and when the signs of the coming day were discoverable in the east, we found shelter under the edge of a stack of hay by the way, caught about an hour's sleep, and then were up and away. Traveling down the river we found a Brother Benjamin Jones, who gave us some breakfast, after which we passed over the ferry, replenished our bottle and walked through the town, passing several parties who were engaged in discussing the common topic of the day—the 'Mormons' and their enemies.

"From this place we passed down the river some twelve miles, where, near the close of the day, we secured a canoe, in which we passed further down the river, until the darkness of night rendered our navigation rather unsafe. We landed and kept ourselves warm with a fire, which we supplied during the night. In the morning we resumed our way and landed at De Witt about noon; but the Saints had all gone, save a few who had been prevented by the loss of stock. Among these were Zenos H. Gurley and Brother Simons.

"We took dinner with some of the mob residents of the place, and were told by them that being strangers we might be suspected of being Mormons, and consequently be unsafe in the place. Acting upon the suggestion we left town, on the road leadding to Carrollton, and found lodging with Mr. Thomas. In the morning we were early on the way, got breakfast with a citizen who lived near the point where the trail made by the brethren when they left De Witt diverged from the old road to the right. This trail we were traveling as fast as we could walk, when on turning abruptly around the point of a low ridge, we found ourselves in close proximity to two men on horseback, with arms. They were questioning a Brother Clark (as we subsequently learned) who was a stranger in the country, and was on the hunt for stock. A short distance ahead were some twenty men who were armed and mounted. The two dismissed Brother Clark and rode to the company, returning to us with an addition to their number of some half a dozen, and made prisoners of us, asking who we were. We found in the company some men we had seen before in Daviess.

"They had in a wagon a six pounder, which they were transporting to the north, at a cost of ten dollars per day. On this cannon, in the wagon, they allowed us to ride. At night we helped to take the cannon from the wagon and secrete it in the hazel thicket, to prevent a surprise from the "Mormons," and then they placed a guard of four men with us. In this way they kept us for four days.

"On the morning of the fifth day they told us we could go, but not to our friends, who were within seven miles of where we were. They forced us back on the road we came. We traveled some forty miles, in a light snow, and waded through Grand River. About nine o'clock at night we reached Brother York's house on Shoal Creek. They fed and refreshed us, and in the morning we started for Far West, where we arrived the next day.

"I went directly to Daviess County, where I found the cannon, on which Brother Dunn and I had ridden during our captivity, the brethren having captured it soon after our release. While here, we heard that the mob were gathering on the southern borders of our country. On receiving this news I repaired to Far West, where I borrowed a horse of some brother whose name I have forgotten.

"A company of spies, composed of ten men, were raised, and I was appointed to take charge of them. We repaired to Crooked River, and quartered with Brother Pinkham.

"From this point I went, taking with me Brother John Scott, to reconnoitre the country, leaving the residue of the company to keep a watch in the vicinity of their quarters. We extended our search as far as the mouth of Crooked River, where we found Father Cutler and family. We gave to him and the brethren in that region the best instructions we could in the then existing emergency. Thus we spent a few days. The night preceding the battle on Crooked River, I slept at Father Cutler's. About the dawning of day I awoke Brother Scott and told him that the brethren had had a battle, for I had seen it. We arose, saddled our horses, rode ten miles and stopped with Brother Ewing to get some breakfast. While here the news of the battle was brought by two of the mob residents, who came to advise Brother Ewing to give up his arms, but the presence of Brother Scott and myself rendered the difference in our number rather against them. Our breakfast over, we secured the services of a guide, and we traveled directly across the country to Far West. When the light of day was gone, we were furnished with light from the burning prairie.

"We arrived in Far West early on the morning of the 26th of October. I called at Brother Rigdon's, where I saw Brother O'Banion, who was dying of his wound, received at Crooked River. Some hours later, in the morning of the same day, the corpse of Brother David W. Patten was brought into town.

"On the morning of the 30th of October a company of men, under command of Col. George M. Hinkle, of which I was one, started out into the country, hearing that there was a large force in the vicinity of Crooked River. When some five or six miles on the way, we learned that there was an army making their way to Far West. On the receipt of this intelligence we commenced our retreat, in a circuitous route, to Far West. Passing the rear of the enemy, while they passed in, on the south of the city, within one mile of which they encamped, we entered it from the east near night, and joined our brethren, already formed in the line of defence on the south of the city. While the mob were making their way toward the city, they made a prisoner of Father John Tanner, whom they brutally treated, by striking him on the head with a rifle. From the bleeding of his wounds he was besmeared from head to foot. He was kept one night, and then turned out to carry to his friends the corpse of the murdered Carter.

"On the night of the 30th of October we were engaged in preparing for defence, in and about the city, by throwing up a barricade made of cabin logs, fence rails and wagons, which were around the city.

"On the 31st an invitation was sent for Brothers Joseph Smith, Sidney Rigdon, Lyman Wight, Parley P. Pratt and George W. Robinson, to hold a conference with the officers of the army, which, however, eventuated in their betrayal into the hands of their enemies, who celebrated their success by a succession of demoniac yells that might have led one to conclude that hell with all its legions had joined in the triumph. Thus passed the night.

"When we supposed that we might have been attacked by our enemies, we were ordered out by Col. Hinkle to lay down our arms by way of surrender to our foes. This ungrateful requirement complied with, we were marched into the city and kept under guard for a time. Then our guard was extended to the limits of the city, and we were released from our closer confinement. After our partial release, I made a call on Bishop Partridge, and passing from his residence, in the north, to the southern part of the town, I was, in passing the store of Col. Hinkle, pointed out to a party of the mob, who followed me a short distance and arrested me, stating they had orders from General Lucas to bring me to camp.

"On my arrival in the camp I found myself associated with the prisoners, so treacherously taken the day previous, and also Brother Hyrum Smith and Alexander McRae. The night was rather an unpleasant one, on account of the inclemency of the weather, from which we had no protection. During the night the far-famed court martial was held, by which we were all sentenced to be shot in the morning. From the execution of this merciless sentence we were saved by the opposition of General Doniphan; and long may he live to enjoy the reward of the soul ennobling qualities that exalted him incomparably above the priest-ridden, bloody rabble around him.

"On the morning of November the 2nd we were ordered to take our seats in a wagon, driven by Brother Stephen Markham, who had been pressed into their service. As we seated ourselves, William Beauman rushed up to the wagon, with his rifle cocked, swearing that Lyman Wight, who sat by my side, should not leave the ground alive. He was instantly disarmed by the captain of the guard, whose name was Jackson, and a guard placed, some twenty-five feet from us, with orders to shoot the first who should show a disposition to crowd on us.

"From the camp we moved, under a strong guard, into the city of Far West, where most of the prisoners were allowed to go and say their adieus to their heart-stricken and sorrowing families. While we halted here, the father and mother of Brothers Joseph and Hyrum Smith came to the wagon in which we were seated to see their sons, as they thought for the last time, but the wagon was closely covered, and they were brutally refused the privilege of looking upon their children.

"At lenght we left the scene of our sorrowing friends and started on our way to Independence. When about two miles from Far West, we passed the place where my family resided. I was allowed some five minutes to see my wife and get a change of clothing. I left my weeping wife and prattling babe, to encounter my fate, in the land of my enemies. We camped one night before crossing the Missouri River, and arrived in Independence in the midst of a heavy rain. We were taken through all the principal streets of the town and exhibited as the trophies of the victories of mob violence over innocence and truth. From the time of our arrival here the rigors of our confinement were considerably relaxed.

"We were at length taken to Richmond, by the order of General Clark, where we were closely confined, being all bound together in one chain, and under a strong guard. In this way I remained, undergoing with my fellow prisoners an exparte examination, until the 24th of November, when I was discharged; and about 9 o'clock on Saturday I started for Far West. About 10 o'clock at night I met my wife in Brother Morse's house.

"On Sunday, in company with my wife, I went to town, and several times in the course of the day, I met with several parties of the mob, whom I learned, were searching for me to take me back to prison about sun-down. On the receipt of this information I took measures to keep out of their way.

"On the Sabbath, after my release, I met with Col. Hinkle, who disclosed to me his heartless treachery by proposing that we should join and go to the south, and there build up a church for ourselves, as the Prophet was in trouble from which he would not escape.

"About this time I was elected Justice of the Peace; and about the time of the committal of the brethren to prison, I was taken sick with a swelling on my left arm. My sickness soon reduced me to a state of utter helplessness, when I was carried to the house of Brother SolomonDaniels, where, by the kindness of my friends and the blessing of the Lord, I slowly recovered. During my illness I was closely watched by Capt. Bogart and his emissaries.

"Before I had recovered, Brother Daniels and family removed to Illinois, and took with them my family, leaving me to aid the brethren in the matter of disposing of their land, which the most of them were forced to do by the oppression of the mob.

"I boarded with Brother Theodore Turley's family. Sister Turley was most kind and unremitting in her attention to my comfort. Under her treatment I regained my health and remained until March, 1839, when I went to Quincy, Illinois. There I found my family still with Brother Daniels' family, with whom they continued a few months.

"During this spring I went (in company with Brothers Charles C. Rich, Seymour Brunson and John Killyon) to Missouri to visit P. P. Pratt, who was being carried on a charge of venue from Richmond, Ray County, to Columbia, Boone County. We were frustrated in our intentions to assist Brother Pratt and others, by the misrepresentation of matters between us and them, by Watson Barlow, who came from Quincy to see the prisoners, and was known as a "Mormon",while we were traveling incog.

"On the strength of Barlow's representation I went to Quincy and returned again to Columbia, but was again defeated, as before, and returned, leaving our friends to their fate. Brother Pratt told me afterwards, that they were ready to have acted upon our first proposition for their rescue. Our plan was the same as that on which they came out on the fourth of July, subsequently.

"The above with a dangerous trip to the western part of Missouri, to attend to some unsettled business, occupied the most of the summer. In the fall I went, with my family, to spend the winter with my old friend Justus Morse, in McDonough County. I remained here until spring.

"Early in the spring of 1840, I went to Iowa, on the half-breed tract, in Lee County, where I built a cabin, to which I moved my family. A portion of this summer I spent on the Mississippi River, boating wood to St. Louis. From this work I returned in the fall, sick.

"In the spring of 1841 I moved my family to Nauvoo, and occupied a part of a house belonging to Brother Osmyn M. Duel, and worked with Brother Theodore Turley in his shop at repairing guns, and other work. I had been thus engaged a short time, when Brother Charles Shumway, from Northern Illinois, called on Brother Joseph for Elders to go home with him to preach in that country. The Prophet sent him to me, with directions that I should go.

"The steamer on which we were to go up the river was in sight when I received the word in the shop. I went to my home, one mile distant, took leave of my family, and was at the landing as the boat rounded to. We went on board of the boat, which I left at Galena. I preached in this region, and in Wisconsin, until October, when I returned to Nauvoo, where I arrived on the last day of the conference, in the afternoon.

"During the conference I was appointed a mission to the city of New York. This was countermanded by the Prophet; and during the winter I went, in company with Peter Haws, on a mission to secure means to build the Temple and Nauvoo House. We went as far east as Indiana.

"In the spring of 1842, I went on a mission to the State of Tennessee, accompanied by H. K. Whitney and

Adam Lightner and also Williams Camp, from whom we had the promise of some help on the public buildings. In this we were disappointed. I was joined in the mission by Elder Lyman Wight, one of the Twelve Apostles.

"After our failure to accomplish what we expected to with Brother Camp, we returned to Nauvoo. While on this mission I held one public discussion with Thomas Smith, a Methodist presiding Elder, and baptized some of his church.

"Subsequent to my return to Nauvoo, I was ordained to the Apostleship August 20, 1842, and on September 10th I started on a mission to Southern Illinois, in company with George A. Smith. Some portion of our time, on this mission, we were in the company of Prests. Brigham Young and Heber C. Kimball. From this mission we returned Oct. 4th.

"The following winter I was engaged by the Prophet to move my family to Shockoquon, in Henderson County, where he had bought some property. I repaired to the place where I superintended the surveying of the town site and commenced building. I remained here until the following summer (1843). When the Prophet was kidnapped, I participated in the efforts that resulted in his rescue.

"On my return from this expedition I was taken ill and became helpless, in which condition I was taken to Nauvoo, from where, (when I had partially recovered from my sickness,) I was sent on a mission to the State of Indiana, taking with me my family. I went to the small inland town of Alquina, Fayette Co., where my family resided, while I traveled through the surrounding counties, preaching as opportunity offered. In this manner I passed the time until the spring of 1844, when I repaired to Nauvoo to attend the April Conference, at which it was determined that I should go to the city of Boston.

"A few days after the conference, I had an interview with the Prophet, in which he taught me some principles * * * * on celestial marriage. On the day of my parting with him, he said, as he warmly grasped my hand for the last time, 'Brother Amasa, go and practice on the principles I have taught you, and God bless you.'

"I returned to Alquina, and prosecuted my labor of preaching in the country, until the 1st of June, when I repaired to Cincinnati, where I remained until July, when I received the news of the murder of the Prophet and Patriarch, Joseph and Hyrum Smith. A few days later Brother Adams arrived, and confirmed what we had heard of the murder. He was also the bearer of a call to myself, to return immediately to Nauvoo, and in response to this call I repaired to Nauvoo, where I arrived on the 31st of July."

Having attended the special meeting at Nauvoo, Aug. 8, 1844, in which the Twelve Apostles were acknowledged as the presiding quorum of the Church, Apostle Lyman, as a member of that quorum, continued to take an active part in all the affairs of the Church. He rendered efficient aid during the exodus of the Saints from Illinois in 1846 and was one of the Pioneers of 1847, returning to Winter Quarters in the fall of the same year. The following year he led a large company of emigrants to G. S. L. Valley. After this he was appointed on a mission to California, from which he returned Sept. 30, 1850. In 1851 he and Apostle C. C. Rich were called to lead a company of settlers to California, which started from Payson, Utah Co., March 24, 1851, and arrived at San Bernardino, Cal., in the following June. A few months later (Sept.) the ranche of San Bernardino was purchased, and a settlement located, which was continued until 1858, when, on account of the hostilities between Utah and the United States, it was broken up; the inhabitants removed to Utah. In 1860 Elder Lyman was sent on a mission to Great Britain, arriving in Liverpool, England, July 27th. In connection with Apostle C. C. Rich he presided over the European Mission until May 14, 1862, when he embarked to return home. While on this mission he delivered a remarkable sermon at Dundee, Scotland, on March 16, 1862, in which he denied the atonement of the Savior. Some years later he was summoned to meet before the First Presidency of the Church to answer to the charge of having preached false doctrines. He acknowledged his error and signed a document, dated Jan. 23, 1867, in which he also asked the forgiveness of the Saints. But soon afterwards he again preached in the same strain, and was finally excommunicated from the Church, May 12, 1870. He died in Fillmore, Millard Co., Utah, Feb. 4, 1877.

EZRA TAFT BENSON.

The first son of John and Chloe Benson, was born Feb. 22, 1811, in Mendon, Worcester Co., Mass. His father was a farmer and a very industrious man—a quality which his son inherited—and Ezra T. lived with him, helping him on the farm until he was sixteen years old. He then went to live with his sister and her husband, who were keeping a hotel in the centre of the town of Uxbridge. With them he remained three years. His grandfather Benson was also a farmer and while engaged at work in the field he fell and suddenly died.

At the death of his grandfather, by the request of his grandmother, young Ezra T. took charge of the farm, and when twenty years old he married Pamelia, the daughter of Jonathan H. and Lucina Andrus, of Northbridge, Worcester Co., Mass. In 1832 he moved from the farm and bought out his brother-in-law, the hotel-keeper, and kept the house about two years. In this business he made considerable money, which he invested in hiring a cotton-mill and commencing, with his wife's brother, the manufacture of cotton in the town of Holland, Mass. Through a combination of causes, over which he had no control, he lost money in this business, and retiring from it took a hotel in the same town. He was also appointed postmaster. Though he made money in this business he could not be content; he had a desire to visit the West. In the spring of 1837 he had his family started. While in Philadelphia he made the acquaintance of a gentleman who spoke discouragingly about the West, and persuaded him to go to the town of Salem, and he would assist him to go into business. He remained in this place one year, and though his neighbours offered to render him any assistance he might need to establish himself in business, he still yearned for the West, and he started in that direction. He touched at St. Louis, obtained a small stock of goods, and then went up the Illinois River, not knowing where he should land. But while on the river he made the acquaintance of a man, who proved to be his father's cousin. He was living at Griggsville, Illinois, and at that town he concluded to stop. But he did not remain long there. He moved to Lexington, in the same State, and afterwards to the mouth of the Little Blue, where he and a man by the name of Isaac Hill laid out a town and called it Pike. Here he built himself a dwelling-house and a warehouse. But the place was sickly, and he was restless. In relation to these days, he afterwards said that he felt the Lord was preparing him for the future which awaited him, and later he could understand why he could not feel contented in the various places where he visited, and where, so far as worldly prospects were concerned, he had every opportunity of doing well.

Early in 1839 he heard of Quincy, Illinois, and he was led to go there in search of a home. There he met with the Latter-day Saints, who had just been driven out of Missouri by mob violence. He heard they were a very peculiar people; yet, in listening to the preaching of their Elders, and in conversation with themselves, he found them very agreeable. He boarded, during the winter, with a family of Latter-day Saints, and formed a high opinion of them. In the spring of 1840 he secured two acres of land in the town, fenced it in, and built a house upon it. During this time he still associated with the Latter-day Saints, and his sympathies were much moved towards them, and he held conversations with them about their principles. A debate was held in Quincy between the Latter-day Saints and Dr. Nelson, who was opposed to them, at which the Prophet Joseph was present. From this debate he became convinced that the Latter-day Saints were believers in and observers of the truths of the Bible. Though pleased that the Saints had come off victorious, he had no idea at that time that he would ever become one himself, yet their principles were the chief topic of conversation with himself and family and neighbors, and he and his wife attended their meetings. His wife was the first to avow her belief in the doctrines, and when the word went out that they were believers in what was called "Mormonism" a strong effort was made to get him to join a sectarian church. Elders Orson Hyde and John E. Page visited Quincy about this time, having started on their mission to Jerusalem, to which they had been appointed. Their preaching seemed to have the effect to remove whatever doubts there were remaining, and he and his wife were baptized by the President of the Quincy Branch, July 19, 1840.

In the fall he went to the conference at Nauvoo, and was ordained an Elder. After his return to Quincy, he was visited by President Hyrum Smith, who ordained him a High Priest, and appointed him to be second Counselor to the President of the Stake, which he had organized there. About the first of April, 1841, he moved to Nauvoo. He bought a lot, fenced and improved it, and built a log house upon it. June 1, 1842, he started on a mission to the Eastern States, where he remained until the fall of 1843. He returned and remained until May, 1844, when he again started east in company with Elder John Pack. When the news of the death of Joseph, the Prophet, reached them, they returned. That fall he was called to be a member of the High Council in Nauvoo, and in December of that year was again sent east on a mission. He presided over the Boston Conference until the beginning of May, 1845, when he was counseled to gather up all the Saints who could go and move them out to Nauvoo. The remainder of that summer and fall he worked on the Temple, and at night frequently stood guard to keep off the mob. He moved out of Nauvoo with his family in the first company in 1846. At Mount Pisgah he was appointed a Counselor to Father William Huntington. While at this place he received a letter from President Young informing him of his appointment to the Quorum of the Twelve, instead of John E. Page. He moved up to the main camp at Council Bluffs. where he was ordained to the Apostleship, July 16, 1846. He shortly afterwards was sent east on a mission, from which he returned Nov. 27, 1846. The next spring he accompanied President Young as one of the Pioneers to G. S. L. Valley, and after their arrival there he was sent back to meet the companies which were coming on, to inform them that a place of settlement had been found. After he met the companies he returned to the valley, and then started back to Winter Quarters with the Pioneers. Another mission east had to be performed, and he left the camp about the last day of 1847, and was absent several months. Upon his return he was appointed to preside in Pottawattamie County, Iowa, being associated with President Orson Hyde and George A. Smith. In 1849, in company with President Smith, he moved to the valley. He was dangerously sick on the road, and was not expected to live; but the camp fasted and prayed for him, and he recovered. In 1851 he left the valley on a mission to Pottawattamie County, to gather up the Saints, and returned in August, 1852. In 1856 he was appointed a mission to Europe, and, with Elder Orson Pratt, presided over the British Mission until the fall of 1857, when he returned home. In 1860 he was appointed to preside in Cache Valley, at which point he continued to reside until his death. With Apostle Lorenzo Snow, and accompanied by Elders Joseph F. Smith, W. W. Cluff and A. L. Smith, he went on a mission to the Sandwich Islands in 1864, and the boat in which they were landing on one of the islands capsized. Brothers Benson and Snow were almost miraculously saved from drowning. Having successfully performed their mission, they returned to Utah, this being the last time E. T. Benson left the Territory.

Besides performing these missions, Elder Benson filled many important missions at home. He was also a member of the Provisional State of Deseret, previous to the organization of the Territory; was a member of the Territorial House of Representatives for several sessions, and during the last ten years of his life he was elected to the Territorial Council every term. In 1869 he associated himself with Brothers Lorin Farr and Chauncey W. West in taking a large grading contract on the Central Pacific Railway. The fact that he was not able to obtain a settlement with the railway company caused him considerable anxiety. On Oct. 3, 1869, just as he had arrived at Ogden from his home in Logan, he died suddenly while doctoring a sick horse. His body was conveyed to Logan, where the funeral took place the following Sunday (Sept. 5th).

MISCELLANEOUS.

RUSSELL, (ISAAC,) one of the first Latter-day Saint missionaries to Great Britain, was born April 13, 1807, in Windy Hall, Cumberland Co., England. His father's name was Wm. Russell, and the family genealogy can be traced through Normandy back to Oluf, the so-called "sharp eyed" king of Nerike, a province of Sweden. Isaac Russell, who was the youngest of thirteen children, emigrated to America, together with his parents, being then but a boy ten years of age. They settled in Upper Canada. Shortly after their arrival there Russell apprenticed himself to a cabinet-maker, with whom he served seven years. At Scarborough he became acquainted with Miss Mary Walton, whom he subsequently married in Toronto, June 25, 1829. In his younger days he exhibited much intelligence, and an unusual degree of fondness for literature, frequently being discovered by his parents in the perusal of books, when perpaps his labors were looked for elsewhere. Subsequently he allied himself to the Methodist Church, becoming a class-leader, and his integrity won for him the respect and confidence of all his associates. In 1836 he first heard the fullness of the Gospel preached, and was baptized in the spring of that year in Charlton settlement, eight miles north of Toronto, by Apostle Parley P. Pratt, who had just introduced "Mormonism" into the province. After listening to Elder Pratt's first sermon, Isaac Russell suddenly arose to his feet, exclaming: "This is the Gospel that I wish to live and die by." Soon after his ordination to the office of an Elder, he was sent out to preach the Gospel in the adjacent country, baptizing quite a number of friends and acquaintances. He also contributed liberally of his means towards the spreading of the Gospel. On one occasion he donated $100 to Parley P. Pratt, when the latter returned to Kirtland. Soon afterwards he sold his farm, and removed with his family to Kirtland, Ohio, in the spring of 1837. There he purchased another farm of 160 acres. In connection with Heber C. Kimball, Orson Hyde and others he was called to open the door of the Gospel in England. Leaving his family in the care of his brother-in-law, Brother John Dawson, he left Kirtland on June 13, 1837, crossing the Atlantic in the ship *Garrick*, and landing in Liverpool July 20th. Not long after their arrival the well-known but remarkable effort of the adversary to retard the progress of their mission was exhibited; but through faith, pra ers and administrations the Elders gained the victory. While on this mission, Elder Russell's time was constantly occupied in preaching, baptizing and building up branches. In the county of Cumberland alone he was instrumental in bringing some sixty souls into the Church. Once he was offered a large salary if he would accept a position as preacher in the Episcopal Church, which he promptly refused, preferring to teach the truth without purse or scrip. After a successful mission Elders Kimball, Hyde and Russell sailed from Liverpool April 20, 1838, and, after 22½ days' sailing, during which time considerable rough weather was experienced, they landed in New York May 12th. From there they continued to Kirtland, where they arrived on the 22nd of May, having been absent about eleven months. Preparations were shortly afterwards made to remove to Missouri, where Russell, together with Jacob Scott and families, arrived in the latter part of September, having traveled on land and water a distance of eighteen hundred miles. At the time the mob-militia, ordered out by Gov. Boggs, marched on Far West, he was at De Witt, Carroll Co., whither he had been sent by the Prophet Joseph to assist a company of Canadian Saints, who were attacked by a mob. This fact probably accounts for his not being taken prisoner with the Prophet and others. On the night of April 26, 1839, when the secret conference was held by members of the Twelve at Far West, upwards of thirty persons were excommunicated from the Church without a hearing, Isaac Russell being one of the number. Theodore Turley, who had also been present on that occasion, called on Brother Russell afterwards and informed him what had occurred and bade him good bye. Turley subsequently, in Utah, related to Russell's sons, Samuel and George, that he was present at the conference near Quincy, Ill., where Joseph was informed of the proceedings at Far West, and that the Prophet there arose with tears in his eyes, and, referring to Isaac Russell, said that he felt to bless him and that he should be blessed. It is a fact worth recording that Brother Russell never took sides with the enemy either in word or deed. On the occasion of an election in Far West, after the Saints had been driven away, he took his stand in the public square, addressed a large assembly of Missourians on the principles of the Gospel and spoke fearlessly of judgments that would eventually overtake them, in consequence of their persecution of the Saints. He was, some time after this, taken by the mob in connection with Wm. Dawson, a present resident of Lehi, Utah, and given the choice between vacating the place and being shot. Refusing to leave, they then threatened to whip him, and was about to execute the threat, when Mr. Mann, one of the mobbers interfered, swearing that he would kill the first man who laid a hand upon him. He then ordered Russell and his companion to return home, whence he accompanied them and guarded them through the night. The mob frequently ordered Russell to call out all his children, and place them in a row, to be shot, but the six children still live in full faith and fellowship in the mountain vales. He was once taken by the mob, and marched at the point of firearms to a place in Far West, where a mock trial was being held. There he was sold for six months, on the ridiculous charge of being a vagrant, to one John Ragland, of Daviess County. Together with his family, excepting his eldest son, he served out this term to within a few weeks, being finally let off because of his good behavior. The mobbers adopted this plan merely for the purpose of getting him away from his possessions that they might have full sway. After his liberation from this unjust servitude, he removed with his family to Richmond, Ray Co., where he worked at his trade as a carpenter for about one year. Then he rented a farm in connection with his brother-in-law, John Dawson, some three miles east of Richmond, where he finally died Sept. 25, 1844, leaving a wife, who has since died, and six children, who still reside in Utah and Arizona. Just before he breathed his last, he remarked to his wife that he had the promise from the Lord that his children should never lack for bread, a prediction that has been fulfilled in all instances. A county road, which was afterwards surveyed, ran directly over his grave, leaving it in the center. His daughter Sarah, of Salt Lake City, Utah, visited the spot about ten years ago, and found the grave unmolested; the teams all having driven on either side of it. She also renewed the paling around the grave. Some years previous to his death a somewhat remarkable case of healing occurred under the hands of Isaac Russell to Mathew Walton, who was restored to health almost immediately. On one occasion he was thrown into Richmond Jail for alleged contempt of court, by the notorious Judge Austin A. King, but was bailed out the following day. His upright, straight-forward life obtained for him the love of all associates who truly knew him. A short time before his death, he remarked to his nephew that great good would yet result from "Mormonism"; and before leaving England he said in a sermon that what he then taught was the Gospel of truth, no matter what might afterwards become of him. Heber C. Kimball, in presence of the writer of this sketch, said that Isaac Russell was the finest speaker he had ever heard.

Geo. W. Russell.

SMITH, (Chloe,) a young woman, who was miraculously healed under the administration of the Prophet Joseph Smith. She, being an early member of the Church, was lying very low with a lingering fever, in the summer of 1831, with a family who occupied one of the houses on the farm of Isaac Morley, in Kirtland, Ohio. Many members of the Church had visited and prayed with her, but all to no effect; she seemed at the point of death, but would not consent to have a physician. This greatly enraged her relatives, who had cast her out because she belonged to the Church, and who, together with many of the people of the neighborhood, were greatly stirred up to anger, saying, "These wicked deceivers will let her lie and die without a physician, because of their superstitions; and if they do, we will prosecute them for so doing." These were daily watching for her last breath, with many threats. Under these circumstances, Joseph Smith and Parley P. Pratt, with several other Elders, called to see her. She was so low that no one had been allowed for some days previous to speak above a whisper in her presence, and even the door of the log dwelling was muffled with cloths to prevent a noise. The Elders kneeled down and prayed vocally all around, each in turn: after which President Smith arose, went to the bedside, took her by the hand, and said unto her with a loud voice, "In the name of Jesus Christ arise and walk!" She immediately arose, was dressed by a woman in attendance, when she walked to a chair before the fire, and was seated and joined in singing a hymn. The house was thronged with people in a few moments, and the young lady arose and shook hands with them as they came in; and from that minute she was perfectly restored to health.

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"*What thou seest, write in a book.*" Rev. 1, 11.

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THE TWELVE APOSTLES.

CHARLES COULSON RICH,

A son of Joseph Rich and Nancy O. Neal, was born in Campbell County, Kentucky, Aug. 21, 1809; was baptized into the Church of Jesus Christ of Latter-day Saints by Ira M. Hinkley in Tazewell County, Illinois, April 1, 1832, and ordained an Elder in Fountain County, Indiana, by Zebedee Coltrin, while *en route* to Kirtland to see the Prophet Joseph. He received his endowments in the Kirtland Temple, and was ordained a High Priest under the hands of Patriarch Hyrum Smith, at Kirtland. He moved, with his father, to Far West, Missouri, in 1836, and was married to Sarah D. Pea, February 11, 1837, near Caldwell County, Missouri, by George M. Hinkle.

Brother Rich took a prominent part with the Saints in all the persecutions in Missouri. While carrying a flag of truce between the camp of the Saints and mobocrats, at Far West, he was shot at, about ten yards distant, by Samuel Bogart, a Methodist preacher and a mob officer. At the battle of Crooked River, when D. W. Patten fell mortally wounded, and while bullets were flying thick and fast. he laid down his sword in the heat of the battle and administered the ordinance of laying on hands to the dying hero; after which he resumed the sword, assumed command, and the battle of Crooked River was won by the Saints. Because of the prominent part he took in the Missouri troubles, he was forced to flee for his life through the wilderness into Illinois. He was ordained a member of the High Council in Nauvoo, and was also a member of the City Council. He left Nauvoo on the 13th of February, 1846, and presided over Mount Pisgah branch the following winter. Left Pisgah March 20, 1847, for Winter Quarters, starting for Salt Lake Valley June 14, 1847, in charge of a company of moving Saints. He arrived in Salt Lake Valley October 3, 1847. During the absence of the Twelve, on their return to Winter Quarters, he acted in the valley as Counselor to Father John Smith, who was left to preside over the colony.

Elder Rich was ordained a member of the Quorum of the Twelve Apostles February 12, 1849, and started on a mission to California on the 9th of the following October, returning home November 4, 1850. He again started for California, March 6, 1851, with a portion of his family and a company of Saints by the southern route, to purchase a place for the location of the Saints that might be gathered from the islands of the Pacific. With Elder Amasa M. Lyman, in September, 1851, he purchased the rancho of San Bernardino, containing about one hundred thousand acres of land, for the sum of $77,500, to which place the company removed and began the foundation and settlement of what is now one of the richest and finest countries in southern California. When the Buchanan war broke out, the rancho of San Bernardino was sold, and the Saints returned to Utah. Brother Rich leaving there April 16, 1857, arrived in Salt Lake City in June of the same year. He accompanied Gen. Daniel H. Wells to Echo Canyon and Fort Bridger during the Buchanan war, rendering valuable counsel and aid. In 1860 he was called on a mission to England, and for a time was associated with Elder Amasa M. Lyman in the Presidency of the European Mission. He returned home in 1862. In the autumn of 1863 he explored Bear Lake Valley and moved his family there the following spring. He was a natural pioneer and was the leader of the original settlers to that valley, where he resided until his death, continuing to be the main director in the establishment of towns and settlements in that region. Rich County, the extreme northern county of Utah, was named in honor of him. During the early years of the Bear Lake settlements, the only means by which the residents could get their mails from, or have any communication with the valleys farther south, when the snow was deep in the mountains, was by crossing on snow-shoes. When others would shrink from the dangerous undertaking of traversing the mountains at such seasons, when terrific storms prevailed, Brother Rich would set out. His wonderful strength and great powers of endurance, of which he never seemed to know the limit, and his almost intuitive knowledge of the country, always enabled him to go through, though in doing so he sometimes bore fatigue enough to kill an ordinary man. He made many of these hazardous journeys over the mountains; indeed for a number of years that was his usual mode of traveling when going to Salt Lake City to attend the session of the Legislature, or returning from the same.

In the early days of the Church Elder Rich figured conspicuously as a military man and was distinguished for his coolness and bravery. He held the office of major-general in the Nauvoo Legion, and was by many familiarly called General Rich up to the day of his death. When an attempt was made to kidnap the Prophet Joseph Smith and take him to Missouri, Brother Rich, at the head of twenty-five men, started out from Nauvoo to render him assistance, and returned after having traveled about five hundred miles on horseback in seven days. In the political affairs of Utah he served several terms as a member of the Council and House in the Territorial Legislature. Throughout his lifetime he was less noted for his brilliant talents than for his real goodness. He was a man of generous impulses, and seemed to live for the happiness of others rather than his own. Cheerful, honest, industrious, benevolent, extending substantial sympathy to those in need, and giving fatherly counsel to and setting a worthy example before all around him, he moved on through life, honored and beloved by all who knew him. On Oct. 24, 1880, he was stricken with paralysis and died at his home in Paris, Bear Lake Co., Idaho, Nov. 17, 1883. During all these three years of affliction he was never heard to complain or in any manner evince anything but a spirit of the utmost contentment and resignation.

LORENZO SNOW,

A son of Oliver Snow and Rosetta L. Pettibone, was born April 3, 1814, in Mantua, Portage Co., Ohio. The following brief sketch of his life was written by his illustrious sister, Eliza R. Snow:

"Our father was a native of Massachusetts—our mother, of Connecticut, and were descendants of the genuine Puritan stock—those who fled from religious persecution in the 'old world' and landed on 'Plymouth Rock,' of historic celebrity.

"Early in the settlement of that portion of country now known as 'Middle States,' our parents with their family, consisting of two daughters, Lenora Abigail and Eliza Roxey, the writer of this history, left the home of their youth, and moved to what was at that period considered the extreme west, or, as it was sometimes styled 'the jumping off place,' and settled in Mantua, Portage Co , Ohio, making the eleventh family in the township. There two daughters and three sons were added to the family, to-wit: Amanda Percy, Malissa, Lorenzo, Lucius Augustus and Samuel Pearce.

"Many times and with intense interest have their children listened to recitals of the hardships our parents encountered and the privations they endured in that new and heavily timbered country, so very forbidding when compared with the beautiful prairie landscapes of the west. But as true and worthy representatives of our noble ancestors, they were proof against discouragement—surmounted every difficulty, and through the blessings of God on their efforts, created for them and their children an enviable home. * * *

"In their religious faith our parents were by profession, Baptists, but not of the rigid, iron bedstead order: their house was a resort for the good and intelligent of all denominations, and their hospitality proverbial. Thus, as their children grew up, we had ample opportunities for forming acquaintances with the erudite of all religious persuasions.

"Without the least shadow of vanity we can truly say of our parents, their integrity was unimpeachable, and they were trustworthy in all the social relations and business transactions of life; and carefully trained their children to habits of industry, economy and strict morality, and extended to them the best facilities for scholastic education the country at that time afforded.

"Although a farmer by occupation, father was much abroad on public business, and Lorenzo, being the eldest of the three brothers, was left in charge, and early in life became accustomed to responsibilities which he discharged with scrupulous punctuality and that inflexibility of purpose which insures success; and from early childhood exhibited the energy and decision of character which have marked his progress in subsequent life. An unseen hand evidently was guiding him, for in his boyhood, he was energetically yet unconsciously preparing for the position in life he was destined to fill. Ever a student at home as well as in school (most of his schooling after his twelfth year was during the winter terms), his book was his constant companion when disengaged from filial duties; and when sought by associates, 'hid up with his book' became proverbial. With the exception of a special term of tuition under a Hebrew professor, he completed his scholastic training in Oberlin College, which at that time was exclusively a Presbyterian institution. It was through the solicitation of an intimate friend who was connected with the college, that he was induced to enter, and through whose influence he was admitted as a special favor

"Although religiously trained from infancy, up to this time my brother had devoted little or no attention to the subject of religion, at least, not sufficiently to decide in preference of any particular sect.

"In the progress of his development, his ambition strongly led in the direction of military distinction, so much so, that, watching with a sisterly jealous eye the steps one by one, by which he gained promotion in the military road to honor, I feared lest in the course of human events his path might lead to the battle field and his earthly career prematurely close on a gory bed. I frequently plead, entreated, and at times exhausted my whole capital stock of persuasion to no purpose. He must have a first class military suit, and no one could make it so precisely to his liking as his sister: his sister had made his 'freedom suit' (at the time referred he had passed his twenty-first year) which every one admired—it fitted him exactly. and now this most important of all mortal habiliments should be entrusted to no other skill. I made the suit—it was beautifully magnificent, and my brother donned it with as much, if not of military pride, of self-satisfaction as ever Napoleon won a battle; but of short duration, for he soon felt that his ambition could not be satisfied without a complete collegiate course of education. Determined on this, he disposed of his lovely paternal inheritance and started for Oberlin. His classical purpose was very satisfactory to my views forming a permanent quietus to my imaginary military forebodings.

"On his way to Oberlin my brother accidentally fell in company with Elder David W. Patten, an incident to which he frequently refers as one of those seemingly trivial occurrences in human life which leave an indelible trace. This gentleman was an early champion of the fullness of the Gospel, as taught by Jesus and his Apostles in the meridian of time, and revealed in our own day through the Prophet Joseph Smith; to which cause Elder Patten fell a martyr October 24, 1838, in Missouri, during the terrible scenes of persecution, through which the Latter-day Saints passed in that State. He possessed a mind of deep thought and rich intelligence. In conversation with him my brother was much impressed with the depth and beauty of the philosophical reasoning with which this inspired Elder seemed perfectly familiar, as he reasoned on the condition of the human family in connection with the sayings of the ancient prophets, as recorded in the Scriptures—the dealings with, and the purposes of God in relation to his children on the earth. From that time a new field, with a new train of reflections, was opened to my brother, the impress of which has never been erased.

"We will now leave the subject of this sketch in Oberlin, clubbed with three or four of his classmates, alternately cooking their own food, and pursuing their studies with combined energies, while we digress in order to form a connecting link in our narrative.

"Having myself been thoroughly convinced of the authenticity of the Gospel in its purity, as revealed through Joseph Smith, in the autumn of 1835, I left our father's house and united my interest with the Latter-day Saints, purchased a house and lot in Kirtland, Ohio, rented a part of the house, while a widowed sister of ours, with two children, occupied the other after the first six months: my time being spent in teaching the family school of the Prophet. Now, to our narrative:

"So intimately was my brother

associated while at college that he became thoroughly acquainted with the profession and practice of the denomination by which that popular institution was controlled; and although he cherished very friendly regards for the people, he was unfavorably impressed with their system of religion. A short time before leaving he wrote, asking many questions concerning revealed religion, at the same time saying, 'If there is nothing better than is to be found here in Oberlin College, good-bye to all religions.'

"I answered his questions, and knowing he intended crowning his studies with a thorough knowledge of Hebrew, invited him to come to Kirtland at the close of his term in Oberlin, as a school was soon to commence under the tuition of an able Hebrew professor, for the sole study of that language. Accordingly he came, but not with the most distant idea of embracing the faith of the Latter-day Saints, of which were most of the Hebrew students, with whom, including Apostles and the Prophet Joseph, he became familiarly associated; and, while he studied the dead language of the ancient Hebrews, his mind also drank in and his heart became imbued with the living faith of the everlasting Gospel—'the faith once delivered to the ancient Saints,' and not many weeks passed after his arrival before he was baptized into the Church of Jesus Christ of Latter-day Saints. (He was baptized by Elder John F. Boynton in June, 1836.)

"What a marvelous change crossed the path of the young aspirant! This one act of stepping into the waters of baptism, with its accompanying ordinance of laying on of hands for the reception of the Holy Ghost, by authorized administrators, opened up a new world before him. He now sees with a changed and vastly enlarged vision—having been invested with an additional, a sixth sense, a sense which comprehends the things of God, which penetrates into futurity, and estimates eternal values.

"How wonderfully changed all his youthful aims! How suddenly they sink into insignificance! How extended the sphere of his youthful anticipations. How glorious—how exalted the motive power, the incentive that now prompts his youthful ambition! Instead of earthly military renown, he now enters the arena for championship with the armies of heaven—the achievements of the Gods, crowned with the laurels of eternity, everlasting glory, honor and eternal lives. Not to be armed with carnal weapons, and to be decked with glittering badges and costly equipage, to march forth in the pomp and pride of battle array for the shedding of human blood: but to go 'forth without purse or scrip,' clothed in the power of the Gospel of the Son of God, wielding the sword of the spirit of the Almighty, he now takes the field to battle with the powers of darkness, priestcraft, superstition and wickedness until the kingdoms of this world shall have become the kingdom of our Lord and Savior, Jesus Christ.

"Like a veteran soldier, constantly at his post, from that time to this, Lorenzo Snow has been an active missionary in the cause he espoused,—either at home or abroad, wherever his labors were required,—having performed several missions in this as well as in foreign countries.

"In 1837, with his father's family, he moved to Daviess County, Missauri, and the next spring, when he was filling a mission in the South, his people were driven from Missouri into Illinois, where he joined them, and, after performing a mission to the Eastern States in 1840, he was sent on his first mission to Europe. In England, where he arrived Oct. 21, 1840, he succeeded his predecessors in the Presidency of the London Conference, and after the Twelve had left England, he acted as Counselor to Parley P. Pratt, who presided over the European Mission. * * *

"Before leaving England, President Brigham Young, who had succeeded in raising means to publish the Book of Mormon, gave directions for copies to be specially prepared and richly bound for presentation to her Majesty and the Prince consort. The honor of this devolved on Lorenzo Snow, who was at that time President of the London Conference. The presentation was made in 1842, through the politeness of Sir Henry Wheatley; and it is said her Majesty condescended to be pleased with the gift. * * *

"A pamphlet entitled 'The Only Way to be Saved,' which Elder Snow published while on this mission, has been translated into every language, where the fulness of the Gospel has been preached under the 'Mormon' dispensation.

"At the close of this mission of nearly three years, he took charge of a large company of Saints, with whom he safely landed in Nauvoo, *via* New Orleans and the Mississippi River, April 12, 1843.

"Some time after his return he was married, and in the winter of 1845–46, with his family, crossed the Mississippi, and joined the mass of pilgrims from their beautiful city, in that strange and eventful exodus of the nineteenth century, 'from the Land of the Free and the Home of the Brave' (!); stayed in Mount Pisgah, Iowa, until the spring of 1847, when, taking charge of a train of one hundred wagons, he arrived in Salt Lake Valley in the autumn following. The next winter (Feb. 12, 1849) he was ordained into the Quorum of the Twelve Apostles, and in the ensuing autumn called to go to Italy to introduce and establish the Gospel in that land; his mission also extended to other nations and countries wherever opportunity should present.

"After an absence of nearly three years he returned home *via* Malta, Gibraltar, Liverpool and New York, arriving in Salt Lake City Aug. 30, 1852, and in the following autumn was elected a member of the Utah Legislature.

"The next mission of importance was to locate fifty families in Box Elder County, sixty miles north of Salt Lake City, where a small settlement had been formed, which, for want of the right master-spirit, had lost every vestige of enterprise, and was *minus* all aim in the direction of advancement. This was in October 1853. To diffuse active energies into this stereotyped condition of things, was not unlike raising the dead, and a man of less strength of purpose would have faltered. Not so the one in question. He went to work, laid out a city, naming it 'Brigham,' in honor of the President of the Church, moved his family to the new city, and thus laid the foundation for the great financial co-operative enterprise that he there built up.

"When the county was organized by the authority of the Legislature he took the Presidency, as a Stake of Zion. He was elected a member of the Legislative Council to represent the district composed of the counties of Box Elder and Weber.

"In 1864, with Elders E. T. Benson, Joseph F. Smith and others, he visited the Sandwich Islands on important matters relative to the interests of the Saints on those Islands.

"But the great work designed to bring into exercise the gigantic powers, and exhibit this entirely devoted man in the higher plane of practical engineering as an organizer, statesman and financier, was yet to come.

"Prompt to the suggestions of President Young, in an order designed to firmly cement the bonds of union among the Saints, thereby laying a foundation for mutual self-support and independence, through a combination of temporal as well as spiritual interest, on a general co-operative basis, Hercules like, Lorenzo put his shoulder to the wheel, and, although he saw at a glance the magnitude of the undertaking—that it required almost superhuman skill, and the labor of years, his duty was the watchword, and success the ultimatum. Subsequent results showed that no difficulties were too great for him to encounter.

"His first step in the co-operative

movement was in the mercantile line. In 1863-64 he commenced by establishing a co-operative store, with stock in shares of $5.00, thus making it possible for people of very moderate circumstances to become shareholders.

"Many difficulties occurred in the start, and the progress was slow, but it steadily gained in the confidence of the people, the stockholders realizing from twenty to twenty-five per cent. per annum in merchandise, and in five years it was an acknowledged success. Then, aided by the profits from the mercantile department, an extensive tannery was erected at a cost of $10,000, the people having the privilege of putting in labor as capital; and soon after these departments were in succesful operation, a woolen factory, at a cost of nearly forty thousand dollars, was brought into working order, again taking labor as stock.

"A co-operative sheep-herd, for supplying the factory, was soon added—then co-operative farms, and to these a cheese dairy. Thus one department of industry after another was established, until between thirty and forty departments were combined -- all working harmoniously like the wheels of a grand piece of machinery.

"In 1872-73 Elder Snow accompanied George A. Smith on a tour through Europe, Egypt, Greece and Palestine. While in Vienna, on his return, he received information of his appointment as assistant Counselor to President Young.

"As a missionary he has traveled over one hundred and fifty thousand miles. Probably none of his compeers have been longer in the field, or traveled more, in preaching the Gospel among the nations of the earth."

On Nov. 20, 1885, Lorenzo Snow was arrested by seven U. S. Deputy Marshals at his residence at Brigham City, on a charge of unlawful cohabitation, three indictments having been found against him by the grand jury of the First District Court. There were three regular trials, the first one commencing Dec. 30, 1885, and the last one ending Jan. 5, 1886, conviction being the result in each case. He was sentenced by Judge O. W. Powers, Jan. 16, 1886, the judgment being the full penalty of the law — imprisonment for six months and a fine of $300 and cost—under each conviction. On being asked by the judge, before sentence was passed, if he had anything to say. Brother Snow read the following:

Your honor, I wish to address this court kindly, respectfully, and especially without giving offense. During my trials, under three indictments, the court has manifested courtesy and patience, and I trust your honor has still a liberal supply, from which your prisoner at the bar indulges the hope that further exercise of those happy qualities may be anticipated. In the first place the court will please allow me to express my thanks and gratitude to my learned attorneys for their able and zealous efforts in conducting my defense.

In reference to the prosecuting attorney, Mr. Bierbower, I pardon him for his ungenerous expressions, his apparent false coloring, and seeming abuse. The entire lack of evidence in the case against me on which to argue, made that line of speech the only alternative in which to display his eloquence; yet, in all his endeavors, he failed to cast more obloquy on me than was heaped upon our Savior.

I stand in the presence of this court a loyal, free-born American citizen; now, as ever, a true advocate of justice and liberty. "The land of the free, and the home of the brave," has been the pride of my youth and the boast of my riper years. When abroad in foreign lands, laboring in the interest of humanity, I have pointed proudly to the land of my birth as an asylum for the oppressed.

I have ever felt to honor the laws and institutions of my country, and, during the progress of my trials, whatever evidence has been introduced, has shown my innocence. But, like ancient Apostles when arraigned in pagan courts, and in the presence of apostate Hebrew judges, though innocent, they were pronounced guilty. So myself, an Apostle who bears witness by virtue of his calling and the revelations of God, that Jesus lives—that He is the Son of God, though guiltless of crime, here in a Christian court I have been convicted through the prejudice and popular sentiment of a so-called Christian nation.

In ancient times the Jewish nation and the Roman empire stood *versus* the Apostles. Now, under an apostate Christianity, the United States of America stands *versus* Apostle Lorenzo Snow.

Inasmuch as frequent reference has been made to my Apostleship, by the prosecution, it becomes proper for me to explain some essential qualifications of an Apostle.

First, an Apostle must possess a divine knowledge, by revelation from God, that Jesus lives—that He is the Son of the living God.

Secondly, he must be divinely authorized to promise the Holy Ghost: a divine principle that reveals the things of God, making known His will and purposes, leading into all truth, and showing things to come, as declared by the Savior.

Thirdly, he is commissioned by the power of God to administer the sacred ordinances of the Gospel, which are confirmed to each individual by a divine testimony. Thousands of people now dwelling in these mountain vales, who received these ordinances through my administrations, are living witnesses of the truth of this statement.

As an Apostle, I have visited many nations and kingdoms, bearing this testimony to all classes of people—to men in the highest official stations, among whom may be mentioned a President of the French republic. I have also presented works embracing our faith and doctrines to Queen Victoria and the late Prince Albert, of England.

Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.

I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.

The prosecuting attorney was quite mistaken in saying "the defendant, Mr. Snow, was the most scholarly and brightest light of the Apostles;" and equally wrong when pleading with the jury to assist him and the "United States of America," in convicting Apostle Snow, and he "would predict that a new revelation would soon follow, changing the divine law of celestial marriage." Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.

Though I go to prison, God will not change his law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God, will be overthrown.

Though the Presidency of the Church and the Twelve Apostles should suffer martyrdom, there will remain over four thousand Seventies, all Apostles of the Son of God, and were these to be slain there still would remain many thousands of High Priests, and as many or more Elders, all possessing the same authority to administer Gospel ordinances.

In conclusion, I solemnly testify, in the name of Jesus, the so-called "Mormon Church" is the Church of the living God; established on the rock of revelation, against which "the gates of hell cannot prevail."

Thanking your honor for your indulgence, I am now ready to receive my sentence.

After being sentenced, the defendant took an appeal to the Territorial Supreme Court and was in the meantime allowed to remain at large under bonds. The decision of the Territorial Supreme Court confirmed the judgment of the lower court, Chief Justice Zane concurring with Associate Justices Boreman and Powers in the first case, but dissenting from them in the other two. The two Associate Justices held that unlawful cohabitation was proved, in the absence of any other evidence, when it was shown that the defendant had lived with a plural wife while he had a legal wife living and undivorced. They held that the law presumed the living with the legal wife. In this view Judge Zane did not concur. The defendant took an appeal to the Supreme Court of the United States. In order to have the cases advanced upon the calendar of the court of last resort, it was necessary that he should be in durance. For the benefit of many of his brethren who had been indicted and others who were likely to be under the "segregating" process, he elected to go to prison to have the question of the right of the lower courts to so construe and administer the law, and other points, tested as early as practicable. The cases were argued and submitted, and, on May 10, 1886, the U. S. Supreme Court dismissed the cases for want of jurisdiction. To make a show of consistency it reconsidered its own decision in the case of Angus M. Cannon, formerly disposed of, repealed its mandate therein, and treated it in the same fashion, as it belonged to the same class of cases as those of Lorenzo Snow.

On Oct. 22, 1886, he petitioned the First District Court for a writ of *habeas corpus*, which was denied the following day, but on the 25th, pursuant to section 9 of the Organic Act of Utah and section 1909 of U. S. Revised Statutes, an appeal to the Supreme Court of the United States was allowed. This finally came up for hearing on Jan. 20, 1887, and a decision was rendered on Feb. 7th to the effect that:

(1.) There was but one entire offense for the continuous time. (2.) The trial court had no jurisdiction to inflict a punishment in respect of more than one of the convictions. (3.) As the want of jurisdiction appeared on the face of the proceedings, the defendant could be released from imprisonment on a *habeas corpus*. (4.) The order and judgment of the court below must be reversed, and the case remanded to that court, with a direction to grant the writ of *habeas corpus* prayed for.

The next day (Feb. 8th), agreeable to this decision, Apostle Snow was liberated from the Utah Penitentiary. The following extract from a letter to his family, dated Salt Lake City, Feb. 9. 1887, speaks for itself:

> "Eleven months I had been incarcerated within the walls of a gloomy prison! Imagine for yourselves, how like a dream it seemed, when, suddenly and unexpectedly the prison gate flew open, and, clad in my striped convict suit, I was at once ushered into the presence of a multitude of warm-hearted friends, anxiously awaiting my appearance. O, what warm clasping and shaking of hands! What hearty greetings and expressions of congratulation!
>
> "Having gone the rounds of this animating introductory scene, I repaired to the tailors department of the prison, and donned a new black broad-cloth suit and 'Richard was himself again.'
>
> "Amid the soul-enlivening and heart-cheering gaze of my numerous friends, I was conducted by Hon. F. S. Richards to a carriage and seated with my daughter Eliza S. D., my son Alvirus, and a son of Hon. F. S. Richards.
>
> "When we started for Salt Lake City, it was a matter of astonishment that so large a gathering should put in an appearance on the spur of the moment. Included in the number were Heber J. Grant and John W. Taylor, of the Quorum of Apostles, Hon. F. S. Richards and wife, Abraham H. Cannon, representing the seven Presidents of Seventies, John Nicholson and Geo. C. Lambert, representing the *Deseret News*, President L. W. Shurtliff of the Weber Stake, and many others—ladies and gentlemen—noble men and women of God, of whose society I am justly proud."

(For further information the reader is referred to a book entitled "Biography and Family Record of Lorenzo Snow," by Eliza R. Snow Smith, published in Salt Lake City in 1884.)

ERASTUS SNOW,

Sixth son of Levi and Lucina Snow, was born at St. Johnsbury, Caledonia Co., Vermont, Nov. 9, 1818. His father's family was among the early settlers of the Massachusetts colony. At an early age Erastus Snow was much impressed with religion, his mother being a member of the Wesleyan-Methodist Church. In the spring of 1832 Elders Orson

Pratt and Luke S. Johnson visited Vermont and commenced to preach the fulness of the Gospel. William and Zerubbabel, two elder brothers of Erastus, were the first of the Snow family who were baptized. All the family (there being seven sons and two daughters) subsequently came into the Church, excepting two of the sons and the father. Erastus, who was only fourteen years of age, believed the testimony of the Elders when he first heard it, and was baptized by his elder brother, William, Feb. 3, 1833.

Immediately after his baptism, he commenced to search the scriptures diligently and soon became very disirous to preach. Consequently he was ordained to the office of a Teacher, June 28, 1834, by Elder John F. Boynton. At that time he worked on his father's farm at St. Johnsbury, where a branch of the Church had been organized. Erastus met regularly with the Saints on Sundays and visited them in their houses. He also made several short missionary trips to the neighboring villages, in company with his cousin Gardner Snow and others.

On Nov. 13th he was ordained by his brother William to the office of a Priest, after which he extended his missionary labors into the States of New York and New Hampshire, holding meetings and baptizing quite a number. After being ordained an Elder by Elder Luke S. Johnson, Aug. 16, 1835, he continued his mission with increased zeal in New Hampshire and Vermont, in company with Wm. E. McLellin, his brother Willard and others.

Nov. 8, 1835, he left St. Johnsbury together with Elder Hazen Aldrich and traveled to Kirtland, Ohio, a distance of some seven hundred miles eastward. After a hard journey, during which they came near being shipwrecked on Lake Erie, they reached their destination Dec. 3rd. In Kirtland Elder Snow met the Prophet Joseph Smith for the first time and lived with him several weeks. During the winter he attended the Elders' School, and the following spring received his endowments in the Temple, together with some three hundred other Elders. He was anointed by President Alvah Beman, whose daughter he subsequently married. Thus in his early youth he participated in the glorious blessings which at that time were poured out upon the members of the Church, and especially upon those bearing the holy Priesthood. About the same time he was ordained into the second quorum of Seventies. and received his patriarchal blessings under the hands of Joseph Smith, sen.

After the endowments in Kirtland, the Elders went out preaching with greater diligence than ever, and Elder Snow started on a mission to Pennsylvania April 16, 1836. He was absent over eight months, during which time he traveled 1,600 miles, preached 220 sermons, baptized 50 persons, organized several branches of the Church in western Pennsylvania, and returned to Kirtland, Dec. 29th. On this trip he encountered much opposition from the clergy and endured considerable persecution. On one occasion (Aug. 22nd), when an armed mob had collected at Cherry Run, Armstrong Co., for the purpose of driving him out of the county, he had a narrow escape from having personal violence inflicted upon him. Arriving at Kirtland, he met a number of his friends from the East.

In the beginning of 1837 Elder Snow, together with Luke S. Johnson, made a missionary trip to Portage, 40 miles south of Kirtland, and later, in company with Elder Wm. B. Bosley, he visited the Saints in Pennsylvania. After his return he frequented the High School at Kirtland. Continuing with Elder Bosley as a missionary companion, he started on another mission to the East on the 9th of May. In Andover, Ohio, he held a discussion on the divinity of the Book of Mormon, with a Campbellite preacher by the name of Roberts. The meeting lasted until midnight and resulted in victory to Elder Snow. In Bridgeport, Franklin Co., Penn., two sisters, who were lying at the point of death, were miraculously healed under his administration. Many other cases of healing occurred on this and his former missionary trips. On one occasion, while holding a meeting at Bridgeport, he was disturbed by a mob, which drove him from the place and pelted him with rotten eggs. At Leitersburgh, Maryland, he was accosted in public by a Campbellite preacher, with whom he discussed for twelve hours. On Dec. 5th, after seven months' absence, he returned to Kirtland, having labored faithfully in Ohio, Pennsylvania and Maryland, preached 147 sermons and baptized about forty people.

On Jan. 2, 1838 he started from Kirtland on another missionary tour. A couple of days later he attended a conference of Elders at Milton, 50 miles south. There he was challenged for a debate by a Mr. Hubbard, a Campbellite preacher, who denounced the Book of Mormon as false. Elder Snow suggested to the congregation that he would produce as much proof for the divinity of the Book of Mormon as his opponent could for the Bible. With this the people seemed to be entirely satisfied, and a meeting was appointed for the following day. But when the hour of meeting arrived, none of the six Campbellite preachers, who were present, would abide by Elder Snow's proposition. Being anxious to use every opportunity that presented itself to lay the truth before the people, Elder Snow finally consented to other arrangements, and the debate was continued until 11 o'clock at night. As usual, the truth was triumphant, although Elder Snow was abused in various ways. After this he visited a number of branches in Ohio, Pennsylvania and Maryland, held many meetings and baptized quite a number. He also crossed the Potomac and held meetings in Virginia. Finally he was forced into discussion with another Campbellite preacher in Cookstown, Penn., which was continued for two nights, and ended with complete victory to Elder Snow, although his opponent was the Rev. Mr. Young, considered to be one of the ablest man in the State. The people were almost thunderstruck at the result of the discussion, and Elder Snow, in compliance with their earnest solicitations, remained in the neighborhood several days longer and preached to them.

In the latter part of May he received a message from Kirtland, notifying him to return to Ohio, for the purpose of going to Missouri. With joy he complied with this call and arrived in Kirtland June 3rd, after five months' absence.

In Kirtland he met Elders Kimball and Hyde, who had just returned from their missions to England, and were now preparing for a journey to Missouri. Most of the Kirtland Saints were also preparing to remove to Missouri because of apostasy and persecutions in Ohio. Together with forty or fifty others, Elder Snow started from Kirtland June 25th and traveled by land to Wellsville, on the Ohio River, thence with steamboats down that river, 950 miles, and up the Mississippi and Missouri Rivers, 550 miles further, to the Richmond landing in Missouri. From this place the company traveled 40 miles northward to Far West, in Caldwell County, where they arrived July 18th. Here Elder Snow met his parents and other relatives who had removed thither from Vermont. Some of them were suffering with the fever and ague.

Elder Snow now commenced manual labor, but when the persecution shortly afterwards broke loose against the Saints, he was forced to take up arms, like his brethren, in defence of the people against mob violence. After participating in the defence in Daviess County, he was seized with the fever and ague, and when Far West subsequently was besieged by the mob militia, his physical weakness had become so great that he could hardly walk half a mile. Yet he remained bravely at his post, in the ranks of the defenders of Far West, until the town capitulated. He was also present at the remarkable mock trial before Judge Austin A. King, at Richmond, Ray County.

In Dec. 13th Elder Snow married Artemesia Beman and taught school the following winter in Far West.

In the following February, (1839, together with other brethren, he was sent by the Church at Far West as a messenger to Liberty, Clay Co., where Joseph Smith, the Prophet, and fellow-prisoners at that time were incarcerated. When the jailor on the evening of Feb. 8th brought supper to the prisoners, the visiting brethren were permitted to enter the cell. That same evening the prisoners, agreeable to an arrangement made the day previous, made an attempt to escape, but failed. When the jailor went out, Hyrum Smith took hold of the door, and the others followed; but before they could render the assistance needed, the jailor and guard succeeded in closing the door, shutting in the visiting brethren as well as the prisoners.

The jailor immediately gave the alarm, and the greatest excitement followed. Not only the citizens of the town, but a great number from the surrounding country, gathered around the jail. Every mode of torture and death that their imagination could fancy, was proposed for the prisoners, such as blowing up the jail, taking the prisoners out and whipping them to death, shooting them and burning them to death, tearing them to pieces with horses, etc. The brethren inside listened to all these threats, but believing that the Lord would deliver them, laid down to rest for the night. The mob finally became so divided among themselves that they were unable to carry out any of their numerous plans.

That night, while some of the visiting brethren spoke about their being in great danger, the Prophet Joseph told them "not to fear, that not a hair of their heads should be hurt, and that they should not lose any of their things, even to a bridle, saddle, or blanket; that every thing should be restored to them; they had offered their lives for their friends and the Gospel; that it was necessary the Church should offer a sacrifice and the Lord accepted the offering.''

The brethren had next to undergo a trial, but the excitement was so great, that the guard dared not take them out until it abated a little. While they were waiting for their trial, some of the brethren employed lawyers to defend them. Elder Snow asked Brother Joseph whether he had better employ a lawyer or not. The Prophet told him to plead his own case. ''But,'' said Brother Snow, ''I do not understand the law.'' Brother Joseph asked him if he did not understand justice; he thought he did. ''Well,'' said Brother Joseph, ''go and plead for justice as hard as you can, and quote Blackstone and other authors now and then, and they will take it all for law.''

He did as he was told, and the result was as Joseph had said it would be; for when he got through his plea, the lawyers flocked around him, and asked him where he had studied law, and said they had never heard a better plea. When the trial was over, Brother Snow was discharged, and all the rest were held to bail, and were allowed to bail each other, by Brother Snow going bail with them. They also got every thing that was taken from them, and nothing was lost, although no two articles were found in one place.

Before Elder Snow and his companions left Liberty, some of the lawyers, merchants and other leading citizens promised them that they would set the prisoners at liberty for a compensation of $10,000 worth of real estate, but when the brethren, after their return to Far West, had raised that amount, the parties neglected to fulfil their promise. In the meantime the Saints commenced to leave the State, but Elder Snow and others concluded not to go away until the Prophet and his fellow-prisoners were set free. Elder Snow therefore proceeded to Jefferson City and tried to get their case before the judges of the Supreme Court of Missouri. These dignitaries, however, utterly refused to take action in the matter. After much exertion and pleading Elder Snow, finally, through the assistance of the Secretary of State, managed to get an order issued for a change of venue, on the strength of which the prisoners were started from Daviess to Boone County. On this journey, as is well known, they escaped from their guards. On April 15th Elder Snow started with his family for Quincy, Ill., arriving there on the 27th. The prisoners had arrived a few days before.

In the beginning of May, Elder Snow visited Commerce, in Hancock County, which had been selected as a gathering place for the Saints. Here he commenced a new home,and in the following June removed his family to Montrose, on the opposite side of the river, where he had secured a small hut for a temporary dwelling. On July 4, 1839, he started on a mission, to which he had been called at the conference held in Quincy two months previous. He traveled through several counties in Illinois, held a number of meetings and administered to the sick, until it was revealed to him in a dream that his family was sick and needed his presence. He returned home

July 31st and found his wife and a number of his relatives in bed with the fever and ague. They had already suffered a great deal, as there were none to render them assistance, most of the Saints on both sides of the river being sick at that time. Elder Snow, in company with other Elders, went from house to house administering to the sufferers until he also was taken sick. In August he was somewhat better and undertook a journey to Quincy with a team. On the return trip the horses ran away, tipping the wagon in a river. Elder Snow was thrown into the middle of the stream, right under the horses, and was unable to extricate himself. Only through the marvelous preservation of a kind Providence was he saved from drowning. This accident, however, caused a fresh attack of the fever, and he was confined to his bed for several weeks afterwards.

At the October Conference (1839) held in Commerce, Elder Snow was appointed a member of the High Council, at Montrose, and in November following he attempted to go out and preach, but after having held a few meetings, he was again prostrated by sickness and laid up for some time in the house of Brother Haws in Knox County, about seventy miles from Commerce. While remaining there in a helpless condition, he received word from home that his wife lay at the point of death at Commerce. All he could do, however, was to pray for her, as he was not able to return home until the 20th of December following. Then she was much better.

When President Joseph Smith returned from Washington in March, 1840, he told Elder Snow that his labors were much needed in Pennsylvania. Wishing to act upon this suggestion, he at once prepared for a mission to that State. But as the protracted illness to which he and his family had been subjected had reduced him to the depths of poverty, he had no means wherewith to defray traveling expenses, and he was too weak to undertake the journey on foot. After preaching several times in Quincy and attending the April Conference in Commerce, where he received some means from kind-hearted Saints, he finally took leave of his family April 28, 1840, and started on his mission with Elder S. James as a companion. They traveled down the Mississippi and up the Ohio rivers, a distance of about fourteen hundred miles, to Wellsburgh, in Virginia, where they landed May 7th and commenced their missionary labors. After having held a two days' discussion with a Campbellite preacher (Matthew Clapp), Elder Snow continued to Philadelphia and afterwards visited New York and Brooklyn. In these cities he preached several times, and in August visited Rhode Island, where one of his brothers resided. After this he held meetings for five successive days in a New Jersey forest, where 2,000 people were present on one occasion, and seven were baptized. He continued to preach and baptize in Philadelphia and vicinity, and also in New Jersey, until towards the close of September, when he received a letter from Nauvoo to the effect that his mother-in-law, with whom his wife resided, was dead. Concluding under these circumstances to bring his wife to Pennsylvania, he left Philadelphia Sept. 30th and arrived at Nauvoo Oct. 21st, having been absent about six months and traveled 5,650 miles.

On Nov. 7th, after a stay of seventeen days in Nauvoo, he started for Pennsylvania, taking his wife with him. After his arrival in Philadelphia, he published a small pamphlet, which he had written in answer to a publication issued against the Saints by a Methodist preacher. His wife, who had been provided with a home at the house of Brother Wm. Gheen, in Chester County, bore a daughter, Elder Snow's first-born, on Jan. 21, 1841.

With unabating zeal Elder Snow continued his missionary labors, principally in Philadelphia and surrounding counties and New Egypt (New Jersey) and neighborhood, preaching baptizing, visiting the Saints and administering to the sick. Finally he happened to meet Elder Geo. A. Smith, who was returning from his mission to England, and also Elders John E. Page, Dr. Galland, Wm. Smith, Hyrum Smith, Wm. Law and others from Nauvoo. The two last named brethren had visited the New England States, and meeting Elder Snow on their return they desired that he should go to Salem, in Massachusetts, to open the Gospel door. In a revelation given in 1836 the Lord had said that he had much people in that city. Although Elder Snow had expected to return to Nauvoo in the fall and he also knew that his long absence would affect his temporal affairs considerably, he made up his mind to go to Salem, after making the subject a matter of sincere prayer. Consequently he left his former field of labor, where he had gained many warm-hearted friends, who would administer to the wants of himself and family, and on Aug. 16, 1841, he started for a far and to him unknown country, where not a single member of the Church could be found. He took his wife and infant child, which was sick, to Woonsocket, near Providence, Rhode Island, and left them there with his brother, while he continued to Boston. There he held several meetings and met Elder Benjamin Winchester, who had been appointed his missionary companion. They had previously labored together in Pennsylvania. On the 3rd of September they proceeded to Salem, a city which at that time had about fifteen thousand inhabitants, situated 14 miles northeast of Boston. They put up at one of the cheapest hotels in the city and prayed earnestly to the Lord to open the way for the introduction of the Gospel to its inhabitants. The following day they secured the Masonic Hall to preach in and held their first meeting there in the evening of the 6th. Their next move was to print 2,500 copies of a somewhat lengthy circular addressed to the inhabitants of the city, in which the principles of the Gospel were set forth in great plainness.

Elder Winchester then went to Philadelphia, while Brother Snow continued to preach four times a week in the Masonic Hall. By contributions from the congregation he succeeded also in raising means to pay for the use of the hall. He now received numerous invitations to visit people in their houses, and while improving every opportunity that presented itself to deliver his message of peace and salvation, he at length found himself surrounded with friends, and he no longer found it necessary to live at the hotel. Next he asked the Lord to open the heart of some one to receive his family. His prayer was answered. A Mr. Alley, who resided in Lynn, some five miles from Salem, and who was deeply interested in the work, kindly offered Elder Snow's family the hospitality of his home. Brother Snow consequently went to Woonsocket in the beginning of October and brought his family to Lynn, where they remained four weeks, while Elder Snow continued his labors in Salem and Marblehead. Afterwards they removed to Salem. Besides speaking three times every Sunday in the Masonic Hall, he also held meetings in private houses. Among his opponents and the enemies of truth was a priest by the name of A. G. Comings, the editor of a religious periodical. This man published in his paper a number of wicked falsehoods against the Saints, but refused to insert Elder Snow's refutation of them. This led to a public debate in the Mechanic's Hall, where about five hundred people were present. The discussion was continued for six successive nights, and as the interest gradually increased with the listeners, the popular feeling turned against Mr. Comings, whose arguments consisted chiefly of slander and abuse.

The result of it all was, that many more began to investigate the fulness of the Gospel than formerly, and from that time Elder Snow's meetings were so well attended that the Masonic Hall could not hold all who came to hear. Consequently three leading men of the town took it into their heads to rent a more commodious hall, in which Elder Snow preached to full houses for six Sabbaths. On Nov. 8th he reaped the first frnits of his work in Salem, by initiating the first five persons into the Church by baptism, and before the close of February, 1842, the number of baptized had increased to 35. On March 5th he held a conference meeting in the Masonic Hall, and organized a branch of the Church, consisting of 53 members. He also ordained an Elder and a Priest. Subsequently he extended his field of labor to Boston, where he assisted Elder Nickerson in organizing a branch of the Church, and to Marblehead, Bradford, Lynn, Petersboro (in New Hampshire) and other places. In April, 1842, he visited Philadelphia. Penn., where he attended a five days' conference. After his return to Salem, his first son was born on May 1, 1842. Another conference was held in Salem on May 28th, on which occasion 79 members were represented, and the number had increased to 90 the following June, when some of the Saints commenced emigrating to Nauvoo, Ill.

Elder Snow continued his labors in Salem and surrounding country until the spring of 1843. Besides the numerous meetings he held, he had several discussions with preachers of various denominations, which always resulted in victory for the side of truth. Among others, the apostate, John C. Bennett, put in an appearance at Salem, and commenced to lecture against the Saints in Nauvoo and Joseph Smith, but Elder Snow confronted him so ably and energetically that Mr. Bennett soon found it adviseable to leave the town. Under Elder Snow's administrations a number of sick were also healed. Among such could be mentioned a Mr. Baston, in Boston, who, even before he had been baptized, was healed from a deadly fever, and a Sister Spooner in Chelsea, who was healed by the laying on of hands, after being declared by a council of physicians to be incurable. She had for seven months suffered with dropsy of the worst kind. Having set the branch in order and appointed a brother to preside, Elder Snow left Salem March 9, 1843, leaving his family behind, and arrived in Nauvoo April 11th. He had this time been away about two years and a half, and was agreeably surprised to witness the many changes and extensive improvements which had taken place during his absence. He now spent one month among his brethren and the Saints at headquarters, and received much valuable instruction. Among other things the Prophet Joseph Smith personally taught him the principle of celestial and plural marriage.

On May 11th Elder Snow once more turned his face eastward and returned to his family in Salem, but after laboring a few months he took his wife and children and returned to Nauvoo, where they arrived November 5th.

The following winter Elder Snow remained in Nauvoo, and in order to support his family and also complete a house, which he had commenced, he entered into a mercantile business together with Parley P. Pratt, in which he was somewhat successful. Altogether he spent a very pleasant winter in the society of the Prophet and other leading men of the Church, with whom he frequently met in council, and learned many things, to which he formerly had been a stranger. Early in the winter he became a member of the masonic lodge at Nauvoo,* and advanced quickly through the various degrees to that of a grand master. When the Masonic Temple in Nauvoo was dedicated on April 5, 1844, Elder Snow delivered the dedicatory speech.

At the General Conference held in Nauvoo April 6, 1844, and the four succeeding days, Elder Snow was again called to go on a mission to the Eastern States. Consequently, about three weeks later (April 30th), he took a memorable leave of his family and the Prophet, whom he never saw again in this life, and commenced his journey. After having visited the branches in Massachusetts, New Hampshire and Vermont, he, in company with four of the Twelve, held a conference in Salem, Mass., July 6th and 7th. About this time the sad news of the martyrdom of Joseph and Hyrum Smith reached him, and he concluded to return home. When he arrived at Nauvoo July 25th he found the Saints bowed down with grief over the loss of their beloved leaders. Elder Snow attended the special meetings on Aug. 8th, at which the Twelve Apostles, with Brigham Young as President, were acknowledged as the highest authority in the Church, notwithstanding Sidney Rigdon's claim to the leadership. Elder Snow spent the winter in Nauvoo, and although his health was poor, he performed considerable public work besides taking care of his family. In February, 1845, he was appointed to make a missionary trip to Wisconsin Territory and northern Illinois. He started almost immediately, but his horse took sick, and he was obliged to return to Nauvoo, where he then attended the April Conference, and a few weeks later witnessed the mock trial of the murderers of Joseph and Hyrum Smith, at Carthage.

During the summer and following fall considerable sickness prevailed in Nauvoo and vicinity, and Elder Snow and family were among the sufferers. In September the mob commenced to persecute the Saints in Hancock County and burn their houses. Elder Snow was present in the general council of the Church, held in Nauvoo the following Oct., where General Warren, Judge Douglas and other State dignitaries, sent by Governor Ford, were present, and where the Saints agreed to leave the State early the following spring. From that time the Saints doubled their efforts in completing theTemple, in order to receive their blessings before leaving for the wilderness. In the beginning of December the attic story was dedicated for giving endowments, Elder Snow and his wife received their anointings Dec. 12th, after which he was called to administer in the Temple, and he remained there night and day for six weeks together with the Twelve and others who were called to officiate in a similar manner. On Jan. 23, 1846, Elder Snow yielded obedience to the principle of plural marriage, by having not only his wife Artimesia, but also a *second* wife, Minerva, sealed to him for time and all eternity. They also received their second anointings.

During the winter the difficulties with the mob continued to loom up, and when it was decided in council to commence the emigration westward in February, Elder Snow was sent to Quincy to lay in supplies for the pioneer company. After his return President Young counseled him to make preparations for the journey of himself and family. He sold as many of his loose effects as he could at a very low price and equipped himself with such teams and provisions as his limited means would allow, and on Feb. 16, 1846, he left Nauvoo with his family. Through the carelesness of the managers, the boat, which brought his effects accross the river, capzised, whereby some of his goods were destroyed and his eldest child had a narrow escape from drowning. He left buildings and real estate in Nauvoo to the value of $2,000. Most of the other exiles made similar sacrifices, and this property was left in the hands of a committee, who was authorized to sell it and use the means thus received for the removal of the poor.

Elder Snow and family traveled in the advance companies until Grand River was reached and the temporary settlement of Garden Grove was located. He then, having lost a number of animals and being short of provisions, concluded to return to Nauvoo to sell his property and thus get means wherewith to continue the journey. Giving his family instructions to press on to Mount Pisgah, he commenced his backward trip on May 14th, together with Brother Edmund Ellsworth, and reached Nauvoo in safety. He, however, found it no easy task to dispose of his property, and it was not until in the beginning of July that he succeeded in trading it for about one fourth of its real value. With the ready means thus gained he paid his debt, bought two other teams and some provisions, took his mother and another widow by the name of Aldrich and her family with him, and again took up the line of march westward on July 5th, accompanied by his brothers, William and Willard, their families and others from Nauvoo. Towards the latter end of the month the little company arrived at Mount Pisgah, where Elder Snow found his family anxiously awaiting his return. The Twelve Apostles and the main camp of the Saints had already reached Council Bluffs, 138 miles further west, and, after tarrying a few days at Mount Pisgah, Elder Snow and family continued the journey to the Missouri River. There the Saints were scattered in small camps, and were busy building huts and preparing for winter. The Twelve had made their temporary head quarters at a point which they had named Cutler's Park, about three miles west of the river on the land of the Omaha Indians. Elder Snow crossed the river and joined the main camp at this place Sept. 1st.

After his arrival at Cutler's Park, he and other members of the family took sick, and his youngest child died Sept. 9th. In the beginning of December, however, he had so far recovered that he, during the remainder of the winter was enabled to make several trips to St. Joseph and other places in Missouri, to lay in supplies for himself and others. Some time before this the main camp of the Saints had removed from Cutler's Park to the Missouri River, where they built the noted Winter Quarters.

In January, 1847, a revelation was given through President Young, showing the mind and will of the Lord concerning the organization of the "Camps of Israel" for further movements. In this revelation Orson Pratt, Wilford Woodruff, Amasa M. Lyman, George A. Smith, Ezra T. Benson and Erastus Snow were selected to organize the Saints into companies and appoint captains of tens, fifties and hundreds, with a President and two Counselors over each company, etc.

In order to comply with this revelation Ezra T. Benson and Erastus Snow visited the Saints, who were temporarily located on Running Water, about one hundred and seventy miles north of Winter Quarters. They were received with much joy by the Saints, to whom they administered advice and comfort.

On April 6th a special conference was held at Winter Quarters and the following day President Young and others of the Pioneers broke up for the West. Elder Snow, having been selected as one of the Pioneers, called his family together (April 8th), laid his hands on his wives and children and blessed them, and after giving them the necessary instructions, and arranging for their comfort as best he could, he joined the Pioneer Camp which was located on the prairie, some seven miles distant. A few days later the actual journey of over one thousand miles was begun. Elder Snow writes:

"Many interesting episodes occurred on the journey, but among trying and affecting ones was the appearance of the mountain fever among us, first attacking Elder Ezra T. Benson, at our encampment at the South Pass of the Rocky Mountains on the 27th of June. From one-third to one-half of our entire company were attacked with this malady before we reached the Valley of the Great Salt Lake, and among the number was Pres. Brigham Young. I, myself, had a severe attack, from which, however, I recovered in about a week. This affliction detained us so that, with the labor on the roads through the Wasatch Mountains, we were unable to reach the Salt Lake Valley until the 21st of July, when

Orson Pratt and myself, of the working parties, who were exploring, first emerged into the Valley and visited the site of the future Salt Lake City, and when we acsended Red Butte, near the mouth of Emigration Canyon. which gave us the first glimpse of the blue waters of the Great Salt Lake, we simultaneously swung our hats and shouted, Hosannah! for the Spirit told us that here the Saints should find rest. After about six weeks' labor here, laying out the City and Fort, plowing and planting fields, and building cabins around the Fort block, I started with the rear camp of the Pioneers on the return trip, on Aug. 26th, and, on the last day of October reached Winter Quarters on the Missouri River, where I had left my family, having been about six weeks without tasting bread. The sweet joy of this meeting was mingled with deep grief at the loss of a dear little daughter, Mary Minerva, who had died during my absence.

"Many of our people remaining at Winter Quarters were becoming comparatively destitute of clothing and other necessaries to fit them for a march into the desert: and it was determined, in the councils of the Church, to send a few Elders into the Eastern and Southern States to solicit contributions (from the benevolent) of money or clothing in aid of our poor, most of whom had received little or nothing for their farms, homes and worldly possessions which they had left behind them in Illinois. It fell to my lot to accompany Elder Ezra T. Benson, one of the Twelve, into the Eastern States, to New York, Boston, and many other Eastern towns and cities, soliciting aid. Some received us kindly and contributed money and clothing; but by far the greater proportion of the people turned a cold shoulder to us. We left Winter Quarters about the first of January, 1848, and returned on the 29th of April to Winter Quarters. Sometimes we were together, at other times we were separated, operating in different places. On my return trip, I passed through Ohio and visited the Kirtland Temple, and at St. Louis fell in company with several returning Elders and a company of Saints, with whom I ascended the Missouri River.

"Soon after our return to Winter Quarters there was a general stir and bustle of getting ready for starting with our families to Great Salt Lake Valley, and gathering our year's supply of seeds and provisions. Most of my oxen had perished during the winter, or had been eaten up by the Indians, and I was under the necessity of yoking up my cows and all my young stock to work with the few oxen I had left, to haul the wagons for the journey. I traveled in company with President Young and Kimball and had a very pleasant and agreeable journey. my teams holding out well and my family enjoying good health. We reached our destination with much joy on the 20th of September.

"Soon after our arrival in Salt Lake City, I was appointed one of the Presidency of the Stake, and during the following winter (Feb. 12, 1849), I was called and ordained into the quorum of the Twelve Apostles, together with Charles C. Rich, Lorenzo Snow and Franklin D. Richards, these all filling vacancies caused by the apostasy of Lyman Wight and the organization of the quorum of the First Presidency out of the quorum of the Twelve.

"I continued to labor in the ministry, in common with my brethren, though all were obliged to labor with their hands during the week. in opening up farms and building houses for our families. We all wintered in the Old Fort, which had been commenced and partly built by the pioneers. using our wagon beds chiefly for our sleeping rooms. During the spring of 1849, we began to move out on to our lots, divided the city into wards, and began to fence by wards. During the summer, I built, chiefly with my own hands, two rooms on my lot, one of adobe, the other of logs, separated from each other for a shed between, and got my family moved into them, with some wagon beds by the side of them for sleeping apartments.

"This year the Perpetual Emigrating Fund Company was organized, and the system of emigration inaugurated, which has so largely contributed to the gathering of our people and the building up of Utah Territory. I was appointed one of the committee of three in gathering funds to put into the hands of Bishop Hunter, to send back to our poor brethren left on the Missouri River. At that time our settlements extended only to Provo on the south and to Ogden on the north. We gathered about $2,000. About this time also I participated in the organizing of the provisional government of the State of Deseret.

"At the semi-annual conference in October. I was appointed on a mission to Denmark, to open the door of the Gospel to the Scandinavian people. At the same time Elder John Taylor was appointed to France, Lorenzo Snow to Italy, Franklin D. Richards to England, with several Elders accompanying each of us. We took our departure from Salt Lake City on the 19th of October. Our little company consisted of 12 wagons, 42 horses and mules, 1 carriage and 35 men. This included a couple of our merchants, going to St. Louis after goods, and a number of brethren who went east on business. Shadrach Roundy was appointed captain. and Jedediah M. Grant captain of the guard. Bishop Edward Hunter was also one of the company.

"The chief incident of the journey was a charge made upon our party by about two hundred Cheyenne warriors during our noon halt on the Platte, forty miles above Laramie, on the 12th of November. They were on the look-out for a war party of Crows and thought to gobble up our little party for pastime; but we did not quite relish the sport, and having about one hundred and thirty shots with us, in about one minute's time we formed a line of battle, under the direction of our gallant captain, Jedediah M. Grant, in front of our wagons, with our animals behind them on the river's bank, and when every man's finger was upon his piece ready to fire, the savage horsemen were brought to a sudden standstill. A parley commenced, which resulted in their giving us the road, and they withdrawing to their camps, while we made a good afternoon's march. During the night following a party of Crows succeeded in making a descent upon their camp and running off a number of their horses.

"We went down on the south side of the Platte, and reached the Missouri River, at a point where now stands Nebraska City, on the 7th of December, in a blinding snow storm which had lasted about fourteen hours. The snow was about three feet deep when we reached the old barracks (Old Fort Kearney) on the west side of the river. And how joyful we were at finding there cabins to shelter ourselves and shelter for our animals. We held a meeting that evening, and gave God thanks for our successful journey and our safe arrival over the bleak and dreary plains.

"The Missouri River was full of mush ice. and we saw no means of crossing it. We all joined in prayer that night that the Lord would cause the ice speedily to congeal, and make a bridge for us to cross over. When we woke up the next morning, the river was gorged with ice a little below us, and was piling up with floating ice. The second day we all passed safely over with our horses and wagons. and the day after the ice broke up again and there was no more crossing the river for three weeks after.

"After a visit to Kanesville, about fifty miles up the river, where the Saints received us with much joy, most of the missionaries journeyed together till we reached St. Louis, whence we expected to take different directions through the States to visit the remnants of the Saints, remaining in the States and gathering means for crossing the water. During the week we stopped in St. Louis I had *varioloid*, (mild smallpox) and was very sick for a few days. I suppose I must have contracted the disease on my overland journey through Misssouri. Sister Streeper, my kind-hearted hostess, who cared for me like a faithful mother, had a large family of children, including a young babe, who was frequently laid in the bed with me, and when the pits began to appear on me, and the character of my disease became known, she in her anxiety exclaimed, "Oh! my poor babe, and my poor children, none of whom have been vaccinated." At first, for a moment, a feeling of grief came over me, that I should be the cause of this agony; but straightway the Spirit came upon me, and I said to her: 'Be of good cheer; because of what you have done to me God will shield you and your house, and none of you shall suffer on my account.' She believed my words and was comforted; and, so far as I know, no soul took the disease from me, except sister Felt, who had a few moments conversation with me, while the fever was on me, and her little infant daughter, who well-nigh perished with the smallpox.

I sailed from Boston on the 3rd of April on a Cunard steamer, for Liverpool, where I landed on the 16th, and two days later Lorenzo Snow arrived in a sailing vessel from New York. We visited many of the churches in England, Scotland and Wales. During the next four weeks I received many contributions in aid of our missions. On the 14th of June, 1850, I landed in Copenhagen, the capital of Denmark, in company with Elders George P. Dykes and John E. Forsgren—the former an American and the latter a native of Sweden. We were met at the wharf by Elder P. O. Hansen, a native of that city, who had embraced the Gospel in America, and had left Salt Lake City with us, but had made his way in advance of us to his native land."

Brother P. O. Hansen conducted Elders Snow, Dykes and Forsgren to a hotel, where, after being shown an upper room, they all kneeled together and offered up thanksgiving to God, dedicating themselves to His service. Finding the hotel noisy, they moved to a private house (L. B. Malling's) the next day, where they were kindly received and well entertained. On the following Sunday (June 16th) they attended a meeting, conducted by Mr. P. C. Mønster, a Baptist reformer, who had been subjected to much persecution because of his religious belief. He was an educated man and commenced to investigate the principles taught by the "American missionaries" in real earnest, and at one time it seemed as if he would embrace the fulness of the Gospel, together with his whole congregation, but finally he hardened his heart and rejected the truth. The principal and best part of his followers, however, were subsequently baptized into the true Church of Christ, and as was the case with the Campbellites in Kirtland, Ohio, in the early days of the Church, so also did a congregation of reformed Baptists furnish the first fruits of the preaching of the Gospel in its fulness in Denmark.

On the 12th of August, 1850, Apostle Snow baptized fifteen persons in the clear waters of the beautiful Øresund, near Copenhagen. Ole U. C. Mønster was the first man and Anna Beckstrøm the first woman baptized. These had all been members of Mr. P. C. Mønsters reformed Baptist Church.

On Aug. 14th the first confirmations took place in Denmark, and on the 25th the sacrament was administered there for the first time by divine authority in this dispensation. On the latter date the first ordination to the Priesthood also took place, Brother K. H. Bruun being ordained to the office of a Priest. The first native Elder ordained was Brother Christian Christiansen. After the first baptisms others came forward and followed the example, and on Sept. 15, 1850, the first branch of the Church in Scandinavia was organized in Copenhagen, with 50 members.

The young Saints rejoiced exceedingly under the influence of the Spirit of God, which was abundantly poured out upon them, the manifestations of the power of God in the healing of the sick also gladdened their hearts, and before the end of the year the work had taken deep root, not only in Copenhagen, but in the province of Jutland, where another branch of the Church had been organized in Aalborg by Elder George P. Dykes, Nov. 25, 1850.

In the meantime Elder John E. Forsgren had gone to Sweden, where he succeeded in baptizing a few, after which he was arrested, guarded and finally banished from the country.

Apostle Snow, assisted by Elder P. O. Hansen and others, set diligently to work translating the Book of Mormon into the Danish language. The book was published in the beginning of 1851, and was the first edition of that divine record published in a foreign language. In order to get means for its publication Elder Snow had to make a trip to England, where he raised the necessary amount among the British Saints. After its completion he made a second trip to England. Shortly before his return home, in 1852, he also published the Doctrine and Covenants in the Danish language.

In September 1850 Apostle Snow wrote an interesting pamplet entitled "En Sandheds Rost" (A Voice of Truth) explaining the first principles of the Gospel in a very plain and forcible manner. Nearly 200,000 copies of that little work has since been published in the Danish and Swedish languages. "Remarkable Visions" by Orson Pratt and a number of other pamphlets were subsequently translated and published in Danish.

By diligent application and close study Elder Snow also acquired a sufficient knowledge of the Danish language to enable him to converse quite freely with the people; and thus he became more intimately acquainted with their characteristics, manners and habits. By an exemplary and consistent life and kind ways he soon gained the love and confidence of a race, whose devotion to the cause of truth and high regard for its advocates has been subjects of much comment in later years. Apostle Snow soon learned to appreciate the warm feelings, full-heartedness and true friendship of the Scandinavian Saints, and to-day better than ever, no doubt, he realizes the fact that among his best and truest friends are some of those who embraced the fulness of the Gospel under his administrations in that comparatively unknown country of the north. It is here also worth recording that none of the missions established by the Elders in this last dispensation, save the British, has been so fruitful as the one founded by Apostle Snow in the years 1850–52 in Scandinavia.

In 1851 a Danish hymn book was prepared and printed and a monthly (soon changed to a semi-monthly) periodical called "Skandinaviens Stjerne" commenced. This paper is still the Church organ in Scandinavia,and is now running on its 36th volume.

As in all other countries, where the fulness of the Gospel has come in contact with the erroneous traditions and creeds of men, persecutions on the part of the clergy and the ignorant soon began to show its face in Denmark, and in various places the Elders and Saints were subjected to cruel treatment by mobs. Religious liberty had been granted the year before the mission arrived, but the people generally did not seem to understand the change proposed by this action of the government, and the authorities also were slow in rendering protection to such as were openly denounced by the clergy and others as false Prophets. But the more severe the persecutions, the better the work flourished. New branches sprang into existence in nearly all parts of Denmark, and in the latter part of 1851 the Gospel was also succesfully introduced into Norway.

Elder Snow soon found himself surrounded by a host of intelligent native Elders, who labored with a zeal perhaps up to that time unequaled in the history of the Church. Returning from England in Aug., 1851, he held the first general conference of the Church in Scandinavia. The second one was held in the following November, on which occasion three conferences (Copenhagen, Fredericia and Aalborg) were organized. In the beginning of 1852, having laid a good and firm foundation for the work of God in Denmark, Apostle Snow began to make preparations for returning home. On Feb. 20th, 21st and 22nd the third general conference was held in the city of Copenhagen, on which occasion nearly six hundred members were represented in Denmark, besides a few in Norway and Sweden. On the 24th a farewell feast was arranged for Brother Snow in a large hotel parlor. About three hundred persons were present on that occasion, and a time, such as had never been had before in that land, was enjoyed by the young and confiding Saints. All vied with each other in showing their appreciation of and good feelings towards the man who had brought them the true religion of Christ.

On March 4th Apostle Snow, taking an affectionate leave of his flock, sailed from Copenhagen,accompanied by nineteen emigrating Saints.These, together with nine others, who had embarked a few weeks previous, were the first direct fruits of the Gospel from the Scandinavian countries. They have been followed by more than twenty-five thousand others.

After spending a few weeks in England, attending to the organization of the Deseret Iron Company and other matters, Apostle Snow embarked from Liverpool on May 8th, in company with Franklin D. Richards, and arrived safely in Salt Lake City Aug. 20, 1852, having been absent from his mountain home nearly three years.

At the October Conference, 1853, he was called, in connection with Geo. A Smith to gather fifty families to strengthen the settlements in Iron

County; and the following year he was sent east to take charge of the Church in St. Louis and the Western States. Accompanied by other Elders he left G. S. L. City July 8, 1854, and on the 4th of November following he organized a Stake of Zion at St Louis, Mo. On Nov. 22, 1854, he commenced the publication of the St. Louis *Luminary*, and he also superintended the emigration, crossing the plains. In 1855 over two thousand Saints commenced the journey to the valleys from Mormon Grove, a place near Atchison City, Kansas, which had been selected by Elder Snow as the starting point for the overland journey. From this mission he returned to Salt Lake City Sept. 1, 1855.

On April 22, 1856, Elder Snow left his mountain home on another mission to the States, from which he returned in August the following year. Having returned from still another mission to the East he was called,in connection with G. A.Smith and other Elders, on a mission to Southern Utah, with a view to locating settlements in the valleys of the Rio Virgin and Santa Clara, for the purpose of raising cotton. This mission started from Salt Lake City Nov. 29, 1861. St. George and other settlements were located the same year; and Apostle Snow has ever since devoted a great deal of his time to the interest of Southern Utah, over which he presided spiritually for many years and also represented the southern counties in the Council branch of the Utah Legislature, until disfranchised by the Edmunds law.

In 1873 he performed a short mission to Europe, on which he again visited Scandinavia, since which he has principally been engaged in traveling among the Saints in Utah, Arizona, New Mexico and Colorado, aiding in locating new settlements, organizing new wards and Stakes of Zion, as well as strengthening and building up the older ones. Perhaps no other man in the Church has done more pioneer labor than has Apostle Snow. His diligence, untiring zeal and energy are really remarkable; and his name will go down to future generations as a man who devoted all his strength and ability to the building up of the kingdom of God on the earth and for the benefit of mankind. But notwithstanding all he has done in the interest of his country, he is now numbered among the "exiles for conscience sake," not being allowed, under the pressure of the unhallowed persecution now raging against the Latter-day Saints, to remain in peaceful possession of a home within the borders of that land over which the "stars and stripes" wave in supposed triumph over tyranny and oppression. Though now somewhat advanced in years, Apostle Snow enjoys good health, and his mind is apparently as bright and active as ever. His long and varied experience makes him a wise and safe counselor in the midst of his brethren of the Priesthood.

THE BARK "JULIA ANN."

Out of the great number of companies of Latter-day Saints which have crossed the ocean from Europe, Asia, Australia and the Islands of the Sea, the following instance is the only one on record, where loss of life has been caused by shipwreck:

The American bark *Julia Ann*, Captain B. F. Pond, sailed from Sydney, New South Wales, Australia, Sept. 7, 1855, bound for San Francisco, Cal., with 56 souls on board. Twenty-eight of that number, including Elders James Graham and John S. Eldredge, two American missionaries returning home, were Latter-day Saints on their way to Utah. Elder John Penfold, sen, had been appointed by President Augustus Farnham to take charge of the company. The bark left the Sydney Heads at 2 o'clock p. m. with the wind blowing from the north-east. Rather rough weather was encountered for a few days, with strong winds from the east north-east, which caused considerable sea sickness. Otherwise the voyage was successful until the 3rd of October, about nine o'clock p. m., when the vessel struck on the reefs off the Scilly Islands. Captain Pond, expecting to pass between Mopea and the Scilly Islands, had set the watch in the foretop. The log was hove about 8 o'clock p. m., and the bark was found to be making 11½ knots per hour. Shortly afterwards the sea became broken, and in about an hour the vessel with a tremendous crash dashed head on to a coral reef. She immediately swung around with her broadside to the reef, and the sea made a complete breach over her at every swell.

Directly after she struck, Captain Pond ordered all the passengers into the after-cabin. A scene of indescribeable confusion followed as the steerage passengers rushed into the cabin, and several mothers were seen holding their undressed children in their arms as they had snatched them from their slumbers. In a few moments the fear was in some measure delayed by a sailor who came to the cabin for a light, and who told the passengers that although the ship would be lost their lives would be saved, as they were close to the reef.

By the aid of the spanker boom and the expert swimming of one of the sailors, a rope was carried ashore and fastened to the reef, by means of which many succeeded in making their escape in comparative safety from the vessel. Five, however, were drowned, namely Sisters Humphrey and Harris and three children. Brother John McCarthy, one of the passengers, who furnished the editor of the *Western Standard* with a graphic description of the disaster, writes:

"I saw mothers nursing their babes in the midst of falling masts and broken spars, while the breakers were rolling twenty feet high over the wreak. One lady—sister Harris—preparatory to leaving the ship with her two children, the eldest of which was two years old, tied the youngest, a babe six weeks old, to her breast; the vessel immediately afterwards broke in two across the main hatch, and the waters rushing in, engulfed herself and child amid the struggling waves and timbers of the wreck.

"There was another lady—sister Humphrey—who had three children. When the vessel struck she told her friends to protect her children and convey them safely to Great Salt Lake City, for her earthly career was run. Shortly afterwards she, with one of her children, was swept by a sea into the foaming surf, and they were seen no more. There was also a young mother of seventeen, who manifested true courage during the dreadful scene; her husband took their child and lashed it to his back, and struggled to the reef on a rope, with his wife close behind him, and the three were saved unhurt. I must here remark, that amidst all these awful and appalling scenes, not a shriek of despair was heard from one of these mothers and children.

"By about midnight the principal part of the passengers had reached the reef, with the exception of Elder James Graham, and some of the brethren. Soon afterwards the vessel broke to pieces, and the part they were on was providentially carried high upon the rocks, and they were landed in safety. All hands reached the reef, excepting two women and three children who were drowned.

"With our bodies much lacerated by the sharp coral reef, and with a dreary waste of water without land in sight, our situation was a pitiable one; but when the light burst forth from the eastern horizon, we discovered at the distance of about twelve miles, the outline of the Scilly Isles. Is was then ascertained that the vessel had struck on the south-west reef of these isles; and by a subsequent observation it was ascertained, that the true position of the Scilly Isles was sixteen miles from the place indicated by the chart.

"At sunrise all hands commenced to make a raft with fragments of the wreck, to convey us to the islands. By about noon the remains of a quarter boat was also fixed up with canvas and copper, to convey the women and children to the land; still the men were compelled to remain on the reef two days and two nights, without anything to eat or drink, and this under a burning tropical sun. The third day we succeeded in reaching the island upon the raft, and found that its only inhabitants were rats and sea-fowl; there was no fresh water to be seen in any direction. By scraping holes, however, in the sand, near the water's edge, with a pearl shell, we were enabled to obtain water, which, by filtration through the sand, was rendered comparatively fresh and palatable. We kindled a fire by the aid of a sun glass, and roasted some shell-fish, and made a very light repast.

"After we were all landed on the island, Captain Pond called all hands to order, and delivered a short address, stating that as we were cast away upon a desolate island, a common brotherhood should be maintained, and every man should hunt birds and fish for our common sustenance, to which proposition all assented. The next morning we found a turtle upon the beach that weighed about three hundred pounds; this gave us strength and confidence to exert ourselves with energy; and we placed sentinels around the island to watch for turtle and wild fowl. Too much can not be said in commendation of the Saints in this trying situation. I have seen an old lady upwards of sixty years of age out at night hunting turtle.

"In this situation we remained seven weeks. By that time the ship's carpenter had repaired the quarter boat so that it was thought that she might possibly live to perform a voyage to some inhabited land. This, after great difficulty, was launched over the reef, and the captain and nine men, including myself, embarked. Our provisions were a little salt pork and jerked turtle, with two casks of water; there was great danger of being swamped in crossing the reef, with our small boat, but we providentially succeeded in getting safely outside, and were heartily cheered by those on shore. We returned their cheers and took our departure.

"Our boat was almost level with the water; but after four days' hard pulling through squalls and calms, we succeeded in reaching Borabora, one of the Society Islands, a distance of about two hundred miles. The inhabitants treated us with much kindness, and fed us upon poi and breadfruit. From thence I went with the mate and one of the crew to the island of Mopiti, and petitioned King Tapoa for relief. We were received with kindness, and obtained two small schooners with which to return and rescue the passengers. In these we returned to the Scilly Isles.

"In the meantime Capt. Pond had chartered the *Emma Packer* at Huahine, and had sailed for the Scilly Isles and reached there twelve hours before us. She took the passengers from the island and went to Tahiti, consequently when I found they had been taken off, I returned in the schooner to Mopiti. I would here state that while on this uninhabited island we held our regular meetings, dividing the time between worship and labor, as we would have done had we been at our ordinary occupations."

The noble and heroic disposition of Capt. Pond was exhibited throughout the whole sad affair. While the crew was engaged in getting the passengers ashore, Mr. Owens, the second mate, was going to carry a bag containing eight thousand dollars belonging to the captain ashore. The captain ordered him to leave the money and carry a little girl ashore instead. He did so; the child was saved, but the money was lost.

It was on the 3rd of December, 1855, that the unfortunate emigrants were taken from their lonely and exiled condition on the Scilly Islands, by the untiring perseverance of Captain Pond, connected with the charitable good feelings of Captain Latham, master of the schooner *Emma Packer*, who came to their relief. They were first taken to Huahine, one of the Society Islands, thence to Tahiti, where they were most kindly treated by the inhabitants. The United Board or Masonic Lodge took immediate measures to relieve their wants, by providing or finding shelter and food for all. The American Consul provided for the crew.

Elders Graham and Eldredge returned with the schooner to Huahine, where they remained a month and then sailed for Honolulu, on the Sandwich Islands. After remaining there two weeks they were enabled, by the assistance of an Elder Evans and others, to engage passage on board the *Francis Palmer*, with which they, after twenty three days' sailing, safely arrived in San Francisco, Cal., April 23, 1856.

Elder John McCarthy, after returning to Mopiti, commenced to preach the Gospel there, found favor with King Tapoa, and soon had the satisfaction of baptizing the king's interpreter, Captain Delano, a Maltese by birth, who could speak seven languages. Brother McCarthy ordained this man an Elder and was enabled through him to preach to the natives, who received his testimony with much favor. After about three weeks' stay at Mopiti, Elder McCarthy sailed for the island of Riatea, where he baptized a Spaniard by the name of Shaw and ordained him an Elder. He remained on that island two weeks, when he obtained passage for Tahiti in a French sloop, and from thence sailed for San Francisco, Cal., where he arrived April 14, 1856.

After the departure of Elders Graham, Eldredge and McCarthy, and another one of the emigrants from Tahiti, the following Saints were left at that place: John Penfold, the President of the company, and his wife, two sons and three orphan children, whose parents were lost; Brother Anderson, wife and seven children, and Brother Logie, wife and one child. Brothers Penfold and Logie, with their families, embarked for California a short time afterwards; and finally Brother Anderson and his family, the last members of the ship-wrecked company, embarked and sailed from Tahiti on the *G. W. Kendall* on May 5th, arriving at San Francisco, June 27th, after at edious passage.

MISCELLANEOUS.

SNOW, (WILLARD,) a brother of Apostle Erastus Snow, was born May 6, 1811, in St. Johnsbury, Caledonia County, Vermont, was baptized into the Church of Jesus Christ of Latter-day Saints, June 18, 1833, by Elder Orson Pratt, and removed to Kirtland, Ohio, in the spring of 1834, together with his brother Zerubbabel and other members of the family. The same year Willard joined Zion's Camp, in which he traveled to Missouri, where he had a narrow escape from death, being among the number which, while the camp rested in Clay County, Mo., was attacked by cholera. Early in 1835 he returned to Kirtland, where he, on Feb. 28th, was ordained a member of the first quorum of Seventies. After this he performed several missions in the United States, preaching the Gospel in various parts of the country. In 1836, after receiving his blessings in the Kirtland Temple, he removed to Missouri, where, and later in Illinois, he shared in the persecutions raging against the Saints. Thus following the Church from place to place he finally arrived in Great Salt Lake Valley, where he honorably filled the offices of a Counselor to Daniel Spencer, the President of the Stake at G. S. L. City, a member of the committee of the Perpetual Emigrating Fund, a magistrate under the Provisional State of Deseret, a lieutenant-colonel in the Nauvoo Legion, etc. On Aug. 6, 1851, he was elected a representative to the legislative assembly of Utah Territory. At a General Conference held in G. S. L. City, commencing Sept. 7, 1851, he was called to go on a mission to Europe. To fill this he soon afterwards left his mountain home, leaving a wife and four children, and arrived in Liverpool, England, Dec. 29th following. Immediately after he was appointed to labor with Elder Robert Campbell in the pastoral charge of the Church in Scotland, where he continued nearly three months. In March, 1852, Apostle Erastus Snow, who had finished his mission in Scandinavia, arrived in England, on his way to G. S. L. City, and on the 18th of March, 1852, Willard was appointed to succeed his brother in the Presidency of that mission. On April 21st he took the steamer at Hull and arrived at Copenhagen, Denmark, on the 26th. He set to work with a will to learn the Danish language, in which he was quite successful, and at the departure of Elder John E. Forsgren, who had presided temporarily, Willard took full charge of the mission, Dec. 20, 1852, laboring diligently, faithfully and successfully in the discharge of his important duties. While addressing a council of Elders in the evening of Aug. 15, 1853, in Copenhagen, he was so violently attacked with illness that he was unable to proceed. Upon receiving the administration of the Elders he experienced great relief and decided to go to England. On the 18th he took passage on board the steamer *Transit*, but while on board he was again prostrated. He soon became unconscious, and continued to sink gradually until the evening of Aug. 21st when he expired. Elders P. O. Hansen and H. P. Jensen were with him, but notwithstanding their earnest solicitations, the body, to comply with the captain's wishes, was sunk into the sea only a few miles out from Hull. Elder Snow's first wife, Melvina Harvey Snow, died in Salt Lake City, Utah, Oct. 24, 1882, about 71 years of age. Of his two other wives one died shortly after her arrival in the valley, and the other is still alive.

WILLARD SNOW.

"WESTERN STANDARD," (THE) a 24 column newspaper, edited and published in the interest of the Church in San Francisco, Cal., by Elder Geo. Q. Cannon, assisted by Elder Joseph Bull, the latter attending to the typographical work. The first number was published on Feb. 23, 1856, and the paper continued for nineteen months, the total number of issues being 70. It was printed on good paper and from clear type, formerly used in the publication of the Book of Mormon in the Hawaiian language. The reading matter on each page containing six columns measured 21½ × 16½ inches. In the fall of 1857, the march of the United States army on Utah and the probability of a collision between the troops and the Saints, caused the withdrawal of the missionary Elders from California and the suspension of the *Standard*, the last number of which was dated Sept. 18, 1857. Under the title of "Writings from the Western Standard," its leading articles and editorials were re-published in Liverpool, England, by Geo. Q. Cannon, in 1864. The book contains over five hundred pages of reading matter and is for sale at the *Juvenile Instructor* Office, Salt Lake City.

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THE TWELVE APOSTLES.

FRANKLIN DEWEY RICHARDS,

A son of Phinehas Richards and Wealthy Dewey, was born in Richmond, Berkshire Co., Mass., April 2, 1821. He was the fourth born and is the oldest surviving of his father's nine children. Being raised on a farm, he became at an early age accustomed to heavy labor, but used all the spare time he had for getting an education and laying up treasures of knowledge. Before he was ten years old, he had read every book in the Sunday School, comprising some scores of volumes, and when thirteen years old spent a winter at Lenox Academy. His parents, being devout and respected Congregationalists, trained their children in the pious way, and Franklin was early in life impressed with solemn views on religion. His ideas in regard to many scriptural points was, however, very different from those intertained by most other people, with whom he associated, and this caused him to decline a special offer made to him, to be educated for the ministry in a leading New England college.

In the summer of 1836, Elders Joseph and Brigham Young came from Ohio to Richmond as messengers of the true Gospel of Jesus Christ. They left a copy of the Book of Mormon with the Richards family, and it was carefully and intelligently perused. Franklin brought all the ardor of his studious mind to bear upon it, and after having studied it carefully, accepted it as the truth and believed.

In the autumn of that year (1836) Willard and Levi Richards went to Kirtland, Ohio, as delegates and leaders of the family to the truth. They accepted the Gospel and remained. In the succeeding April, Phinehas with Franklin's younger brother, George Spencer—aged 14 years—also journeyed to Kirtland. They in turn received and acknowledged the truth. In the autumn of 1837, Phinehas returned to Richmond. He found Franklin awaiting baptism; and on the 3rd day of June, 1838, Phinehas had the pleasure of immersing his son within the waters of Mill Creek in Richmond, his native town.*

Franklin abandoned his employment, and on Oct. 22, 1838, left Richmond for Far West, Missouri. It was a lonely, toilsome journey.

On the 30th day of that month (October) he crossed the Alleghanies; and almost at the same hour his beloved brother, George Spencer Richards, was slain by an assassin mob at Haun's Mill. But the news of his brother's tragic death and the hideous stories of the "Mormon War" were alike powerless to restrain his purpose and he journeyed on eventfully. After visiting Far West and gaining confirmation of his faith, he found employment along the Mississippi River.

In May, 1839, he first met the Prophet Joseph, and the following spring he was ordained to the calling of a Seventy and was appointed to a mission in northern Indiana. He journeyed and preached with great success; established, by his own personal efforts, a branch of the Church in Porter County; and before he was twenty years of age delivered, at Plymouth, a series of public lectures which attracted much attention. The April Conference for the year 1841 saw him at Nauvoo an adoring witness to the laying of the corner stone of the Temple; and at this eventful gathering he was called to renew his labors in the region of northern Indiana. Just before he was to start on this momentous journey he saw Joseph Smith and Sidney Rigdon take the lead of nearly five hundred baptisms and confirmations, and the glorious sight made his zeal mightier than ever.

In the summer of that year he was at La Porte, Indiana, sick nigh unto death, and yet determined to progress with his mission. He found consoling care in the kindly home of Isaac Snyder, and through several weeks he was nursed as a beloved son of the house. When the family of Father Snyder took up its march for Nauvoo, Franklin was carried back by them to the beautiful city; but soon after the succeeding October Conference he was once more moving in the missionary field—this time being the companion of Phinehas H. Young, in Cincinnati and its vicinity. He fortunately visited Father Snyder's family again in the summer of 1842, just as he was convalescing from an almost fatal attack of typhoid fever; and in December of that year he wedded the youngest daughter of the house—Jane Snyder, who is yet alive. He remained with the Saints at Nauvoo until the latter part of May, 1844, in the meantime being ordained a High Priest; and then was called to depart upon a mission to England. He was accompanied by Apostle Brigham Young and others to the Atlantic States, but before setting sail for Europe he heard the dreadful news of the Carthage tragedy, and was called back to Nauvoo.

The opening months of the next year, 1845, were spent by him in traveling more than a thousand miles among the branches of the Church in Michigan and elsewhere to gather donations for the Temple. He returned to Nauvoo with nearly five hundred dollars for this sacred purpose, and then was chosen by his uncle Willard to be a scribe in the office of the Church Historian. He also labored through the spring of 1846 as carpenter and joiner in the lower main court of the Temple, until the structure was completed and dedicated — having previously received his endowments and participated in the administration of the sacred ordinances therein.

When these duties were concluded

and the time for the exodus had come, he sacrificed the pleasant little home, built by his own toil; and with the meagre proceeds he purchased a wagon and cattle and such few necessaries as he could compass for the use of his family—an invalid wife and baby girl. With the heroism of the martyrs, he saw his loved ones starting on that melancholy journey into the Western Wilderness. He committed them to the great Creator's care, and then he turned his face resolutely towards the East to fill his mission to England—without money or sufficient clothing, to make his way by faith alone, across continent and ocean into a strange land. His younger brother Samuel was called to accompany him, and the two missionaries crossed the river to Nauvoo and slept the first night of their arduous journey in a deserted building there. The God whom they so unselfishly served opened their way; they pursued their journey *via* the Mississippi and Ohio Rivers to Pittsburgh, and across the mountains to the coast; and on Sept. 22, 1846, they sailed from New York in company with Apostle Parley P. Pratt and others. The last word which Franklin received from the Camp of Israel, before the ship put to sea, was that his wife Jane amidst all the privations of the exodus was lying at the point of death—that a little son had been born to her, but the child had quietly expired upon its mother's devoted bosom. This was the comfort brought to the courageous missionary to speed and solace him upon his trying voyage!

On the 14th day of October he landed in Liverpool. A few days later he was appointed to preside over the Church in Scotland, with Samuel as his assistant. Apostle Orson Hyde was at this epoch the President of the British mission and editor of the *Millennial Star;* though he was soon to depart for America and was to be succeeded by Elder Orson Spencer. But at the hour when the change was expected to be made, a false report of Elder Spencer's death reached Liverpool. The rumor was believed and Apostle Hyde appointed Franklin, then only twenty-five years old, to both of the positions which he, himself, was vacating, but just as he was entering upon his high trust Elder Spencer arrived in England. Franklin was then chosen to be one of his Counselors; and during the subsequent serious illness of the President, Franklin was obliged to sustain the responsibilities and perform the duties of that calling. He labored there until Feb. 20, 1848, when he was appointed to take charge of a large company of Saints who were emigrating to the Rocky Mountains, crossing the Atlantic in the ship *Carnatic.*

During the time of Franklin's stay in the British Isles, the Saints there had been relieved of the treacherous "Joint Stock Company." The dishonest projectors of the despicable scheme had fled to other regions; and hope and confidence again held sway. But while all in the mission was prosperous, and the young Elder could justly feel proud and happy in the great work of proselyting, melancholy news came to him from the wilderness. His brother Joseph William Richards, a member of the Mormon Battalion, had succumbed to the rigors of the march and his wearied form had been laid in a lonely grave by the banks of the

Arkansas River. Franklin's little daughter Wealthy had also died, and left his wife heartbroken, childless and alone.

The homeward journey *via* New Orleans and St. Louis to Winter Quarters was completed by the middle of May, 1848, and there Franklin found his wife and such of their relatives as had survived the perils and privations of the times. In June he was sent through western Iowa negotiating for cattle with which to move the company of Willard Richards across the plains to the Salt Lake basin. His effort was completely successful, and on the 5th of July the train started, with Franklin acting as captain over fifty wagons. The journey was a most distressful one to his wife. Much of the time it seemed as though each day would be her last. But they found kind and helpful friends who ministered to their wants; and on the 19th of October they entered the valley through Emigration Canyon and camped in the fort, more grateful to God than words can express to find a resting place for wearied frames worn with toil and sickness.

Franklin sold his cloak and every other article of clothing which he could spare, and with the proceeds purchased building material. Before the violence of the winter was felt he was able to construct a small room of adobies without roof and without floor. From this rude mansion on the succeeding 12th day of February, he was called to receive his ordination to the Apostleship.

The young Apostle became immediately associated with the other leading minds of the community in the Provisional Government of the State of Deseret, in general legislative and ecclesiastical work, and in the labors of creating a Perpetual Emigration Fund.

In October, 1849, he was once more called to leave home with its tender ties and its responsibilities of love, and renew his great missionary labor in the British Isles. He traveled in company with President John Taylor, Apostles Lorenzo and Erastus Snow and others, and had a most eventful journey. Hostile Indians, inclement weather and turbulent, icy streams, combined to delay and imperil their progress. But the hand of Providence protected them and the opening month of the year 1850 found them at St. Louis, visiting with dear old friends and brethren.

This was among the grandest missionary movements in the history of the Church. President Taylor was on his way to France, Lorenzo and Erastus Snow were destined for Italy and Scandinavia, and Franklin was to officiate once more in the British Mission.

Orson Pratt had been presiding and editing at Liverpool; but when Franklin arrived there, March 29, 1850, he found that the elder Apostle had been called on a hurried trip to Council Bluffs, and the *Star* contained a notification that during his absence Apostle Franklin D. Richards would preside over the Church affairs in Great Britain. The young President immediately began the establishment of the Perpetual Emigration Fund, and founded it upon a basis which has enabled its beneficent power to endure until the present day. Later in the season Orson Pratt returned to England, and Franklin relinquished his place as chief, and became Apostle Pratt's associate for a few months; but with the opening of the next year, 1851, Orson was called to the valley, and Apostle Richards was instated as the President. Within twelve months following, his energy and zeal, with that of his brethren, had spread the truth with irresistible sway throughout the Isles of Britain: while Franklin, with tireless hand and brain, doubled the business at the Liverpool office; revised and enlarged the Hymn Book and printed an edition of 25,000 copies; prepared his pamphlet, the Pearl of Great Price; stereotyped the Book of Mormon and arranged for stereotyping the Doctrine and Covenants; issued a new edition of Parley P. Pratt's Voice of Warning; and devised a plan which made the *Star* a weekly instead of a semi-monthly periodical and increased the number of its issue. He had also paid an interesting visit to President Taylor at Paris, had sent to Zion the first company of Saints whose passage came through the Emigration Fund, and with Apostle Erastus Snow had made arrangements for the organization of a company to engage in the manufacture of iron in Utah. In January, 1852, pursuant to advice from the First Presidency of the Church, who contemplated a visit from him to the Great Salt Lake Valley, he installed in the Liverpool office his brother Samuel, who had been formerly his associate during his ardent and successful Scottish ministry, in order to fit the younger Richards to maintain the increasing work in Franklin's temporary absence.

The baptisms in the British Mission during these two years of Franklin's stupendous labor, extending from the summer of 1850 to the close of spring in 1852, aggregated about sixteen thousand; while the perfected organization of conferences, branches, pastorates, etc., was commensurate with this marvelous increase. After exhaustive investigation Franklin rejected the theory of emigrating the Saints by way of Panama to the California coast; and instead adopted the project of sending one ship to each of the three ports, Boston, Philadelphia and New York. The last received the decided preference, after the experiment; and the plan of voyage between Liverpool and Castle Garden, instituted by Apostle Richards for the European Saints. a third of a century since, is still the universally favored route.

On May 8, 1852, he sailed from Liverpool for New York, and arrived safely in G. S. L. City Aug. 20th. A few days later (Aug. 29th) he was attending the special conference in G. S. L. City, at which was promulgated to the world the famous revelation, which Franklin had long before heard and received, upon the subject of the eternity and plurality of the marriage covenant.

On December 13, 1852, in the Territorial Legislative Assembly he renewed his labors as a law maker. In the opening of the year 1853, he participated in the dedication of the Temple grounds at G. S. L. City and in laying its corner stones. In the succeeding month of July he journeyed with his wife Jane and their two children to Iron County to proceed with the establishing of the iron works, and on the trip encountered, but without any immediate disaster, several parties of hostile Indians. At Cedar City military orders were received from Governor Young and Lieut.-General Wells, in view of Indian disturbances, and Franklin continued assiduously in the work of bringing in the outposts, changing the site of Cedar City, and fitting the people for the resistance of savage aggressions.

He returned to his home in G. S. L. City in time to soothe the closing hours of his mother's life; but was again on the march for the iron region on the 22nd of October His mission there accomplished, he came to G. S. L. City to take part through the winter in the legislative councils, and while thus engaged he was requested by President Young to prepare for another mission to Europe.

Just before departing for England, he held a family gathering, at which he set the example of dedicating his home and all he possessed to the Lord. He reached Liverpool in safety June 4, 1854. His letter of appointment from the First Presidency, published in the *Millennial Star*, authorized him "to preside over all the conferences and all the affairs of the Church in the British Islands and adjacent countries." This was the signal for the closer amalgamation of all the European Mission under one head. He traveled on the Continent promoting peace and harmony as well as increase to the branches there. Emigration facilities were perfected and enlarged.

In 1855 he engaged for the better accommodation of the growing business in Liverpool, the convenient premises known now as 42 Islington, which have been occupied as the chief offices of the Church in Europe from that day until the present time. In October of this year, the Saxon Mission was originally established in Dresden under his personal direction—a mission which has yielded intelligence and numerical strength to the cause.

His travels were constant and extended to nearly every part of western Europe—until he was probably better informed than any other man regarding the work in foreign lands. He gathered around him a most devoted band of American and foreign Elders; and the cause progressed amazingly. It was also within his province to direct the branches of the Church in the East Indies, Africa, Australia, New Zealand and other parts—making altogether a sphere which no man could fill unless every ambition were centered in the cause.

On July 26, 1856, President Richards, accompanied by Elder C. H. Wheelock, sailed from Liverpool, homeward bound, on the steamer *Asia*.

At a meeting of the Presidents of conferences, held in London previous to his departure, an affectionate and glowing tribute of esteem was unanimously dedicated to him. On Oct. 4, 1856, he arrived once more in his mountain home, and in December became again a member of the Utah Legislature. January 5, 1857, he was again elected a regent of the University of Deseret. He soon became immersed in the settlement of the estate of his deceased and revered uncle Willard. On Monday, April 20, 1857, he was elected and commissioned brigadier-general of the second brigade of infantry of the Nauvoo Legion. Soon afterwards he paid a visit of observation, with other dignitaries, to Fort Limhi on Snake River.

When the coming of Johnston's army was announced, Brigadier-General Richards was called into council upon measures for public safety and defense; and later, was engaged with a detachment of men from his brigade in giving support to Lieut.-General Wells in Echo Canyon. He, with other devoted citizens, left his valuable property under the charge of a trusty friend, who was to apply the torch and offer it all as a burning sacrifice before it should be seized or desecrated by the boastful invaders. And, after the tragic folly of the invasion was brought to its proper close, he, with others, received a somewhat unnecessary pardon from James Buchanan, President of the United States.

On July 21, 1859, he began a political tour through southern Utah, to advise and arrange for the election of delegate to Congress; and immediately upon his return to G. S. L. City he departed with President John Taylor, to meet two companies of emigrants—many of whom were endeared by old and affectionate associations with Apostles Taylor and Richards.

During the years from 1859–1866, his labors were multifarious; he was engaged in ecclesiastical, political, legislative, military and educational works—besides having a large family responsibility and such growing private interests of agriculture and mill building as his public duties would permit him to inaugurate. He was upon three occasions very ill, but each time he recuperated and renewed his labor with increased energy.

On July 29, 1866, he was once more appointed to England, and in a fortnight was on his journey. Arriving in Liverpool on the 11th of September following, he began the welcome and grateful labor of visiting the principal conferences of the European Mission; including the Scandinavian and other Continental conferences.

In July, 1867, he was again instated as President of the European Mission. Once more he gathered a staff of enthusiastic Elders to his support, and in the year following, in Great Britain alone, 3,457 souls were baptized,and in the same length of time, from the same country, there were emigrated to Utah more than three thousand two hundred Saints.

Always projecting his thoughts into the future to find means for advancing the work of God, he at this time decided that emigration by sailing vessels was inadequate for the needs of the renewed proselyting work in Europe. He, therefore, made the necessary changes—at that early day not inconsiderable—and two large companies of Saints were sent out from Liverpool by the steamships *Minnesota* and *Colorado* bound for New York. This change from sailing vessels to steamships has continued till the present time.

This was the last foreign mission of Apostle Richards, and his active work in the field had a fitting close. Eight times he had crossed the mighty deep and four eventful periods he had spent in the ministry abroad. His last effort had demonstrated that the soil of humanity in Europe would still produce rich fruits.

Although his ardor as a missionary had not waned, his value as a home counselor had increased, and with the opening of the following year a new epoch was commenced in his career. On Feb. 19, 1869, he was elected probate judge of Weber County, and from that event Ogden and Weber County may date no small share of the worthy progress which has made them respectively: in importance, the second city and county of Utah.

In May, 1869, Franklin D. Richards established his residence in Ogden. In all the intervening years he has been the presiding ecclesiastical authority of the Weber Stake of Zion. Many of his assistant laborers possessed a measure of his own paramount quality of generous loyalty to the cause, and these men came readily to his support in the revival work of the home ministry. When he reached Ogden to attend his first term of court, the town had no newspaper; before a year had passed, he established, and for a time edited, the Ogden *Junction*, over which he long exercised a guardian care and which practically exists to-day under the name of the Ogden *Daily Herald*. Schools had been all that the people felt they could support, but they were still not up to a high grade; he wrote, preached and labored personally,and with his accustomed success, to advance the educational interests of the people. The young people, in many cases, lacked cultured associations and ambition for education and refinement; he organized societies which were the heralds, if not the direct progenitors,of the later Mutual Improvement Associations which permeate the Territory; and he originated a plan by which the youth of Weber County might hear, without cost, lectures by the best scientists and most talented orators of Utah. With the advent of the railway came an influx of worldly persons and sentiment; he taught the Saints how to preserve from this rude aggression, their political and moral integrity, and he showed them by precept and example how to make home beautiful and home pleasures attractive for the youth.

He was probate and county judge of Weber County continuously from March 1, 1869, until Sept. 25, 1883. During this period of more than fourteen years, hundreds of suits for divorce and cases of estates for settlement were brought before him. In no single instance has his decision in these matters been reversed by a higher tribunal. He adjudicated all the land titles in the important city of Ogden and the populous towns of Huntsville, North Ogden and Plain City. No one of these adjudications has ever been set aside by any court. For the first five years following his induction into office, his court had original and appellate jurisdiction in all common law and chancery cases; before him were tried numerous civil suits, *habeas corpus* cases and trials of offenders charged with all crimes from misdemeanor to murder. Not one single judgment or decree rendered by him in all this lengthy general judicial service was reversed on appeal. His justice and humanity, united with keen legal sense, made his name proverbial.

In his administration of county financial affairs he was no less successful, aided by associates of shrewdness and integrity. During his *regime* the finest court house in Utah was erected in Ogden; roads and bridges innumerable were built; the only toll road in the county—extending through the magnificent Ogden Canyon, was purchased and made free; taxes were kept low, but were collected promptly; the county was maintained clear of debt. His position carried with it no salary.

Although Apostle Richards always had a mass of business at home, he found time to travel and observe throughout the Territory. He continued, as he had previously been, when in Utah, a member of the successive legislative assemblies and constitutional conventions—in which his scholarship, legal lore, and patriotism made him conspicuous. In 1877 he traveled with President Young to organize nearly all the Stakes of Zion; and attended the dedication of Temple sites and Temple buildings. After the death of President Young, and especially since his own retirement from political life, Franklin has been entirely immersed in the councils and labors of the Church. At the present trying time, his dictation and advice are in more than usual demand by the Saints.*

Towards the close of his official career Judge Richards became a party to one of the most important law suits, so far as the public is concerned, that was ever instituted in the Territory. In the summer of 1882 Congress passed what is known as the "Hoar Amendment" which authorized the governor of the Territory to fill vacancies caused by the failure to elect officers at the August election, 1882. Under claim of authority from this act Governor Murray appointed some scores of persons to fill offices throughout the Territory, and among them James N. Kimball was appointed to be probate judge of Weber County. After demanding the office from Franklin D. Richards, he commenced a mandamus suit to compel the relinquishment of the office and records to him. Franklin denied that there was any vacancy in the office because of the failure to hold the election and insisted that he had the right, under his commission, to hold the office "until his successor was elected and qualified." The District Court decided in favor of Mr. Kimball, but an appeal was taken to the Supreme Court of the Territory, where the decision of the lower court was affirmed. The case was then taken to the Supreme Court of the United States, where it rested until the term expired for which Mr. Kimball was appointed, and until Judge Richards' successor was elected and qualified. This was a test case, and if it had not been contested with the determination and skill which characterized the defense, the result would have been the displacement of all the officers of the Territory by the governor's appointees, and the "Liberal Party" would have gained the political control of the Territory. This determined legal contest was a fitting close to the successful official career of Judge Richards and saved the Territory from political bondage.

GEORGE QUAYLE CANNON,

Was born on Thursday, Jan. 11, 1827, in Liverpool, Lancashire, England. His parents, George Cannon and Ann Quayle, were natives of Peel, on the Isle of Man.

The Cannon or Cannan family came originally from the borders of England and Scotland. The earliest mention of the name in the parish record of Kirk Michael, on the Isle of Man, is the burial in 1598, of one Marian Cannan. The name is spelled on the records both Cannan and Cannon, though Cannan appears to be the earlier and more common style.

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* The above sketch is principally compiled from Edward W. Tullidge's works.

The family removed from Scotland to the Isle of Man on account of political or religious troubles, in which they became involved, and they had to flee there for refuge. Several of the Cannons were engaged in the wars of that period. The name of the place which has been owned by the family on the Isle of Man for nearly three hundred years, and which is still in the possession of an older branch (the present owner being a cousin of George Q.'s grandfather), is Cooilshallagh. Train, in his History of the Isle of Man, Vol. 1, page 85, note 2, alluding to this homestead, says: "Cooil, in the Manx language, signifies a 'hiding-place'" He then mentions Cooilshallagh in Kirk Michael. Whether this place received its name from the Cannons because of it having proved a "hiding-place" or place of refuge for the family, does not appear, though it is not improbable.

George Quayle Cannon was the eldest of his parents' children. The other children were: Mary Alice Cannon, now the wife of Brother Charles Lambert, of Salt Lake City; Anne Cannon, married to Brother Orin N. Woodbury, of St. George; Angus M. Cannon; David H. Cannon; Leonora Cannon, the wife of Brother Robert Gardner, of St. George; and Elizabeth Cannon (the daughter of his father by a second marriage), the wife of Brother William Piggott of Bloomington. These are all alive and in full fellowship to-day in the Church.

Miss Leonora Cannon, his father's sister, had a very intimate friend who married a gentleman by the name of Bacon, a colonel in the British army, who had received the appointment of Secretary to the governor of Canada. This friend exacted a promise from her that when she married and went to Canada, she (Miss Cannon) should accompany her on her wedding tour to that country. She kept the promise and sailed with her friend; and while in Canada, she being a devout Methodist and greatly attached to her religion, made the acquaintance of President John Taylor, who was at that time a local preacher in the Methodist Church. This was in the city of Toronto. She had fully expected, when she left her home, to return there; but in consequence of a dream which she had, she felt convinced that it was her duty to accept the offer of marriage, which she had received from President John Taylor, and remain in Canada.

Some time after their marriage, Elder Parley P. Pratt visited Toronto, having been drawn there by the prayers of a number of persons who were diligently seeking for the truth, among whom President Taylor was very prominent. They felt that Methodism was not strictly in accordance with the Scriptures, and that there were many blessings and gifts which God had given to His church in ancient days, of which their church was destitute. They met together often, examined the Scriptures with great earnestness and care, and prayed fervently for additional light, and that, if there was a church on the earth which possessed these heavenly powers and gifts, they might be made acquainted with it. Elder Pratt's arrival in the city of Toronto in the summer of 1836 created some excitement. A few of this band of seekers after truth received his testimony and were baptized into the Church; among them President John Taylor and his wife.

The history of the events connected with President Taylor's espousal of the truth are related in his own biography. Suffice it to say, that after his wife received the Gospel, she was convinced in her own mind that her brother George would receive it also; for when she had, previous to her departure for Canada, reasoned with him and urged him to espouse religion, that his soul might be saved, he had, on one occasion, remarked to her that her religion could not satisfy him; that it was not according to the Bible, which he could prove to her. "But," continued he, "of what use is it for me to unsettle you in your faith; it gives you joy and satisfaction, and I cannot offer you anything better; but it would not satisfy me."

From this and other conversations which they had had, she was convinced that he was only waiting for the true Gospel to be preached to receive it gladly. When her husband, therefore, with the other brethren of the Twelve Apostles, took their mission to England in 1840, he repaired, upon his landing at Liverpool, to the house of his brother-in-law, George Cannon. The latter was not at home at the time, and after conversing with his wife, he (Pres. Taylor) returned to the vessel. After he went out of the house, George Q.'s mother remarked to him, he being then a child of twelve years of age, "Your uncle is a man of God." As soon as he preached the Gospel, therefore, to the family she was ready to be baptized, knowing for herself, as she said, that the principles which he taught were the true Gospel of the Son of God. Her husband, George Cannon, the father of George Q., read the Book of Mormon through carefully twice before his baptism, and on laying it down after finishing it the second time, he remarked, "No wicked man could write such a book as this; and no good man would write it, unless it were true and he were commanded of God to do so." They joined the Church, and three of their children who were old enough to enter the Church, were baptized some months afterwards (June 18, 1840.)

Upon hearing the doctrines of the Church taught by his uncle and his fellow-laborer, Elder Joseph Fielding, George Q., though so young, drank them in eagerly. He believed every word they said, and his joy was unbounded; for he had been a close reader of the Bible, and had asked his father why it was that the ancient gifts and blessings of the Gospel were not manifested in these days as they were anciently. More than once he had wept because it had not been his privilege to live in the days of the Savior and His Apostles and witness the mighty works which they performed. His gratitude to the Lord, therefore, was great when he learned that once more, and in his own days, the Gospel had been restored to the earth in the plenitude of its power, and that the everlasting Priesthood had been again given to man to administer its ordinances.

Long before his marriage, the father of the family had a dream concerning the death of his wife, and when emigration was talked about, they both seemed to be aware that she would not live to reach Zion. Her relatives remonstrated with her for going with the Saints, but in reply she said to them, that though she knew she never would live to reach the body of the Church, she was determined to undertake the journey for the sake of her children, and she never shrank at the prospect before her. The manifestation that they had received proved to be true. They started for Zion, sailing from Liverpool in the ship *Sidney*, Sept. 17, 1842, but she died and was buried in the ocean.

The family continnued their journey until they reached Nauvoo. The day after their arrival there was a large gathering of people at the steamboat landing to meet a company of Saints who had arrived from St. Louis. Among them were the Prophet Joseph, his brother Hyrum, the Patriarch, and a number of other leading men who had gone there to welcome the people. Though no one had pointed the Prophet out to George Q., and he had never seen a portrait of him, he knew him instantly. It seemed to him as if he had always been acquainted with him, and that he would have known him to be the Prophet Joseph anywhere in the world. On August 19, 1844, George Q. and his brothers and sisters were bereft of their father, who died at St. Louis while there on a short visit from Nauvoo.

At that time President Taylor was editor and publisher of the *Times and Seasons* and the *Nauvoo Neighbor*. George Q. Cannon learned the printing business in his office, having gone to live with him shortly after the arrival of the family at Nauvoo. From that time until October, 1849, he was a member of the household of President Taylor. He was ordained an Elder, under the hands of President Taylor, Feb. 9, 1845, and on the same day was ordained a Seventy and became a member of the 19th Quorum of Seventies. He acted in the capacity of clerk to that quorum for several years.

In 1846 he traveled with the main body of the Saints from Nauvoo to Winter Quarters, and from Winter Quarters to Great Salt Lake Valley in the summer of 1847, arriving in the valley on the 3rd of October of that year.

During the two following years he was occupied in all the labors incident to the founding of Great Salt Lake City, and in the fall of 1849, with a number of other brethren, was called to go to California, under the direction of Brother Charles C. Rich. After a hazardous journey, during which they attempted to reach California by way of a "cut off" that added greatly to the dangers and duration of the trip, the company reached Lower California in a starving condition. During the remainder of 1849 and the greater part of 1850 he was in various parts of California, which had not then become a State. In the latter part of the summer of 1850 he was called, in company with nine others, to go on a mission to the Sandwich Islands. Elder Hiram Clark was appointed to preside. Apostle Charles C. Rich, before leaving for home, set them all apart, and they landed on the Sandwich Islands, Dec. 12, 1850. Though they were sent to preach to the whites, the Elders soon saw that but little could be done among this class on the Islands. The majority of the Elders were in favor of returning without attempting to teach the natives; but Brother George Q., seeing himself surrounded by a whole nation which was ignorant of the principles of the

Gospel and who ought to be taught the message of salvation which God had empowered them to carry, was so powerfully impressed with the feeling that he ought to stay and warn the nation, that he declared that if all should leave, he would, though the youngest of the party, remain and learn the language and do his duty as an Elder to that people, even if he did not baptize a soul. Consequently he, together with Elders Henry W. Bigler, James Keeler, William Farrer and James Hawkins, remained, acquired the language, and were the means in the hands of God of bringing large numbers to the knowledge of the truth. The subject of our sketch acquired the language with great ease, and was soon able to preach and baptize, and organize branches. He also translated the Book of Mormon into the Hawaiian language; and when he and his fellow-laborers with whom he had gone, left the Islands, there were upward of four thousand members in the Church. They sailed from the Islands for San Francisco July 29, 1854.

Elder Cannon remained in San Francisco about six weeks helping Brother Parley P. Pratt on his biography, and then repaired to San Bernardino, and from there traveled, in company with Elder Charles C. Rich, to Great Salt Lake City, where he arrived November 28, 1854.

Before returning from the Islands, he was chosen to be one of the Presidents of the 30th Quorum of Seventies, and upon his arrival at Great Salt Lake City was ordained to that position.

He was soon afterwards notified to prepare for another mission to the Islands, as the Elders there desired him to return and take charge of the press which he and they had purchased, and which had arrived after his departure. Subsequently, however, the press and printing materials, with the stock of paper sent with it, were forwarded to Elder Parley P. Pratt, at San Francisco, and he wrote to the First Presidency desiring the return of Elder Cannon to California to assist him in the publication of a paper; the prospectus of which he had issued.

On May 10, 1855, Elder Geo. Q. Cannon left Great Salt Lake City, accompanied by his wife and two missionaries—Elders Jos. Bull and Matthew F. Wilkie—having been appointed to publish the Book of Mormon in the Hawaiian language and to assist Elder Parley P. Pratt in the publication of a paper. Elder Orson Hyde, who was appointed at the same time to establish a settlement at Carson Valley and to labor in California, had also been instructed to assist in this work.

Upon Brother Cannon's arrival at San Francisco, he found that Elder Parley P. Pratt had started on his return home. He followed him to the place appointed for the camp to start from,and had an interview with him, and was by him set apart to preside over the mission in California and Oregon. The difficulties which he had to contend with in establishing an office in San Francisco, in printing the Book of Mormon, and afterwards in the publication of the *Western Standard*, form a very interesting chapter of history.

It required great energy and the exercise of much faith and perseverance to accomplish the work entrusted to them; but the mission was a successful one. The translation of the Book of Mormon into the Hawaiian language had demanded much care. Elder Cannon could get no aid from white men in this labor; but he had the assistance of several of the natives, who were pretty well educated in their own language. He read his translation to them as it progressed, and conversed with them upon the principles to see if they obtained the same idea from the translation that the English edition gave to its readers. In this way he went through the whole book very carefully while the work of translation was going on. After the work was completed, he went through it again with a number of the best educated and most intelligent natives he could meet, all of whom were members of the Church. He afterwards examined the translation carefully with the aid of Brother William Farrer and a native who belonged to the Church, who was credited with being the best master of the Hawaiian language in the kingdom. In printing the book, he had no one to help him read the proofs, as Brothers Joseph Bull and M. F. Wilkie, who set the type, could not understand the language, though they acquired remarkable facility before the work was finished in reading the manuscript and setting the type. His method of reading the proofs was to have his wife read from the English Book of Mormon, while he read the proofs in Hawaiian, and, from his familiarity with the language, he was able to correct the proofs. The entire translation thus underwent three revisions, in addition to the first reading and examination. The book was printed and bound and sent to the Islands; the *Western Standard* was published, and did creditable work in defending and advocating the principles of the Gospel.

When the news of the march of Buchanan's army and the attitude assumed by Gov. Brigham Young and the Saints in regard thereto reached Calfornia, it created great excitement; and as it was thought that perhaps evil would befall the army, it was strongly advocated in one or two of the leading journals that George Q. Cannon should be seized and held as a hostage for the safety of the officers of the army. All this talk, however, was confined to the newspapers. Before matters had progressed that far, he thought it wise under the circumstances to send his wife and child home with those who were leaving for Utah and in charge of his brother David, who had joined him on a mission in California. He remained to attend to affairs there until Elders Orson Pratt, Ezra T. Benson, John A. Ray, John M. Kay, William Miller and John Scott came to San Francisco from England, on their way to the valley. Under the counsel of the two Apostles he wound up his business and arranged the affairs of the mission to the best possible advantage, and left with them for Great Salt Lake City, by way of San Bernardino. He reached the city Jan. 19, 1858.

On the night of his arrival home he was appointed adjutant in the standing army that was being organized for defence, and from that time until the move southward was decided upon the ensuing spring, he was busily engaged in organizing and arranging for service. After the decision was reached that Great Salt Lake City and the settlements north should be abandoned with the view to their being burned, President Young appointed Brother George Q. Cannon to take the *Deseret News* press and a portion of its material, with a few printers and move to Fillmore, where the President wished that paper to be issued in reduced size. He reached Fillmore in April, and from that time until the succeeding September published the paper there.

On his return from Fillmore with his family, he was met at Payson, Utah Co., on Monday, Sept. , 1858, by a messenger from Pres. Young, who bore a note to him, in which it was stated that he had been appointed a mission to the Eastern States, and that a company of brethren were waiting for him who expected to start the next day. As the note was dated on Sunday, and the next day was the day that he received the message, he saw that there was no time to be lost. He had just stopped for dinner at the house of Brother Wm. B. Preston, who was then residing in Payson. In three quarters of an hour after receiving the message he was ready for his mission, and left his family on the road side, in the care of his brother David, who was but a youth, and to the tender mercies of his Heavenly Father. He had no home in Great Salt Lake City or anywhere else, but he felt that the same kind Providence which had blessed him thus far in his life, would still care for his loved ones, if he manifested willingness to do his duty. Probably this was as short a notice as any Elder in the Church ever received for a mission of such duration. He reached Salt Great Lake City the next morning before daylight, and after receiving his instructions, started the same day for the States, and was gone only a few days short of two years.

This mission was of a semi-political character. At the time that Buchanan's army had been sent to Utah the whole country had been flooded with misrepresentations and falsehoods concerning Utah and its condition. These falsehoods had furnished the administration with a basis for its action in sending the army. It had been charged that the court records and the territorial library had been destroyed, that the lives of the federal judges had been threatened and endangered, and that Utah was in a state of rebellion. The whole affair had been ingeniously and artfully worked up by persons who were interested in creating hostility between the general government and the people of Utah. Besides the politicians, the contractors were deeply interested in the scheme, and it became literally a contractors' war; for the government made the most extravagant contracts for transportation, etc., with various parties who in many instances had contributed to create the prejudice against the people of Utah, and who were in this way profiting by their villainous schemes. When the peace commissioners, sent by President Buchanan, came to Utah, they found how baseless the stories were which had obtained currency in the country. Governor Cumming had already informed the goverment that the court records and territorial library were intact, and that he had found upon his arrival here that the government had been grossly deceived. These representations had been made and authenticated, but scarcely a word had been permitted to leak out to give the public a true knowledge of the situation. The feeling in the United States was very general that Utah had actually been in rebellion, and that the "Mormons" merited severe punishment.

It was to help correct these falsehoods that Brother George Q. was sent to the States. By means of influential friends, especially the late General Thomas L. Kane, he secured excellent letters of introduction to leading editors and to prominent senators and members of Congress, and labored assiduously to bring a true knowledge of the condition of affairs to public men generally. By this means much ignorance which existed concerning Utah and her people was removed, and many falsehoods were corrected.

Besides attending to this business, he had been appointed to take charge of the branches of the Church in the East, and in 1859 and 1860 he acted as agent of the emigration at New York. He also purchased oxen, wagons and provisions for the people at the frontiers and organized them into companies to cross the plains. In this labor at Florence the first year (1859) he worked with the late Elder Joseph W. Young, being assisted also by the experienced supervision of President Horace S. Eldredge.

While on that mission he received notification from the First Presidency and the Twelve Apostles that he had been chosen to fill the place made vacant in the Quorum of the Twelve Apostles by the death of Elder Parley P. Pratt. He was selected to this office Oct. 23, 1859, and his ordination took place, after his return from his mission, Aug. 26, 1860.

Six weeks after his return he started on another mission, being appointed together with Elders Chas. C. Rich and Amasa M. Lyman (who had preceeded him to Liverpool) to preside over the European Mission. The duties assigned him by the First Presidency were to take charge of the *Millennial Star* and the publishing business connected therewith, and also of the business of the emigration. He reached Liverpool on the night of Dec. 21, 1860. Soon after his arrival he established a Church printing office, the printing for the Church up to that time having been done by contract with other offices.

These three Apostles presided over the European Mission until May 14, 1862, when Elders Amasa M. Lyman and Charles C. Rich returned home, and Elder George Q. Cannon repaired to Washington, D. C., to which place he had been called by a dispatch from home which informed him that he and Hon. W. H. Hooper had been elected United States Senators, and that he was to join Brother Hooper at Washington and endeavor to get the Territory admitted into the Union as a State. They labored faithfully in this direction until the adjournment of Congress; after which Brother George Q. returned again to England, reaching there July 26, 1862; and from that time until his return home in 1864, he presided over the European Mission, visiting twice the branches of the Church in Scandinavia, Germany, Holland, Switzerland and France. During the four years he was on this mission and in charge of the emigration business, there were upwards of thirteen thousand Saints shipped from Liverpool for Zion, and it was a cause of pleasure to all engaged in the work at that time to know that more souls had joined the Church during the same period than had emigrated.

In company with Elder John W.

Young he sailed from Liverpool Aug. 27, 1864, but they were detained in New York and at Atchison by an Indian war, in which the settlements on the frontiers and many of the stage stations were destroyed. They went through by the first stage after the interruption and incurred considerable risk in making the journey; but they were anxious to reach home by conference, which pleasure, however, was denied them, as it was on the 12th of October, 1864, that they arrived in Great Salt Lake City.

His return from this mission was almost fifteen years to a day from the time of his departure in 1849 on his first mission. During these fifteen years he had been constantly away from Great Salt Lake City on missions with the exception of about nine months.

Upon his arrival home at this time President Brigham Young desired him to be his private secretary. He acted in this capacity for the three succeeding years.

The comparatively barren results of the labors of the Elders abroad in the missionary field had drawn his attention to the vast field of usefulness open and only imperfectly occupied at home. Thousands of children were growing up, whose opportunities for becoming acquainted with the doctrines and history of the Church were too meagre. During the winter after his return from Europe (1864–65) he organized and taught a Sunday School in the 14th Ward of Great Salt Lake City. In Jan., 1866, he commenced the publication of the *Juvenile Instructor*, designed expressly for the education and elevation of the young. This periodical has now entered upon the twenty-second year of its publication, and has been of great value in giving to the children and youth of Zion a knowledge of the principles of the Gospel and of the historical events connected with the establishment of this great latter-day dispensation. From the organization of the Sunday School Union up to the present he has held the position of Superintendent of Sunday Schools.

In the fall of 1867, by the appointment of President B. Young, he took charge of the *Deseret News* and issued a daily edition, this being the commencement of the *Deseret Evening News*. For a number of years he continued to occupy the position of editor and publisher of the *Deseret News*, traveling, as circumstances would permit, with the First Presidency and the Twelve, during the summer months through the various settlements and holding meetings with them, as was the custom in those days, every year.

During the fall of 1871 a great many articles appeared in various papers on the subject of admitting Utah into the Union as a State, on the condition that the Latter-day Saints relinquish their practice of plural marriage. So much was said in favor of, and so little said in opposition to, this method of dealing with the question, that Presidents Brigham Young and Geo. A. Smith, who were then at St. George, felt that there was danger of the Latter-day Saints being put in a false position, and they telegraphed Brother George Q. Cannon to proceed at once to Washington, D. C., and define the true position of the Saints on this important point. He remained in Washington until Congress adjourned for the holidays, when he returned to Utah.

A constitutional convention met early in the following February (1872), and he was elected a member and helped to frame the constitution which was then adopted. Together with Hon. Thomas Fitch and Hon. Frank Fuller, he was chosen a delegate to present the constitution to Congress and work for Utah's admission as a State. With them he proceeded to Washington, and remained there with Delegate Hooper, until the adjournment of that session.

Upon Brother Hooper declining to be again nominated for delegate, George Q. Cannon was nominated and elected in August, 1872. He spent the next winter with Delegate Hooper, at Washington. At four successive elections he carried the Territory as delegate to Congress by a very heavy majority in his favor. Neither the history of the part he took in Congress during his terms of office, and the success of his efforts and labors in that capacity, nor the history of the conspiracy, which was entered into to prevent him, at his last election, from taking his seat because of his domestic relations, can be given in this sketch. These proceedings form an important chapter in the history of the Latter-day Saints, and, when compiled, will prove interesting reading.

To the chagrin of a great many enemies, and to the surprise of many of the Latter-day Saints, he obtained his seat when first elected, though a most determined effort was made to prevent this. It was only by Governor Murray breaking his official oath, and being guilty of an infamous abuse of the authority of his position, that he was refused his certificate of election in 1881. Though George Q. Cannon had been elected by a vote of 18,568—a majority of 17,211 votes over his competitor—this man Murray, determined to bring matters to an issue by refusing to give him the certificate of election, but which he gave to his opponent, who had only received 1,357 out of 19,925 votes. But the instrument whom these conspirators used—for Murray was not alone in this conspiracy against the rights of the people—did not have the satisfaction of getting his seat. Congress was not prepared to readily join in a scheme of villainy of this transparent character, though there were many public men who hated the "Mormons" sufficiently to take advantage of the opportunity which Murray's perfidy offered to them.

It was not, however, until the Edmunds bill had passed and become law—March 22, 1882—that Congress took action on the case. It is probable that a majority of the House could not have been secured in favor of denying George Q. Cannon his seat had not the Edmunds bill been passed; and this was rushed through with unceremonious and indecent haste, and by wilfully and flagrantly trampling upon the rules of the House, in order to furnish members who had scruples respecting this transaction with a justifiable basis of action in voting against the measure. On April 19, 1882, the case came before the House and was decided against the duly elected delegate taking his seat, by a vote of 123 against 79. Before, however, taking his departure from the place where he had labored for so many years, he had the opportunity of delivering a speech in vindication of his own case and that of the people, whom he represented. The position he was in on this occation was somewhat trying. As the vote had not been taken upon his case, numerous friends, who intended to vote for him,begged him not to say anything, as they were afraid that in the discussion of this phase of religion—plural marriage—something might be said by him that would place them in an awkward position before the country and with their constituents. They thought that silence on his part would be the better course and would leave his friends in a better position. He felt, however, that he owed a duty to his people, and that he could not consistently with that duty hold his tongue, when an opportunity of this character was offered—the only opportunity which he would have. The delicacy of the position can easily be understood: he had to do his duty to his constituents, and at the same time not compromise his political friends. He succeeded in satisfying both his friends at home and in Washington.

President Brigham Young died Aug. 29, 1877. He had made his will in 1873, and had sent his son Brigham and Elder George Q. Cannon east to get a form of will that would be suitable to his circumstances and family relations. This will was adopted by him, and under his direction, Brother George Q. Cannon prepared it and was made the principal executor, Brigham Young, jun., and Albert Carrington being the co-executors. The settlement of this estate during 1878 and 1879 engrossed nearly his entire time when he was not in Washington.

In 1879 a suit was commenced by some few dissatisfied heirs against the Church and against the executors. The executors were under $300,000 bonds, but Judge Boreman was determined to place them under additional bonds and so decided. This they refused to comply with, thinking the bonds they had already given sufficient for all purposes, and they were adjudged by him guilty of contempt and ordered to the penitentiary. They accepted the alternative and went to the penitentiary, Aug. 4, 1879, and remained there upwards of three weeks, when they were released by action of Chief Justice Hunter, who had been recently appointed chief justice of the Territory. Shortly afterwards the suit was settled, and the settlement of the estate was proceeded with. Probably no estate in America had ever presented so many difficulties in the settlement as this had, because of the various interests involved and the number of heirs to be settled with.

In October, 1880, it was decided by the council of the Apostles, after due deliberation, to reorganize the First Presidency. President John Taylor was elected President of the Church, with George Q. Cannon as his first, and Joseph F. Smith as his second Counselor. From that time until the present, George Q. Cannon has continued to act in that capacity.

Pres. Cannon has also served in the Utah Legislature and acted as Chancellor of the University of Deseret.

JOSEPH FIELDING SMITH,

A son of Hyrum Smith and Mary Fielding, was born Nov. 13, 1838, in Far West, Caldwell County, Missouri. He was driven out of Nauvoo with his widowed mother and her family, in the summer of 1846, and drove an ox team most of the way from the

Mississippi to the Missouri River, reaching Winter Quarters towards the autumn of that year.

"During the family sojourn at this place, Joseph F. was occupied as a 'herd boy,' having charge of the stock belonging to his mother and his uncle Joseph Fielding. He came to Utah in 1848, arriving in Great Salt Lake Valley Sept.22nd. He drove an ox team across the plains, yoking, unyoking and hitching up his own team, and did a man's duty in the camp, except standing night-guard, although he was only about nine years of age. He writes:

"My principal occupation from 1848 to 1854 was that of a herd-boy, although I made 'a hand' always in the harvest-field and at threshings, and in the canyons cutting and hauling wood. Though I had the principal care of the family stock, as herd-boy, from 1846 to 1854, I cannot recall the loss of a single 'hoof' by death, straying away or otherwise, from neglect or carelessness on my part during that period. Wolves were very numerous, and of the large kind, during much of this time, and occasionally they would attack our sheep in the corral at night; more than once they captured one or two; a fine colt was killed by them one night almost within a stone's-throw from our home near Canyon Creek (the old Sugar House Ward), and another, the same night, severely bitten and wounded. These were the full extent of our losses of stock, within my remembrance, except death by old age and starvation, during the winter at Winter Quarters and on the plains.

"My mother died Sept. 21, 1852, aged 51 years and 2 months, and in April, 1854, I was called to take a mission to the Sandwich Islands. I received my endowments in the old Council House, and was set apart at the same place under the hands of Parley P. Pratt and Orson Hyde, Parley being mouth. He declared that I should obtain a knowledge of the Hawaiian language 'by the gift of God, as well as by study.' Up to this time my schooling had been extremely limited. My mother taught me to read and write, by the camp fires, and subsequently by the greater luxury of the primeval tallow-candle in the covered wagon and the old log cabin, 10 × 12 feet in size, where first the soles of our feet found rest, after the weary months of travel across the plains. When I say, therefore, that within four months after my arrival on the Sandwich Islands—two weeks of which time, were consumed by the most severe sickness I had ever known—I was prepared to enter upon the duties of my ministry, and did so with a native companion, with whom I made a tour of the Island of Maui, visiting, holding meetings, preaching, baptizing, confirming, blessing children, administering the sacrament, etc , etc., all in the Hawaiian language, it may be inferred that Parley's promise upon my head was literally fulfilled.

"I left my mountain home on this mission May 27, 1854, in company with a number of other missionaries destined for the Islands, I being the youngest of the company, only 15 years of age. We journeyed through the southern settlements of Utah, in company with Prests. Brigham Young, Heber C. Kimball, Daniel H. Wells and a large party who were on a tour of the South, to Harmony, then the most southern settlement in Utah. At Cedar City, our little band of missionaries, with Apostle Parley P. Pratt at our head, separated from the Presidency and party, and commenced our journey in earnest across the southern deserts to California. Our journey in the main was a very prosperous one. We found the Pah-utes, a very low and degraded tribe of Indians, quite numerous along the Santa Clara and Rio Virgin, and as far south as the Mountain Springs. They would follow us for days together, and gather around our camp at night in considerable numbers, all hungry and some almost famishing for food. We had no alternative but to share our provisions with them, which we did with as much economy as possible, in order to keep them friendly towards us, until we passed beyond the limits of their country. The result was that during the last few days of our journey we were compelled to subsist upon very short rations, consuming the last crumb of our supplies on the morning of the day that we reached the Cajon Pass, and thence to San Bernardino. Here we met with warm friends who made us welcome to the best they had. We made a halt at this place for several weeks; Apostle Pratt proceeded forward by steamer to San Francisco.

"During the sojourn of the company at San Bernardino I found employment in the mountains in the service of a member of the Church, in the manufacture of cut shingles, first steaming the wood.

"At San Bernardino we met a company of Australian Saints, immigrating to Utah under the guidance of Elder William Hyde, to whom we disposed of most of our animals and out-fits for money. This, together with what we had earned, paid our expenses to the Islands.

"Sometime in July a number of friends provided us with teams to convey us to San Pedro, about ninety miles distant, *via* El Monte and Los Angeles.

"At San Pedro we took steamer to San Francisco, making the passage in three days. Here we met Apostle Parley P. Pratt, who had, in connection with Nathan Tanner and others, arranged for the purchase of the Brig *Roslin*, with the view of plying her in some kind of trade between the coast and the Islands. Our company of missionaries were detailed to commence work on the vessel, to put her in repair and fit her up for sea, it being designed that we should play the roll of seamen on our voyage to our field of labor. A requisition was made upon the Elders for what money they possessed, which was freely turned over to Brother Parley, towards making payment on the purchase of the vessel. A number of the brethren continued to labor upon the old Brig *Roslin*, while a few sought employment in the harvest-field across the bay, and otherwise, until the project of entering into the Marine commercial business with the old *Roslin* was abandoned, our money returned to us, and passage for the greater number of our party secured on board the clipper *Vaquero* for Honolulu. Special arrangements had been made, the cabin being full, and there being no steerage accommodations, for us to occupy a portion of the forecastle, in connection with the sailors—a somewhat rough, profane and reckless crew—but not more so than the commander of the vessel. It was anything but an agreeable or aspiring position for us to occupy.

"On our embarkation, bets were freely made between the captain and others, respecting the time that would be required for the voyage, the captain being sanguine that he would make it in about eight days. But in this he was sadly disappointed and greatly enraged. No sooner had we passed beyond the Golden Gate, than we were becalmed, and there we lay tossing upon the dead swells in full sight of theGate, scarcely moving for two days. Sail after sail was spread to the baffling breeze, until every piece of canvass possible was hoisted, but to little purpose, until at length a breeze sprang up and continued to grow stronger and stronger until the mates suggested the propriety of reducing sail; but the captain, with fearful oaths, swore that not a rag should be taken in until it blew down, and he was about as good as his oath, for, not long after, a spar, which stayed a large square sail, stretched across the forecastle, broke under the heavy pressure of the wind, and the sail had to be hauled in. In this manner sail after sail gave way, and was then gathered in, until only the main sails of the vessel remained, and with these we seemed almost to fly through the mighty deep, like a bird. The *Vaquero* was a rakish, suspicious looking craft, and it was more than once hinted by the sailors that she was not built for lawful purposes. Suffice it to say, the captain had several sums of money at stake in bets that he would reach Honolulu in eight days, and win he would, if canvass and favoring gales would lend their auspicious aid. But calm succeeded calm, and so we loitered on our course, at length casting anchor in the harbor of Honolulu, on Sept. 27, 1854. As nearly as I remember, we were about twenty-seven days making the voyage, our captain being then a somewhat wiser, if not a better man. We rejoiced to see and set our feet once more on land and gladly bade adieu to the *Vaquero* and her forecastle, with all their charms never to behold them, or their like, again.

"The names of the Elders who crossed in the *Vaquero*, are as follows: Silas Smith, Silas S. Smith, Simpson M. Molen, Jos. F. Smith, Geo. Spiers, Ward E. Pack, William W. Cluff, Eli Bell, John R. Young and Sextus E. Johnson.

"Nine others of the company arrived at various times subsequently. Their names are as follows: Henry P. Richards, Washington B. Rogers, John T. Caine, Orson K. Whitney, John A. West, Jas. A. Peck, Edward Partridge, Smith B. Thurston and Wm. King.

"We remained a few days in Honolulu and were in the meantime being set apart for our several fields of labor. My lot fell to the island of Maui, in company with my cousin Silas Smith, and Elders S. B. Thurston and Wm. B. Rogers. On my way to Maui, on board a small schooner, I was attacked with a severe fever, which clung to me for over two weeks, during which time I was attended by Sister Mary J. Hammond with all the kindness a mother could show to her son, for which, and for many subsequent acts of kindness, she ever held a warm, grateful place in my memory. She was a noble, good woman, and the only Utah woman then upon the Islands. She accompanied her husband, Elder F. A. Hammond, to the Islands in 1851, and he was at the time of our arrival presiding over the Maui Conference.

"As soon as I recovered from my sickness, I was assigned to Kula, (the place where Brother Geo. Q. Cannon first opened the door of the Gospel to this poor Hawaiian race), to study the language, a portion of my time being spent at Wailuku. Some two weeks or more having been lost to study, through my sickness, I found myself a little behind some of my companions in that direction. But remembering Apostle Pratt's promise to me, I set to work with all my might, prayerfully seeking the fulfillment of his words. For a little over two months I applied myself to the study of the language, during which time I became quite fluent in ordinary conversation. Elder Redick N. Allred then made me a visit. He seemed a little surprised at the readiness with which I spoke 'native,' and enquired if I had done any preaching as yet. Of course I answered no. He replied that there was nothing in the way of my doing so, so far as the language was concerned, for he thought I could speak it about as well as he could. The result was that at our next meeting, he being in charge, I was called upon to give out the hymn, then to pray, and then, before the close of the meeting, to speak, all of which I did to the best of my knowledge, and I felt, and so did he, that the 'ice' was now broken. Either that or the following day I accompanied Brother Allred to another branch, Honuaula, where I took my part with him in administering the sacrament, blessing some children and baptizing and confirming, all of which I did in the Hawaiian language, and with far greater ease than I could have done the same thing in my native tongue. I recollect distinctly, as I recorded it in my journal at the time, that this occurrence took place on the one hundredth day after my arrival on the Islands.

"On Elder Allred's return to Lahaina, he informed Pres. Hammond of my success in the language, and a few days later I received instructions to take with me a native Elder and make a tour to East Maui, to visit the branches and engage in missionary labors. Without delay, with one horse between us, Elder Pake, (one of the first converts to the Gospel, under the hands of Pres. Geo. Q. Cannon) and I started out on our missionary tour. The distance around the east end of Maui is about one hundred and twenty miles. We made a successful tour, visited all the branches, held meetings and were warmly received and kindly treated by all.

"After this trip around eastern Maui I visited all the other branches on the island, making several circuits of both eastern and western Maui. I spent a little over eighteen months upon this island, laboring constantly in the ministry, the latter portion of the time, after the departure of Pres. Hammond for his home in Utah, as President of the Maui Conference. Subsequently I labored six months as President of the KohalaConference,and six months as President of the Hilo Conference on the Island of Hawaii.

"I was laboring upon this island at the time of the great volcanic eruption in August, 1855. I experienced the tremendous shocks of earthquake which immediately preceded the eruption, and subsequently visited the great lava-flow, which issued from the crater. It was said that this eruption, in the quantity of lava thrown out, has probably never been surpassed during the residence of foreigners on the Islands. The flow continued for about thirteen months, reaching to within six or seven miles of the city of Hilo, more than sixty miles from the crater; the city and bay of Hilo were in imminent danger of destruction for months. I have seen it stated since, that the area covered by lava from this eruption exceeded three hundred square miles, or about one thirteenth of the area of the Island of Hawaii.

"After spending a year upon the Island of Hawaii, I was transferred to the Presidency of the Molokai Conference, with Elder Thos. A. Dowell as an assistant. On this island we found many of the Saints on the back-ground and most of the people afflicted with a scarcity of food. In making a journey from the east to the west end of the island, Brother Dowell and I were compelled to journey nearly thirty miles on foot in the hot sun, without either food or water to drink the whole distance, until Brother Dowell flagged and finally declared his inability to go further; but I stood by him, urged and helped him along until we reached the home of Mr. R. W. Meyers, a German, who kindly received us and administered to our necessities, and with whom, by his request, we spent several days. Mr. Meyers, from this time forward, became our warm and faithful friend, and ever made us welcome at his home. He furnished me a good riding horse to visit the branches of the Church, from time to time,which was a great relief. Brother Dowell could not talk the language, and consequently the labors of the ministry wholly devolved upon me.

"From Mr. Meyers' we visited a small branch of the Church at a place called Kalaupapa, to which there was no access except by sea, and by a narrow, zigzag path down an almost perpendicular *pali* or precipice,about eighteen hundred feet. At this place we met a cold reception. Not that the few Saints of the place appeared displeased to see us, but the whole place was in the height of a *wi*, or famine. For four days Bro. Dowell and I visited among this people, holding several meetings, but had nothing to eat,save a few wild herbs that we gathered from the mountain side, and some *opihis*, which we found on the sea-shore during low tide. The people themselves spending most of their time stretched out on their mats, 'waiting for their potatoes and squashes to grow.'

"At the end of four days we concluded to return to Mr. Meyers', and as we were passing a grass hut, near the outskirts of the town, the thatch of which had been considerably abraded by the hogs, we saw through the openings a family surrounding a calabash of *poi*. We at once turned aside and called in, but we found only some *poi* and salt, upon which we regaled with the gusto of an apetite four days old. We then bade adieu to Kalaupapa, climbed the great *pali* and again found welcome shelter and food at the hospitable home of Mr. Meyers. He kept a large number of cows and made butter. We went to work and built him a milk-house, and as I was accustomed to milking cows, I made a hand at that business whenever stopping with him.

"He placed in my hands a good shot-gun and plenty of ammunition, and gave me the liberty to furnish a turkey or two for the table each day, which I succeeded in doing with very little trouble, from the numerous wild flocks which infested his ranch.

"During my sojourn upon this island I had a very trying and prolonged spell of sickness, in consequence of which I returned to Lanai, which for some time had been the headquarters of the mission. It was at this place (Palawai, Lanai) that our conference-house was burned down, consuming my trunk and its contents, with those of several others of the Elders, leaving us almost destitute of clothing. Here I remained until the fall of 1857. Having in the meantime regained my health, I sailed for Honolulu to meet with the Elders of the mission in conference.

"About this time instructions came from the First Presidency to release the foreign Elders to return home to Utah, in consequence of the movement of the U. S. army towards the Territory. Accordingly, on the 6th of October, 1857, I embarked on board the bark *Yankee* for San Francisco, in company with the following named Elders: Silas Smith, Ward E. Pack, Sextus E. Johnson, Edward Partridge, Smith B. Thurston and William King. My cousin, Silas Smith, having been at work in Honolulu for some time, and thereby having sufficient money, kindly paid my fare. We took passage in the hold of the vessel, she having no steerage accomodations, and we not having sufficient means to take cabin passage. We found the weather considerably cooler than we had been accustomed to, which we felt all the more keenly on account of the destitute condition a few of us were in, through having lost all our effects by fire but a short time previous.

"On landing at San Francisco in the latter part of October, 1857, we at once reported ourselves at the office of the *Western Standard*, to Pres. Geo. Q. Cannon, who was then editing that paper. He perceived the destitute condition that Elder E. Partridge and I were in and took us to a clothing store, where he fitted us out with a good warm overcoat each and a pair of blankets between us. With this outfit Brother Partridge and I started down the coast to Santa Cruz County, Cal., where we joined a company under the captaincy of Charles W. Wandell, with whom we traveled down the coast, and through the country southward as far as the Mohave River, some three or four hundred miles from San Francisco. At this point a number of us left the company, camped on the Mohave, and made a visit to San Bernardino. Here I met a number of my old friends, who were very kind to me, and provided me with means to clothe myself very comfortably for the remainder of the journey home. We found the Saints of San Bernardino all preparing for a general *hegira* to Utah.

"While visiting San Bernardino I made two trips to Los Angeles, to visit the widow of my uncle Don Carlos Smith and her family, in the hope of assisting them to move with the Saints to the valley. Having fortunately met Elders Orson Pratt, Geo. Q. Cannon and others at San Bernardino—they being on their way to Utah—I was enabled to arrange for a good wagon and team for that purpose, but they preferred to remain where they were, probably through the influence of Wm. Pickett, to whom my aunt was married, he being a rank apostate.

"Being under no obligations to continue traveling with C. W. Wandell's company, with whom I had sojourned down the coast, I engaged to drive team for George Crismon, and accordingly commenced my homeward journey again, sometime in the winter. I arrived in Great Salt Lake City Feb. 24, 1858, having been absent about three years and nine months.

"Brother Partridge left me at San Bernardino, and I did not see him again, nor the brethren, from whom we parted in San Francisco, until we met, years later, in Utah.

"The day following my arrival home I reported myself to President Young, and immediately enlisted in the 'Legion' to defend ourselves against the encroachment of a hostile and menacing army. From that time until the proclamation of peace, and a 'free and full pardon' by Pres. Buchanan came, I was constantly in my saddle, prospecting and exploring the country, between Great Salt Lake City and Fort Bridger, under the commands of Col. Thos. Callister and others.

"I was on picket guard, with a party of men under O. P. Rockwell when Commissioners Powell and M'Collough met us near the Weber River, with the President's proclamation. Subsequently I was on detail in the deserted city of Great Salt Lake until after the army passed through the city, and thence to Camp Floyd. After this I assistedmy relatives to return to their homes, from which they had fled to the south some time previous.

"During the winter of 1858–59 I served as sergeant-at-arms of the Council in the Territorial Legislature. The members of this session had difficulty in getting their pay, through the penuriousness and bigotry of Secretary Hartnett, the Legislature having adjourned from Fillmore to Great Salt Lake City, which was the cause of a technical quibble in the mind and on the part of the secretary.

"I was ordained into the 32nd quorum of Seventies March 20, 1858, soon after my return from the Islands. On April 5, 1859, I was married, and on Oct. 16th, of that year, I was ordained a High Priest and appointed a member of the High Council of the Salt Lake Stake of Zion.

"At the April Conference, 1860, I was called to go on a mission to Great Britain. I arranged my little affairs, closed up house-keeping, my wife returning to her mother to live with her during my absence, I left what little means I had in her hands toward her support, and left Great Salt Lake City again, on the 27th of April as a teamster for a Brother Beebe, for whom my cousin, Samuel H. B., and myself drove each a four-mule team, to Fort Des Moines, Iowa, for our passage and board that far on our journey to England. Brother Beebe, who was very much on the back-ground, considered that he had done us a great favor in allowing us to drive his teams and guard them, day and night, across the plains, for the favor of our passage and board!

"At Fort Des Moines, we borrowed money of a brother, which he had saved to immigrate his sister to America, to pay our fare forward to Liverpool. We called at Nauvoo on our way east, where I had an interview with Cousin Joseph and his brothers, Frederick and Alexander.

"I will relate two little incidents which occurred during our visit to Nauvoo. We arrived in the morning early, having lodged over night at Montrose, as we traveled from Burlington down to Montrose by a river steamer. We found Joseph occupying the old homestead of his father, near the river bank, and put up with him. We (Samuel and I) were soon afterwards conducted over to the

Mansion, the residence of Aunt Emma and Mr. Bidaman and their family, by Frederick and Alexander. In the large dining room, which I had last entered in my childhood to witness the slain bodies of the two martyrs, some sixteen years before, we found Aunt Emma sitting, tailor-like, on the large side table. I knew her instantly; she was sewing. Frederick remarked, 'Mother, do you know these young men?" She instantly raised her eyes, lifted her glasses on to her forehead, and looking at me said, 'Why, as I live, it is Joseph! Why, Joseph, I would have known you in hell. You look so much like your father!' These were her exact words. They fell with bewildering surprise upon my ears, and I shall never forget them. She had not seen me for fourteen years or more, and did not know till that instant that I was within two thousand miles of her. She seemed not to be so clear in recognizing Samuel, although he had visited them a short time before.

"When Joseph conducted Samuel and myself to our chamber, he said, on bidding us good-night, 'John S. slept here a while ago, and he had a dream. I have had several myself in this room, and I would like you to remember what you dream to-night and let me know." This was but a few weeks after his acceptance of the position he now occupies at the hands of Wm. Marks and others. He was feeling somewhat zealous and urged us not to go any further on our missions, but stop and reflect, etc. In the morning I asked Samuel if he had dreamed any thing. He replied no. I then told him my dream, as follows: 'I thought I was standing on a large pine raft, moored at the foot of the street in the edge of the river, and was fishing with a hook and line, and I thought I pulled out the fish almost as fast as I could bait my hook. The water seemed clear, so that I could see into it at great depth. I stood on the outer edge of the raft, which was large, filling the space opposite the street. Soon I dropped my hook as usual, and no sooner had it sunk below the surface than I saw a huge gar making directly for it. Fearing I would lose my hook, I drew it rapidly out, but the gar was so determined to nab it that he ran out of the water more than half the length of my arm in the vain attempt to snap it. However, I saved my hook and line, and carried away my fish.' When I told Joseph my dream, he made no reply and the subject dropped. They treated us very kindly, but were quite solicitous for our welfare, as they supposed.

"From Nauvoo we visited the three sisters of the Prophet, two of whom were living at a little town called Colchester, in McDonough Co., Ill., and the other near by. We spent some little time among them, and held meetings. They were all seemingly opposed to Joseph and inclined to look favorably toward us. There were a few members of the Church at this place, with whom, in connection with our kindred, we met.

"From here we proceeded to New York City, arriving there in the beginning of July, and witnessed the celebration of the great national anniversary in that great metropolis.

"July 14th, we set sail for Liverpool on board the ocean steamer *City of Edinburgh*, and we arrived in Liverpool July 27th. Our company consisted of the following brethren: A. M. Lyman and son (Francis Marion), C. C. Rich and son (Jos. C.), David M. Stuart, S. H. B. Smith. R. A. McBride, John Brown, John S. Gleason, Samuel L. Adams, John Tobin, James Brown, and Wm. H. Dame.

"As soon as possible, after our arrival at Liverpool, Samuel and I made arrangements with Brother N. V. Jones, then acting as President of the mission, for the payment of the funds we had borrowed for our transportation from Des Moines, and by the blessing of the Lord we were soon able to pay our debt. My cousin and I were appointed to labor in the Bradford Conference, under the direction of Elder Thos. Wallace, who was then the 'Pastor' of the district, comprising the Bradford, Sheffield, Hull and Lincolnshire Conferences. Soon after our arrival in England, Elder Geo. Q. Cannon, who had previously been appointed, took charge of the European Mission. I was appointed President of the Sheffield Conference, and when Brother Wallace emigrated, I was appointed to take charge of the 'Pastorate.' In this capacity I labored continually until the fall of 1862, when by invitation from Pres. Cannon, I had the pleasure of accompanying him on a very interesting visit to Denmark, where I had the opportunity of visiting the Copenhagen, Aarhus and Aalborg Conferences. Again in the spring of 1863, by permission, and the liberal assistance of Pres. Cannon, I visited Paris, France, in company with Bishop C. W. West and B. Young, jun. In June, 1863, I was released to return home, and crossed the Atlantic, in company with Brother Geo. Peacock and Sister E. H. Cannon and family, on board the steamer *City of Baltimore.* We reached New York City in time to witness the dreadful riots which occurred there, in the forepart of July of that year. Every negro was run out of the city, compelled to conceal himself, or be killed, and every pane of glass was broken in the New York *Tribune* Office; the press was also broken and the type pied.

"Having no means to go forward, Sister Cannon and family were sent on to the frontier without me, and I waited the arrival of the next company of immigrants. Elder H. S. Eldredge was agent that season. I came to Florence in connection with D. M. Stuart's company, and thence across the plains, as chaplain and 'physician,' in Captain John W. Woolleys company. My brother-in-law, C. E. Griffin, drove a team and wagon which contained a ton of gun powder. We passed through several thunder-storms on the Platte, which created lively sensations among those in proximity to this wagon. At Green River we were met by Lewis Robison and a small party of men, with pack animals, who came to convey this powder across the country to the city. I joined this party, and with them arrived in Great Salt Lake City.

"I found my wife in a very delicate state of health, on my arrival home, and the excitement consequent upon my return seemed to add to her nervous afflictions. For six weeks I waited upon her night and day, without ten minutes' unbroken sleep, and without removing my clothing except to change them. Finally her health began gradually to improve. At the October Conference, in 1863, or soon afterwards, President Young made a proposition to the congregation assembled in the old Tabernacle, to make Samuel and myself a present of $1.000, each, to start us for home life, as we had been away from home so much of late on missions. This afterwards proved a great source of annoyance to both of us, as neither of us realized more than a couple of hundred dollars from the affair, while many seemed to think we were rich!

"In March, 1864, I started by stage, in company with Apostles Ezra T. Benson and Lorenzo Snow, and Elders Wm. W. Cluff and A. L. Smith, having been called by the Presidency of the Church, on another mission to the Sandwich Islands. We arrived in Honolulu March 27, 1864, having crossed the sea in the bark *Onward*, Capt. Hempstead. A few days later we landed at Lahaina on Maui, where Brothers Benson, Snow, Cluff and A. L. Smith were capsized in the sea, and Brother Snow came so near losing his life. On April 2nd we crossed the channel to Lanai, and partook of the hospitality of Mr. Walter M. Gibson, who had established himself as the leader of the Saints on the Islands. After laboring with him for several days, he was excommunicated from the Church, and we returned to Lahaina, from thence to Honolulu, and on the return of the *Onward*, the Apostles left myself and the other American Elders in charge of the mission.

"We at once set about visiting the native Saints, and endeavored to gather up the shattered fragments of the Church whenever we could find them. In June we were reenforced by the arrival of Elders John R. Young and Benjamin Cluff. We visited all the islands, and concluded that our prospects to accomplish permanent good among the people were exceedingly precarious without some move to establish a permanent location and head-quarters, with labor and enterprise in view. We communicated our views to President Young in writing and were instructed to make enquiry into the value of suitable lands, and report. This we did, and were later on instructed to leave the mission for the present in the hands of one or two of our number, and the rest return home. We accordingly selected Brother A. L. Smith to take charge, with Brother Benjamin Cluff to study the language and assist him, and Brothers W. W. Cluff, J. R. Young and myself returned to the coast, arriving late in October of the same year. We took with us the widow and children of Albion Burnham, and two natives. At San Francisco we were met by Elders F. A. Hammond and George Nebeker, on their way to the islands to purchase land and establish a permanent gathering place for the Saints.

"The location formerly selected, on Lanai, had fallen into the hands of W. M. Gibson, which he had filched from the poor natives. At first we could make no impression upon his adherents, but they soon all left him and returned to the true fold, leaving Mr. Gibson friendless and alone. Brothers Hammond and Nebeker brought word that we were at liberty to return with them to the Islands, or continue on home, just as we chose; of course we chose the latter. The two native brethren, however, chose to return with them.

"Meanwhile Brother J. R. Young with the Burnham family had departed for southern California, and thence to southern Utah. My wife, whose health had been very feeble for some time, by advice of friends, met me in San Francisco. With her I spent a short time, expecting her to return with me to Great Salt Lake City. Her friends and relatives were very solicitous for her to remain longer, and every persuasion was used to induce me to remain. But my mind was bent on home. I therefore made the necessary preparations, and Brother W. W. Cluff, myself and wife started for home.

At Dutch Flats, in the Sierra Nevada Mountains, we were snowed in, with eight feet of snow, for several days. My wife became nervous and frightened and desired to go back to San Francisco till spring. I consented, and when the road was broke through the snow, Brother Cluff and I continued our homeward journey, and my wife returned to the coast. We arrived home safely in December. The means which I received towards the $1,000 donation was not sufficient to pay my expenses on this mission. On the contrary, I spent $100 more than I ever received from this source, which was supplied to me by my aunt M. R. Thompson. The only article that I ever possessed from this proposed gift, was a few gallons of molasses and a small fancy dwarf stove, which was valued at $30.

"Soon after my return from this mission, I was employed as a clerk in the Historian's Office, and at the Endowment House, frequently traveling through the Territory, when required, in the capacity of a home missionary.

"I was elected a member of the city council of Great Salt Lake City, for several terms, and also served in the Territorial legislature as a member from Great Salt Lake County. In 1866 I entered into the holy order of plural marriage, by and with the advice, consent and approval of the presiding authorities of the Church, and my first wife, which step I have never regretted. Had it not been for plural marriage I should in all probability have been childless to the day of my death, for my first wife was barren, whereas I am now the father of many sons and daughters.

"On July 1, 1866, I was ordained an Apostle and a Counselor to the President of the Church, under the hands of Pres. Brigham Young, Daniel H. Wells and the quorum of the Twelve Apostles, at Great Salt Lake City. And on Oct. 8, 1867, I was appointed to fill the vacancy in the quorum of the Twelve.

"In 1868 I was called to go to Provo, Utah Co., together with Apostle W. Woodruff, A. O. Smoot, E. F. Sheets, Geo. G. Bywater and others. I was elected a member of the Provo city council and removed a part of my family to that place. All the others who were called there did likewise. During this year Prests. Young and Kimball also removed branches of their families to Provo. This was some months prior to the death of the latter.

"I remained in Provo during this summer, except when traveling through the Territory as a home missionary, and labored in the cabinet shop of the Cluff Bros. for daily wages. By permission of President Young, I removed my family back to Salt Lake City, during the winter of 1868–69, and resumed my labors in the Historian's Office and the Endowment House. I also attended the meetings of the Provo city council as circumstances permitted until my term of office expired, and traveled throughout the Territory, in company with Pres. Young and members of the quorum of the Twelve, in the discharge of the duties of my calling.

"Feb. 28, 1874, having been previously appointed, I started on my second mission to Great Britain, to take charge of the European Mission. I was accompanied to New York City by Elder F. Theurer who had been appointed a mission to Switzerland. He was, however, detained in New York in the effort to obtain his citizenship papers, and I proceeded to Liverpool alone, arriving there March 21st. There were only half a dozen passengers, all told, on board the steamer *Idaho*. It was surmised that fears of equinoctial storms was the cause of so few passengers. The voyage, however, proved to be one of the calmest and most pleasant within the memory of the captain and crew, the whole passage being made without putting the racks upon the tables.

"On my arrival at Liverpool, I was met by Bros. J. C. Graham and Geo. F. Gibbs, the former in charge of the *Star*, and the latter chief clerk in the office, Albert Carrington, who was nominally presiding over the mission, having returned to Utah the previous fall. I at once engaged, to the best of my ability, in the important duties of my calling, and I am thankful to believe, that with the able and faithful assistance of my co-laborers, many of whom were experienced men, during the ensuing eighteen or twenty months an excellent spirit was diffused throughout the mission, and a good work was done.

"During this mission I visited Scandinavia, Germany, Switzerland and France, but soon after the death of Pres. George A. Smith, in the fall of 1875, I was released to return home. Albert Carrington was appointed to succeed me in the Presidency of the mission.

"Some time after my return from this mission I was appointed President of Davis County, the county then not being organized into a Stake of Zion.

"I acted in this capacity, still retaining my residence in Salt Lake City, and continuing my temporal labors there and my Apostolic duties, as usual, until the spring of 1877, when I was again sent to take charge of the European Mission. In April, 1877, I attended the conference at St. George, and the dedication of the Temple at that place, and in May following I took my departure once more for Europe, having for companions and fellow-laborers Elders F. S. Richards, C. W. Nibley, Alma L. Smith, Royal B. Young, E. D. Woolley, jun., John R. Young, W. B. Smith and others. We arrived in Liverpool May 27, 1877. Pres. B. Young informed me that I would probably remain several years on this mission, and was therefore at liberty to take one of my wives with me, which I did. During the summer Apostle Orson Pratt came to Liverpool, commissioned, I think, by the Presidency and Council, to publish the Book of Mormon and Doctrine and Covenants in phonetic characters. I devoted a portion of my time to assist him in this labor and accompanied him to Bath and London in the furtherance thereof; but when our arrangements were being about completed for beginning the work of publication, we received a cable dispatch announcing the death of Pres. B. Young. This sudden and sad news fell like a thunderbolt upon us.

"Following these sorrowful tidings, we received another dispatch from the council of Apostles, ordering Brother Pratt and myself to return home forthwith. On the 12th of September we embarked on the steamship *Wyoming*, and reached Salt Lake City on the 27th. I attended the conference, and from thenceforth continued in council and in the duties devolving upon me, in connection with the brethren, until August, 1878, when Elder Orson Pratt and myself started on a short mission to the State of New York. On our way we visited Independence, Jackson Co., Mo. There we had an interview with Wm. E. McLellan, which led to a correspondence between him and myself that continued until his death. We also visited Richmond (where we had several interesting interviews with David Whitmer and others) and Far West, Mo.; Plano, Ill.; Kirtland, Ohio; the towns of Palmyra and Manchester, the Hill Cumorah, and the city of Buffalo, N. Y.

"In New York City we spent a few days in company with Elder W. C. Staines, and there Brother Pratt left me to go to New Hampshire, and I returned home calling again at Plano, Ill., where I had a short visit with Joseph Smith, relative to the manuscript of the inspired translation of the Bible. Further on I also called for a few hours at Colchester, Ill., where I saw, for the last time, the youngest sister of the Prophet Joseph Smith, Lucy Milikin and a number of her children. Her husband, Arthur Milikin, and soon afterwards she herself, died, at their home in Colchester.

"I arrived in Salt Lake City in time for the opening of conference, followed closely by Elder Pratt.

"After the opening of the St. George Temple, the Endowment House in Salt Lake City was closed for ordinances, but after the death of President Young, when it was found necessary to again open it, I was placed in charge thereof, which position I filled until the summer of 1884, when the house was again closed.

"In October, 1880, in the reorganization of the First Presidency, I was chosen by Pres. Taylor as his second Counselor.

"I was a member of the council of the Utah Legislature, during its session of 1882, and by the courtesy of the councilors was chosen President of the council. At this session Governor Murray asserted his claim to the right of appointing Territorial officers, and the Edmunds bill becoming a law, polygamists were relieved of the onerous duties and burdens of office. At this session a resolution was passed providing for the election of members to a convention, to be held in April, to draft a constitution, and appoint delegates to present the same to Congress and ask for the admission of Utah into the Union as a sovereign State. I had the honor of being chosen President of that convention, which I attended faithfully during its session, and subsequently from time to time pursuant to adjournments.

"In 1883 I visited Colorado in company with Pres. W. Woodruff, B. Young and John Morgan, and took part in the organization of the Conejos Stake of Zion in June of that year.

"In August and September, 1884, in company with Elders Erastus Snow and John Morgan, I visited Emery Stake, Conejos Stake, the Eastern Arizona Stake, and the settlements in the Little Colorado and San Juan Stakes, holding meetings and conferences in all the principal settlements. Since then I have been in exile, and have traveled in northern Utah, in Idaho, Oregon, Wyoming, Colorado, Nebraska, New Mexico, Arizona, south-eastern Utah, Mexico and California, as duty and my safety from the hands of malicious persecutors demanded."

◆

THE THREE WITNESSES.

While Joseph Smith, the Prophet, with Oliver Cowdery as scribe, were engaged in translating the Book of Mormon, in Fayette, Seneca Co., N. Y., in the year 1829, they ascertained that the plates, from which they were translating, should be shown by the power of God to three special witnesses, who should bear record of the divinity of the book, etc. (See Book of Mormon, Ether 5th Chap.)

Almost immediately after making this discovery, Oliver Cowdery, David Whitmer and Martin Harris asked the Prophet Joseph to "inquire of the Lord to know if they might not obtain of him to be these three special witnesses." At length Joseph complied with their wishes, and through the Urim and Thummim received for them a revelation, granting them the privilege conditional upon their faith. (Doc. & Cov., Sec. 17.)

"Not many days after the above commandment was given," writes Joseph Smith, "we four, viz. Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation, that they should have a view of the plates, etc.

"We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us; in his hand he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps His commandments.' When, immediately afterwards, we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'

"I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst, at the same moment, Martin Harris cried out, apparently in ecstacy of joy, ''Tis enough; mine eyes have beheld,' and jumping up he shouted 'Hosannah,' blessing God, and otherwise rejoiced exceedingly.

"Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfill the commandment which they had received, viz., to bear record of these things, in order to accomplish which, they drew up and described the following document:—

"'*The Testimony of Three Witnesses.*

"'Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record—which is the record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shown unto us by the power of God, and not of man; and we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.'"

OLIVER COWDERY,

Was born in the town of Wells, Rutland Co., Vermont, in October, 1805. He was principally raised in the town of Poultney, Rutland Co., whence his father removed when Oliver was only three years old. About the year 1825, Oliver removed to the State of New York, where his elder brothers were married and settled, and some two years later his father also moved to that State. Oliver was employed as clerk in a store until the winter of 1828–29, when he taught the district school in the town of Manchester, Ontario Co., N. Y., nine miles from his father's house. There he first became acquainted with the family of Joseph Smith, sen. (father of the Prophet), who was one of those who sent children to the school, and Oliver went to board awhile at his house. During that time the family related to him the circumstances of young Joseph having received the plates of the Book of Mormon. Oliver became deeply interested and determined to find out the particulars about this wonderful event. He also prayed to the Lord to enlighten his mind, and one night, after he had retired to rest, the Lord manifested to him, that he had been told the truth in relation to the finding of the plates. He then concluded to pay Joseph Smith a visit, in order to learn more about it, which he did, and on April 5, 1829, he first met the Prophet at his temporary home in Harmony, Penn., whither he had removed because of the persecutions to which he had been subjected in the State of New York. This meeting of Joseph and Oliver was not only providential for the latter, but also for the Prophet himself, who had already been the custodian of the plates of the Book of Mormon for some time, but had been unable to proceed with the translation for the want of a scribe. In Oliver he saw the proper person to assist him in his work, and two days after his arrival, Joseph Smith "commenced to translate the Book of Mormon," with Oliver Cowdery as scribe. A few days later a revelation was given to Oliver Cowdery through Joseph Smith. (Doc. & Cov., Sec. 6.)

While engaged in the work of translating, Oliver became exceedingly anxious to have the power to translate bestowed upon him, and in relation to his desire two revelations were given to him through the Prophet (Doc. & Cov., Sec. 8 and 9.) On various other occasions he was favored with the words of the Almighty direct through the Prophet, with whom he for a number of years afterwards was so closely connected in his administrations in the Priesthood and official duties generally. (See Doc. & Cov., Sec. 7, 13, 17, 18, 23, 110, etc.)

On May 15, 1829, Joseph Smith and Oliver Cowdery went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, which they found mentioned in the record. While engaged in prayer, a messenger from heaven descended in a cloud of light, and laying his hands upon them, he ordained them, saying:

"Upon you my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

This heavenly messenger said that this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost. He also told them that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said would in due time be conferred on them, when Joseph should be the first and Oliver the second Elder in the Church.

The messenger also commanded them to go and be baptized and ordain each other, and directed that Joseph should first baptize Oliver, and then Oliver baptize Joseph. This they did, after which Joseph laid his hands on Oliver's head and ordained him to the Aaronic Priesthood. Oliver then laid his hands on Joseph and ordained him to the same Priesthood. The Prophet writes:

"Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, as soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation."

Early in June Joseph Smith and wife and Oliver Cowdery removed to Fayette, Seneca Co., N. Y., where the translation of the Book of Mormon was continued and finished. John Whitmer, one of the sons of Peter Whitmer, sen., assisted considerably in the writing. It was some time during the month of June of this year (1829) that the plates were shown to the three witnesses; and not long afterwards Joseph Smith and Oliver Cowdery were ordained to the Melchisedek Priesthood by Peter, James and John. A revelation directed principally to Oliver Cowdery was also given, making known the calling of Twelve Apostles in the last days. (Doc. & Cov., Sec. 18.)

When the Church was organized in Fayette, April 6, 1830, Oliver Cowdery was one of the original six members, and was on that occasion ordained by Joseph Smith to be the second Elder in the Church. April 11th, Oliver preached the first public discourse delivered by any Elder in this dispensation. The meeting in which this took place was held in Mr. Whitmer's house in Fayette.

In the following June, Oliver accompanied the Prophet to Colesville, Broome Co., where a large branch of the Church subsequently was raised up, amidst considerable persecution.

In October, 1830, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, jun., and Ziba Peterson were called to go on a mission to the Lamanites in the wilderness. These missionaries took leave of their friends late in October of the same year, and started on foot. After traveling for some days, they stopped and preached to an Indian nation near Buffalo, N. Y., and subsequently raised up a large branch of the Church in Kirtland, Ohio. Among the converts at the latter place was the famous Sidney Rigdon, who afterwards became so prominent in the Church. In the beginning of 1831, after a very hard and toilsome journey in the dead of winter, the missionaries finally arrived in Independence, Jackson County, Missouri, about fifteen hundred miles from where they started. This was the first mission performed by the Elders of the Church in any of the States west of New York. Oliver Cowdery and P. P. Pratt commenced a prosperous mission among the Delaware Indians across the frontier line, but they were finally ordered out by the Indian Agents, accused of being disturbers of the peace. Being thus compelled to cease their work among the Lamanites for the time being, the Elders commenced preaching to the whites in Jackson County, with considerable success. In February Elder Pratt was sent back to the East, while Elder Cowdery and his other companion remained in Missouri until the arrival of the Prophet Joseph and many other Elders from the East, July following, when Jackson County was designated as a gathering place of the Saints and dedicated for that purpose.

When the Temple site was dedicated, Aug. 3, 1831, Elder Cowdery was one of the eight men present. He subsequently returned to Kirtland, Ohio, with the Prophet, where they arrived Aug. 27th. In the following November he and John Whitmer was sent back to Missouri with the revelations, which were to be printed there by W. W. Phelps.

On the Prophet's second visit to Missouri, in 1832, Oliver Cowdery was appointed one of a committee of three to review and prepare such revelations as were deemed proper for publication. He was also one of seven High Priests appointed to stand at the head of affairs relating to the Church in Missouri.

After the destruction of the printing press and the troubles in Jackson County, in July, 1833, Oliver Cowdery was sent as a special messenger from the Saints to Kirtland, Ohio, to confer with the First Presidency there. He arrived there in the latter part of August.

At a council held in Kirtland, Sept. 11, 1833, he was appointed to take charge of the printing office to be established at that place, and there he subsequently recommenced the publication of the *Evening and Morning Star*. When the press was dedicated, Dec. 18, 1833, the Prophet records the following concerning Elder Cowdery:

"Blessed of the Lord is Brother Oliver; nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils, he shall be forgiven, and shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations. Behold, he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keeps the commandments, and hearkens unto the counsel of the Lord, his rest shall be glorious."

At the organization of the first High Council in the Church, at Kirtland, Feb. 17, 1834, Elder Cowdery was elected a member. He acted as clerk of the Council for a number of years, and subsequently acted as President of the Council. When the Prophet, with Zion's Camp, started for Missouri in May following, Oliver, together with Sidney Rigdon, was left in charge of the Church in Kirtland.

On the evening of Nov. 29, 1834, Joseph Smith and Oliver Cowdery united in solemn prayer and made a covenent with the Lord, that if He would prosper them in certain things, they would give a "tenth to be bestowed upon the poor of his Church, or as he shall command." This was the first introduction of the paying of tithing among the Latter-day Saints.

In Feb., 1835, the Three Witnesses, Oliver Cowdery, David Whitmer and Martin Harris, chose twelve men from the Elders of the Church, to officiate as the Twelve Apostles. In blessing them and giving them instructions Oliver Cowdery took a prominent part. He was also one of the trustees of the school in Kirtland, where he studied Hebrew and other languages, in connection with the Prophet and other Elders. Sept. 14, 1835, he was appointed to act as Church Recorder.

He was present at the dedication of the Temple in Kirtland, and took a very active part in giving the assembled Elders their washings and anointings; and on April 3,1836, he, in connection with the Prophet Joseph, saw and heard the Savior, as also Moses, Elias and Elijah the Prophet, who committed unto them the keys necessary for the furtherance of the work of the great latter-day dispensation. (Doc. & Cov., Sec. 110.)

Sept. 3, 1837, at a conference held in Kirtland, Elder Cowdery was appointed assistant Counselor to the First Presidency. Some time during that year he removed to Far West, Caldwell Co., Mo., where he acted as clerk of the High Council and Church Recorder. He was also a member of a committee appointed to select locations for the gathering of the Saints.

On Wednesday April 11, 1838, Elder Seymour Brunson preferred the following charges against Oliver Cowdery before the High Council of Far West:

"1st. For persecuting the brethren by urging on vexatious lawsuits against them, and thus distressing the innocent. 2nd. For seeking to destroy the character of President Joseph Smith, jun., by falsely insinuating that he was guilty of adultery, etc. 3rd. For treating the Church with contempt by not attending meeting. 4th. For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs. 5th. For selling his lands in Jackson County, contrary to the revelations. 6th. For writing and sending an insulting letter to President Thomas B. Marsh, while on the High Council, attending to the duties of his office as President of the Council, and by insulting the High Council with the contents of said letter. 7th. For leaving his calling, in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law. 8th. For disgracing the Church by being connected in the bogus business, as common report says. 9th. For dishonestly retaining notes,after they have been paid; and, finally, for leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession."

The following day (April 12th) the Bishop of Far West and High Council examined his case. "The 1st, 2nd, 3rd, 7th, 8th and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints.

After his excommunication, Oliver Cowdery engaged in law business and practiced for some years as a lawyer in Michigan, but he never denied the truth of the Book of Mormon. On the contrary, he seems to have used every opportunity he had to bear testimony of its divine origin. While practicing law in Michigan, a gentleman, on a certain occasion, addressed him as follows, "Mr. Cowdery, I see your name attached to this book. If you believe it to be true, why are you in Michigan?" The gentleman then read the names of the Three Witnesses and asked, "Mr. Cowdery, do you believe this book!" "No, sir," was the reply. "Very well," continued the gentleman, "but your name is attached to it, and you declare here (pointing to the book) that you saw an angel, and also the plates, from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?"

Oliver Cowdery replied with emphasis, "My name is attached to that book, and what I there have said is true. I did see this; I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing, as I do, that it is true."

At a special conference held at Kanesville, Iowa, Oct. 21, 1848, and presided over by Apostle Orson Hyde, Oliver Cowdery was present and made the following remarks:

"Friends and Brethren,—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood indentified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, He called me to a high and holy calling.

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is *true*. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the Everlasting Gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the Everlasting Gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here.

"I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands.

"I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by holy angels from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many. and is just as good and valid as though God had done it in person.

"I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to Brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ."

In the early part of November following Elder Hyde called a High Council in the Log Tabernacle, to consider the case of Oliver Cowdery; having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body Brother Cowdery said:

"Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed."

Brother George W. Harris, President of the Council, moved that Brother Cowdery be received. Considerable discussion took place in relation to a certain letter which, it was alleged, Brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said:

"If there be any person that has aught against me, let him declare it. My coming back and humbly asking to become a mem ber through the door, covers the whole ground. I acknowledge this authority."

Brother Hyde moved that Brother Oliver Cowdery be received into the Church by baptism, and that all old things be dropped and forgotten, which was seconded and carried unanimously. Soon afterwards he was re-baptized.

Elder Phineas H. Young, who was present at the death of Oliver Cowdery, at Richmond, Missouri, March 3, 1850, says, "His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administrations."

Elder S. W. Richards relates the following:

"The arrival of Oliver Cowdery and his family at Council Bluffs from the east in the winter of 1848–49 was an interesting event in the history of the Church. With his family, he was on his way to the body of the Church located in Utah, but as some time must elapse before emigrant trains could venture upon the plains, he determined to visit his wife's friends, the Whitmers, in Missouri.

"While making that journey, a severe snow storm made it convenient for his family to spend several days with Elder Samuel W. Richards and family, who were temporarily residing in upper Missouri, awaiting the opening of the emigration season. That favorable opportunity was made the most of to discuss all matters of interest connected with the early history of the Church, with which Elder Cowdery was personally acquainted and Elder Richards was not.

"His relation of events was of no ordinary character, maintaining unequivocally all those written testimonies he had furnished to theChurch and world in earlier days. Moroni, Peter, James and John, and other heavenly messengers, who had ministered to him in connection with the Prophet Joseph Smith, were familiarly but sacredly spoken of, and all seemed fresh upon the memory as though but events of yesterday. His language was considerate, precise and forcible—entirely free from lightness or frivolity—such as might be expected from one who had been schooled with angels and taught by Prophets; more of the heavenly than the earthly.

"His only ambition seemed to be to give himself and the remainder of his life to the Church; declared he was ready and willing, if desired, to go to the nations of the earth and bear his testimony of that which God and angels had revealed—a testimony in his personal experience of many things which no other living person could bear. His hopes were buoyant that such might be his future lot as cast with the Church, in the body of which he declared the Priesthood and its authority were and must continue to be. An overruling Providence saw fit to order otherwise. Soon after arriving among his relatives in Missouri, he was taken sick and died, in full faith and fellowship of the latter-day work, desiring the world might know that his testimony was of God." (*Contributor*, Vol. 5, page 446.)

His half-sister, Lucy P. Young, a widow of the late Phineas H. Young, relates that Oliver Cowdery married a Miss Whitmer (a sister of the Whitmer brothers) in Missouri in 1833; and that just before breathing his last, he asked his attendants to raise him up in bed, that he might talk to the family and his friends, who were present. He then told them to live according to the teachings contained in the Book of Mormon, and promised them, if they would do this, that they would meet him in heaven. He then said, "Lay me down and let me fall asleep."

A few moments later he died without a struggle.

David Whitmer testified to Apostles Orson Pratt and Jos. F. Smith in 1878, as follows:

"Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter. he said, 'Now I lay me down for the last time; I am going to my Savior;' and he died immediately, with a smile on his face." (See *Mill. Star*, Vol. 40, page 774.)

In an article published in the *Mill. Star*, Vol. 48, page 420, Elder Edward Stevenson gives the following testimony in relation to Oliver Cowdery:

"I have often heard him bear a faithful testimony to the restoration of the Gospel by the visitation of an angel, in whose presence he stood in company with the Prophet Joseph Smith and David Whitmer. He testified that he beheld the plates, the leaves being turned over by the angel, whose voice he heard, and that they were commanded as witnesses to bear a faithful testimony to the world of the vision that they were favored to behold. and that the translation from the plates in the Book of Mormon was acepted of the Lord, and that it should go forth to the world, and no power on earth should stop its progress. Although for a time Oliver Cowdery absented himself from the body of the Church, I never have known a time when he faltered or was recreant to the trust so sacredly entrusted to him by an angel from heaven."

DAVID WHITMER

Was born at a small trading post, near Harrisburg, Pennsylvania, Jan. 7, 1805. While yet an infant his father, who served his country through the revolutionary war, removed with his family to western New York and settled on a farm in Ontario County, near Watkin's Glen—at a point midway between the northern extremities of Lake Cayuga and Seneca, two miles from Waterloo, seven from Geneva, and twenty-five from Palmyra—where David lived until the year 1831. The father, who was a hard-working, God-fearing man, was a strict Presbyterian and brought his children up with rigid sectarian discipline. Besides a daughter who married Oliver Cowdery, there were five sons—Peter, Jacob, John, David and Christian—who helped their father on his farm until they had arrived at the age of manhood. The following is David Whitmer's own statement to a reporter of the Kansas City *Journal*; published June 5, 1881:

"I first heard of what is now termed Mormonism, in the year 1828. I made a business trip to Palmyra, N. Y., and while there stopped with one Oliver Cowdery. A great many people in the neighborhood were talking about the finding of certain golden plates by one Joseph Smith, jun., a young man of the neighborhood. Cowdery and I, as well as many others, talked about the matter, but at that time I paid but little attention to it, supposing it to be only the idle gossip of the neighborhood. Mr. Cowdery said he was acquainted with the Smith family, and he believed there must be some truth in the story of the plates, and that he intended to investigate the matter. I had conversation with several young men, who said that Joseph Smith had certainly golden plates, and that before he had attained them he had promised to share with them, but had not done so, and they were very much incensed with him. Said I, 'How do you know that Joe Smith has the plates?' They replied, 'We saw the plates in the hill that he took them out of, just as he described it to us before he had obtained them.' These parties were so positive in their statements that

I began to believe there must be some foundation for the stories then in circulation all over that part of the country. I had never seen any of the Smith family up to that time, and I began to enquire of the people in regard to them, and learned that one night during the year 1823, Joseph Smith, jun., had a vision, and an angel of God appeared to him and told him where certain plates were to be found, and pointed out the spot to him, and that shortly afterward he went to that place and found the plates, which were still in his possession. After thinking over the matter for a long time, and talking with Cowdery, who also gave me a history of the finding of the plates, I went home, and after several months, Cowdery told me he was going to Harmony, Penn.. whither Joseph Smith had gone with the plates, on account of the persecutions of his neighbors, and see him about the matter. He did go, and on his way he stopped at my father's house and told me that as soon as he found out anything, either truth or untruth, he would let me know. After he got there he became acquainted with Jos. Smith, and shortly after wrote to me. telling me that he was convinced that Smith had the records.and that he (Smith) had told him that it was the will of heaven that he (Cowdery) should be his scribe to assist in the translation of the plates. He went on and Joseph translated from the plates, and he wrote it down. Shortly after this, Mr. Cowdery wrote me another letter, in which he gave me a few lines of what they had translated, and he assured me that he knew of a certainty that he had a record of a people that inhabited this continent. and that the plates they were translating from gave a complete history of these people. When Cowdery wrote me these things, and told me that he had revealed knowledge concerning the truth of

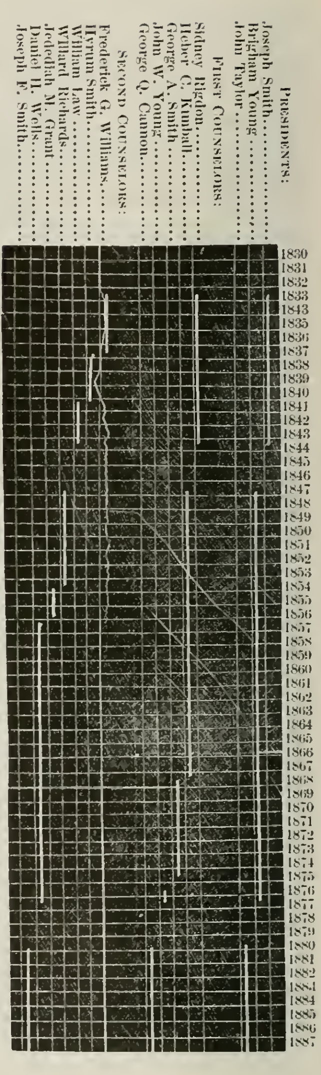

DIAGRAM OF THE FIRST PRESIDENCY. (See Page 73.)

them, I showed these letters to my parents, and brothers and sisters. Soon after I received another letter from Cowdery, telling me to come down into Pennsylvania, and bring him and Joseph to my father's house, giving as a reason therefor that they had received a commandment from God to that effect. I went down to Harmony and found everything just as they had written me. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day after we commenced upon the translation of the remainder of the plates. I, as well as all of my father's family, Smith's wife, Oliver Cowdery and Martin Harris, were present during the translation. The translation was by Smith, and the manner as follows:

"He had two small stones of a chocolate color, nearly egg shape, and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchment, on which would

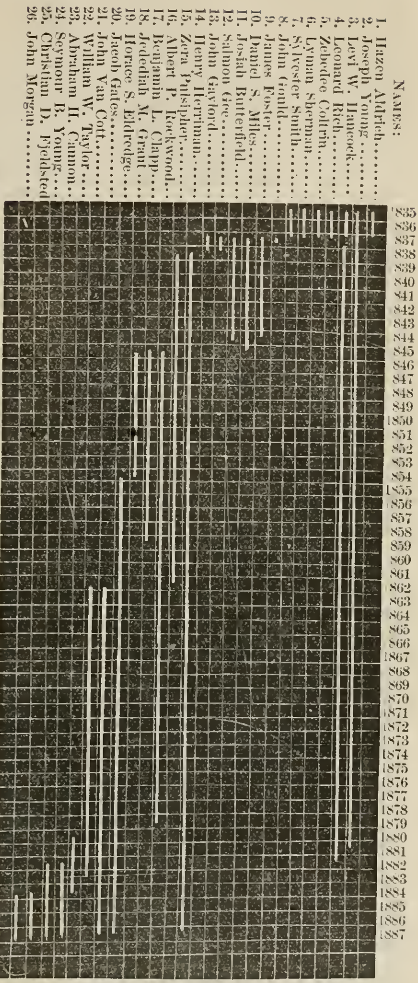

DIAGRAM OF THE FIRST SEVEN PRESIDENTS OF THE SEVENTIES. (See Page 81.)

appear the characters of the plates in a line at the top, and immediately below would appear the translation, in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made, the characters would remain visible to Smith until corrected, when they faded from sight to be replaced by another line. The translation at my father's occupied about one month, that is from June 1 to July 1, 1829." (See *Mill. Star*, Vol. 43, page 421, etc.)

From the History of Joseph Smith we make the following extract:

"Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca Co., N. Y., and also with some of his family. In the beginning of the month of June (1829), his son David Whitmer came to the place, (Harmony) where we were residing, and brought with him a two-horse wagon, for the purpose of having us (Joseph Smith and his wife and Oliver Cowdery) accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

"Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work."

In the meantime David, John and Peter Whitmer, jun., became the Prophet's zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that Joseph should enquire of the Lord concerning them, Joseph did so, through the means of the Urim and Thummim, and obtained for them in succession three revelations. (See Doc. & Cov., Sec. 14, 15 and 16.)

In June, 1829, David Whitmer was baptized by Joseph Smith, in Seneca Lake, and was soon afterward privileged to behold the plates of the Book of Mormon as one of the Three Witnesses.

After the organization of the Church with six members, of which David was one, he commenced to preach and accompanied the Prophet on several of his missionary trips to Colesville and other places. He also baptized quite a number of those who joined the Church at that early day.

After the Prophet had moved back to Harmony, Hiram Page, one of the Eight Witnesses, got in possession of a stone, by which he received certain revelations that conflicted with the order of the Church. The Whitmer family, Oliver Cowdery and others believed in these spurious revelations, for which the Lord, through the Prophet, reprimanded David Whitmer and instructed him not to give "heed to those whom He had not appointed." (Doc. & Cov., Sec. 30,)

Joseph Smith succeeded in setting matters right after his return to Fayette in August, 1830, and from that time until his removal to Ohio in the beginning of 1831, Joseph

Smith resided with the Whitmer family, which during the same year removed to Jackson County, Missouri.

David Whitmer, who had married Julia A. Jolly, in 1830, located on the Big Blue River, at a point three miles east of Westport, and two years later shared in the persecutions heaped upon the Saints in that locality. In the fall of 1833 he was finally driven out of the county by the mob, together with the rest of the Saints. Next he located in Clay County, where he, July 3, 1834, was appointed President of the High Council, organized there by the Prophet. For nearly four years after this he acted as one of the leading Elders of the Church in Missouri, and after the location at Far West, in Caldwell Co., he was sustained as President of the Saints there; but falling into transgression, he was rejected as such, in a general conference held in Far West, Feb. 5, 1838, and finally, April 13, 1838, he was excommunicated from the Church by the High Council, at Far West, the following charges having been sustained against him:

"1st. For not observing the Word of Wisdom. 2nd. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters. 3rd. In writing letters to the dissenters in Kirtland, unfavorable to the cause, and to the character of Joseph Smith, jun. 4th. In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us. 5th. For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council."

Shortly after his excommunication David Whitmer left Far West and removed to Clay County, and in the latter part of 1838 located in Richmond, Ray Co., where he has resided ever since.

We introduce the following from a report of Apostles Orson Pratt and Joseph F. Smith:

"On Saturday morning, Sept. 7, (1878), we met Mr. David Whitmer, (at Richmond, Ray Co., Mo.), the last remaining one of the Three Witnesses of the Book of Mormon. He is a good-sized man, 73 years of age last January, and well preserved. He is close shaven, his hair perfectly white, and rather thin; he has a large head and a very pleasant, manly countenance that one would readily perceive to be an index to a conscientious, honest heart. He seemed wonderfully pleased, as well as surprised, at seeing Elder Orson Pratt, and said he would not have known him as he had grown so fat and stout; he remembered him as a slender, bashful, timid boy. After a few moments conversation he excused himself, saying he would return again to see us. This meeting was in the bar-room of the hotel. When he called again he was in company with Col. Childs, a middle aged man, and a resident of the place. By invitation we accompanied them to Mr. Whitmer's office, where we were introduced to Mr. David J. Whitmer (eldest son of David), Mr. George Schweich (grandson of the old gentleman), Mr. John C. Whitmer (son of Jacob Whitmer), Col. James W. Black, of Richmond, and several others. A couple of hours were very pleasantly passed in conversation, principally on Utah matters, when we parted for dinner, agreeing to meet Mr. Whitmer again at his office, at 4.30 p. m.

"Agreeable to appointment we met Mr. Whitmer and his friends, at his office, but as the place was too public for private conversation and as it seemed impossible to obtain a private personal interview with David Whitmer, by himself, we invited him and such of his friends as he saw proper to fetch along to our room in the hotel. Mr. Whitmer apologized for not inviting us to his house, as it was 'wash day,' and he and his wife were 'worn out' with the extra labor, exposure, etc., etc., consequent on rebuilding since the cyclone. He accepted our invitation to our room and brought with him James R. B. Vancleave, a fine looking, intelligent, young newspaper man, of Chicago, George Schweich, John C. Whitmer, W. W. Warner and another person whose name we did not learn. In the presence of these the following, in substance, as noticed in Brother Joseph F. Smith's journal, is the account of the interview: * * *

"Elder O. Pratt to David Whitmer. Do you remember what time you saw the plates?

"D. Whitmer. It was in June, 1829, the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (i. e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the Three Witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterwards (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him , there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (i. e., the ball which Lehi had)and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God.

"Elder O. Pratt. Did you see the angel at this time?

"D. Whitmer. Yes; he stood before us. Our testimony as recorded in the Book of Mormon is strictly and absolutely true,just as it is there written. Before I knew Joseph, I had heard about him and the plates from persons who declared they knew he had them, and swore they would get them from him. When Oliver Cowdery went to Pennsylvania, he promised to write me what he should learn about these matters, which he did. He wrote me that Joseph had told him his (Oliver's secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph. Soon after this, Joseph sent for me (D. Whitmer) to come to Harmony to get him and Oliver and bring them to my father's house. I did not know what to do, I was pressed with my work. I had some 20 acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night. I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow. This enabled me to start sooner. When I arrived at Harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished. When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old-fashioned wooden spring seat and Joseph behind us—when traveling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, 'good morning, it is very warm,' at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I am going to Cumorah.' This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around enquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.

"Joseph F. Smith. Did you notice his appearance?

"D. Whitmer. I should think I did. He was, I should think, about five feet eight or nine inches tall and heavy set, about such a man as James Vancleave there, but heavier; his face was as large; he was dressed in a suit of brown woolen clothes, his hair and beard were white, like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home, I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Sometime after this, my mother was going to milk the cows, when she was met out near the yard by the same old man, (judging by her description of him), who said to her: 'You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil;it is proper, therefore, that you should receive a witness that your faith may be strengthened.'' Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it, therefore, of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings and nerved her up for her increased responsibilities. * * *

"Elder O. Pratt. Have you in your possession the original manuscript of the Book of Mormon?

"D. Whitmer. I have; they are in O. Cowdery's handwriting. He placed them in my care at his death, and charged me to preserve them as long as I lived; they are safe and well preserved.

"J. F. Smith. What will be done with them at your death?

"D. Whitmer. I will leave them to my nephew, David Whitmer, son of my brother Jacob, and my namesake.

"O. Pratt. Would you not part with them to a purchaser?

"D. Whitmer. No. Oliver charged me to keep them, and Joseph said my fathers's house should keep the records. I consider these things sacred, and would not part with nor barter them for money.

"J. F. Smith. We would not offer you money in the light of bartering for the manuscript, but we would like to see them preserved in some manner where they would be safe from casualties and from the caprices of men, in some institution that will not die as man does.

"D. Whitmer. That is all right. While camping around here in a tent, all my effects exposed to the weather, everything in the trunk where the manuscripts were kept became mouldy, etc., but they were preserved,not even being discolored. (We supposed his camping in a tent, etc., had reference to his circumstances after the cyclone, in June last.) The room in which the manuscripts were kept, was the only part of the house which was not demolished, and even the ceiling of that room was but little-impaired.

'Do you think,' said Phil. Page, a son of Hiram Page, one of the Eight Witnesses, 'that the Almighty cannot take care of his own!'

"Next day (Sunday Sept. 8th) Mr. Whitmer invited us to his house, where, in the presence of David Whitmer, Esq., (son of Jacob), Philander Page, J. R. B. Vancleave. David J. Whitmer (son of David the Witness), George Schweich (grandson of David), Colonel Childs and others, David Whitmer brought out the manuscripts of the Book of Mormon. We examined them closely and those who knew the handwriting pronounced the whole of them, excepting comparatively a few pages, to be in the handwriting of Oliver Cowdery. It was thought that these few pages were in the handwriting of Emma Smith and John and Christian Whitmer.

"We found that the names of the Eleven Witnesses were, however, subscribed in the handwriting of Oliver Cowdery. When the question was asked Mr. Whitmer if he and the other witnesses did or did not sign the testimonies themselves, Mr. Whitmer replied that each signed his own name. 'Then where are the original signatures?' D. Whitmer 'I don't know, I suppose Oliver copied them, but this I know is an exact copy.' * * *

"Joseph F. Smith suggested that perhaps there were *two copies* of the manuscripts, but Mr. Whitmer replied that, according to the best of his knowledge, there never was but the one copy. Herein, of course, he is evidently uninformed.

"Elder O. Pratt again felt closely after the subject of procuring the manuscripts,but we found that nothing would move him on this point. The whole Whitmer family are deeply impressed with the sacredness of this relic. And so thoroughly imbued are they with the idea and faith that it is under the immediate protection of the Almighty, that in their estimation, not only are the manuscripts themselves safe from all possible contingencies, but that they are a source of protection to the place or house in which they may be kept, and, it may be to those who have possession of them. Another reason why they cling to this relic is that David Whitmer has reorganized the 'Church of Christ' with six Elders and two priests, after the pattern of the first organization,the two priests, as we suppose, representing Joseph and Oliver as holding the Aaronic Priesthood from the hand of John the Baptist. David and John Whitmer were two of these six Elders, four others, viz. John C. Whitmer, W. W. Warren, Philander Page and John Short, having been ordained by David and John. And as the recent death of John has diminished the number to five Elders it would be interesting to know if, according to their strict construction, the vacancy can be filled. Their creed is to preach nothing but the Bible and the Book of Mormon."

The following was published in the Richmond (Mo.) *Conservator* of March 25, 1881:

"*Unto all Nations, Kindreds, Tongues and People, unto whom these presents shall come:*

"It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses of the Book of Mormon.

"To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the Three Witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published.

"'He that hath an ear to hear, let him hear;' it was no delusion; what is written is written, and he that readeth let him understand. * * *

"'And if any man doubt, should he not carefully and honestly read and understand the same before presuming to sit in judgment and condemning the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God?'

"In the Spirit of Christ, who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world; God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

"And all the honor to the Father, the Son, and the Holy Ghost, which is one God. Amen! DAVID WHITMER, SEN.

Richmond, Mo., March 19, 1881.

"We, the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, sen., has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

"Given at Richmond, Mo., this March 20, A. D. 1881.

"A. W. Doniphan.

"Geo. W. Dunn, Judge of the Fifth Judicial Circuit.

"T. D. Woodson, President of Ray Co. Savings Bank.

"J. T. Child, Editor of *Conservator*.

"H. C. Garner, Cashier of Ray Co. Savings Bank.

"W. A. Holman, County Treasurer.

"J. S. Hughes, Banker, Richmond.

"D. P. Whitmer, Attorney-at-law.

"J. W. Black, Attorney-at-law.

"L. C. Cantwell, Postmaster, Richmond.

"Geo. I. Wasson, Mayor.

"James A. Davis, County Collector.

"C. J. Hughes, Probate Judge and Presiding Judge of Ray County Court.

"Geo. W. Trigg, County Clerk.

"W. W. Mosby, M. D.

"Thos. McGinnis, ex-Sheriff, Ray County.

"J. P. Quesenberry, Merchant.

"W. R. Holman, Furniture Merchant.

"Lewis Slaughter, Recorder of Deeds.

"Geo. W. Buchanan, M. D.

"A. K. Reyburn."

The *Conservator* made the following editorial comments on the 'notice.'

"Elsewhere we publish a letter from David Whitmer, sen., an old and well known citizen of Ray, as well as an endorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

"There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon (a *fac simile* of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for near a half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the son of Mary to warrant such an attack on him, come from what source it may, and now, with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements and will leave futurity to solve the problem that he was but a passing witness of its fulfilment."

Elder Edward Stevenson in a letter dated Feb. 16, 1886, and addressed to Pres. D. H. Wells, writes:

"After my visit to Independence I took a run down to Lexington Junction, 42 miles from Kansas City, and up the Lexington Railroad five miles to Richmond, Ray County, Mo., and called on David Whitmer, desiring to see once more the only surviving witness of the visitation of the angel who commanded him with others to bear record of the truth of the coming forth of the Book of Mormon and this Gospel dispensation of the nineteenth century. Eight years ago I visited him, and 52 years ago I heard him bear his testimony, as also Oliver Cowdery and Martin Harris, when I was only a boy 14 years of age, and I am a witness that each time their testimony has been by the power of God, that thrills through the whole system like a two-edged sword. David Whitmer is now just past 81 years of age, and only by a hair's breadth has escaped from a death bed. He is very feeble, his frame weighing less then one hundred pounds. In this his last testimony he said to me, 'As sure as the sun shines and I live, just so sure did the angel appear unto me and Joseph Smith, and I heard his voice, and did see the angel standing before us, and on a table were the plates, the sword of Laban, and the ball or compass.' Although so weak and feeble, yet he fired up, so that after a time I was necessarily obliged to check him and let him rest, while in turn I talked to him."

For further information in relation to David Whitmer, the reader is referred to the *Mill. Star*, Vol. 45, page 538; Vol. 48, pages 35, 341, 420, 436, etc.

MARTIN HARRIS,

Was born May 18, 1783, in Easttown, Saratoga Co., New York, and moved with his father's family in his ninth year to the town of Palmyra, Wayne Co. In the fall of 1827 he made the acquaintance of the Prophet Joseph Smith, who at that time was severely persecuted by his enemies, he having received from the angel Moroni the holy plates, from which the Book of Mormon afterwards was translated. Martin Harris made Joseph a present of fifty dollars, which enabled the latter to remove from Manchester, N. Y., to Pennsylvania.

In February, 1828. Martin Harris visited Joseph Smith at his temporary home in Harmony, Penn. The latter had copied some of the ancient characters from the plates and translated them, which he gave to Martin Harris, who made a visit to New York City and showed the characters with their translation to the celebrated Prof. Anthon, skilled in ancient and modern languages. The learned professor, after examination, spoke favorably of the characters and of the translation and proffered his assistance; but on learning from Mr. Harris that the book was given to Joseph Smith by an angel and that a part of the book was sealed, etc., he sarcastically remarked that 'he could not read a sealed book,' and then demanded back a certificate, which he had given to Mr. Harris, testifying to the correctness of the translation. After getting it back he tore it to pieces. Mr. Harris then went to Dr. Mitchell, another man of learning, who sanctioned what Professor Anthon had said respecting both the characters and the translation.

Martin Harris having returned from his tour to New York City and reported the incidents of his journey to the Prophet, went home to Palmyra, arranged his affairs and returned again to Joseph in Pennsylvania about the 12th of April, 1828. Immediately after his arrival he commenced to write for the Prophet, thus becoming his first scribe. Joseph translated from the plates and Martin Harris wrote after his dictation, which work they continued until the 14th of June following, by which time 116 pages of manuscript were written on foolscap paper. The Prophet writes:

> "Some time after Mr. Harris had begun to write for me, he began to teaze me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was, that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he show them only to his brother Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than he had been directed. He did so. He bound himself as I required of him, took the writings, and went his way.
>
> "Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day."

For these doings Martin Harris was severely censured and called a "wicked man" in a revelation given through the Prophet shortly afterwards (Doc. & Cov., Sec. 3); and the Lord would not permit Joseph Smith to translate that part of the record again, because of the cunning and evil designs of wicked men. (Doc. & Cov., Sec. 10.)

After the Prophet's removal to Fayette in the summer of 1829, Martin Harris again visited him and was permitted to be one of the Three Witnesses. Subsequently he furnished $3,000 towards the expenses of printing the first edition of the book.

He was baptized shortly after the organization of the Church, and in June, 1831, was called by revelation to accompany the Prophet Joseph and other Elders to Missouri. (Doc. & Cov., Sec. 52.) He started on this journey on the 19th of June, and when Jackson County, Mo., two months later, was designated by the mouth of the Lord as a gathering place for the Saints—as the land upon which the new Jerusalem should be built, and where a full consecration of all properties should be required and the holy United Order of God established—Martin Harris was the first one called of God by name to set an example before the Church in laying his money before the Bishop. (Doc. & Cov., Sec. 58, Verse 35.)

He was a member of the first High Council of the Church, which was organized in Kirtland, Ohio, Feb. 17, 1834, and in 1835 he assisted in electing, ordaining and instructing the twelve Elders, who were called to constitute the first quorum of Twelve Apostles in this dispensation.

As long as the Saints remained in Kirtland, he continued active and assisted in the public labors of the Church, but when the Saints vacated that place and removed to Missouri Martin Harris remained in Ohio. This gave rise to many conjectures that he had apostatized. But notwithstanding his long absence from the head-quarters of the Church, he never faltered nor swerved in the least degree from the great testimony given in the Book of Mormon. It is true that he went to England in 1846, while under the influence of the apostate James J. Strang, ostensibly for the purpose of opposing the Elders laboring there, but he returned to America without doing any harm to anybody, except, perhaps, to himself. (*Mill. Star*, Vol. 8, pages 124 and 128.)

After residing for many years in Kirtland, Ohio, he finally migrated to Utah, arriving in Salt Lake City Aug. 30, 1870, in care of Elder Edward Stevenson. He located in Smithfield, Cache Co., and later in Clarkston, where he died July 10, 1875, being nearly ninety-three years of age.

A few hours before his death, when prostrated with great weakness, Bishop Simon Smith came into his room; Martin Harris stretched forth his hands to salute him and said, "Bishop, I am going." The Bishop told him that he had something of importance to tell him in relation to the Book of Mormon, which was to be published in the Spanish language, by the request of Indians in Central America. Upon hearing this, Martin Harris brightened up, his pulsation improved, and, although very weak, he began to talk as he formerly had done previous to his sickness. He conversed for about two hours, and it seemed that the mere mention of the Book of Mormon put new life into him.

His son Martin Harris, jun., in a letter addressed to Pres. Geo. A. Smith and dated Clarkston, July 9, 1875, says:

"He (Martin Harris) was taken sick a week ago yesterday, with some kind of a stroke, or life became so weak and exhausted, that he has no use in his limbs. He cannot move, only by our aid. * * * He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to listen to his testimony; if he felt dull and weary at times, and some one would come in and open up a conversation and give him an opportunity of talking, he would immediately revive and feel like a young man for a little while. We begin to think that he has borne his last testimony. The last audible words he has spoken were something about the Three Witnesses of the Book of Mormon, but we could not understand what it was."

At his funeral every respect that could be paid to him was manifested by the people. In dressing him, a Book of Mormon was put in his right hand and the book of Doctrine and Covenants in his left hand. On the head board of his grave was placed his name, date and place of his birth and death, with the words, "One of the witnesses of the Book of Mormon." Also their testimony.

From a letter of Elder Edward Stevenson, dated Salt Lake City, Nov. 30, 1881, and published in the *Mill. Star*, Vol. 44, page 78, etc., we make the following interesting extracts in relation to Martin Harris:

"While I was living in Michigan, then a Territory, in 1833, near the town of Pontiac, Oakland Co., Martin Harris came there, and in a meeting, where I was present, bore testimony of the appearance of an angel exhibiting the golden plates, and commanding him to bear a testimony of these things to all people whenever opportunity was afforded him to do so; and I can say that his testimony had great effect in that vicinity. Martin had a sister living in our neighborhood. About this time

Oliver Cowdery, another of the Three Witnesses, also, in company with Joseph Smith, the Prophet, bore the same testimony, and further, Joseph, the Prophet, promised those who with honest hearts obeyed the Gospel should receive the Holy Ghost, and signs would follow them.

"As a proof of their testimony, several of that branch of the Church enjoyed various gifts; one, Elijah Fordham, who recently died in this Territory, spoke in tongues, and as two French travelers were passing they heard him speaking and said to a boy outside the house, where they were, that he was speaking in French, bearing testimony to the Gospel, he having no knowledge of that language. Martin often bore his testimony while in that neighborhood.

"In the year 1869 I was appointed on a mission to the United States. Having visited several of the Eastern States, I called at Kirtland, Ohio, to see the first Temple that was built by our people in this generation. While there, I again met Martin Harris, soon after coming out of the Temple. He took from under his arm a copy of the Book of Mormon, the first edition, I believe, and bore a faithful testimony, just the same as that I heard him bear 36 years previous. He said that it was his duty to continue to lift up his voice as he had been commanded to do in defence of the book that he held in his hand, and offered to prove from the Bible that just such a book was to come forth out of the ground, and that, too, in a day when there were no Prophets on the earth, and that he was daily bearing testimony to many who visited the Temple.

"After patiently hearing him, I felt a degree of compassion for him, and in turn bore my testimony to him, as I had received it through obedience to the Gospel, and that the work was still onward, and the words of Isaiah, second chapter, were being fulfilled, that 'the house of the Lord' was in the tops of the mountains, and that under the leadership of President Young all nations were gathering to Zion to learn of God's ways and to walk in his paths, and that the worst wish that we had, was for him to also prepare himself and go up and be a partaker of the blessings of the House of the Lord. My testimony impressed him. A Mr. Bond, who held the keys of the Temple, and who had been present at the dedication, and then a faithful Latter-day Saint, said to me he felt as though he would have been far better off if he had kept with the Latter-day Saints, and that if I would preach in the Temple, he would open the doors to me. I promised to do so at some future time.

"After my arrival in Utah in 1870, I was inspired to write to Martin Harris, and soon received a reply, that the Spirit of God, for the first time prompted him to go to Utah. Several letters were afterwards exchanged. Pres. Brigham Young, having read the letters, through Pres. Geo. A. Smith requested me to get up a subscription and emigrate Martin to Utah, he subscribing twenty-five dollars for that purpose. Having raised the subscription to about two hundred dollars, I took the railroad cars for Ohio, on the 19th of July, 1870, and on the 10th of August, filled my appointment, preaching twice in the Kirtland Temple, finding Martin Harris elated with his prospective journey.

"A very singular incident occurred at this time. While Martin was visiting his friends, bidding them farewell, his pathway crossed a large pasture, in which he became bewildered. Dizzy, faint and staggering through the blackberry vines that are so abundant in that vicinity, his clothes torn, bloody and faint, he lay down under a tree to die. After a time he revived, called on the Lord, and finally at 12 o'clock midnight found his friend, and in his fearful condition was cared for and soon regained his strength. He related this incident as a snare of the adversary to hinder him from going to Salt Lake City. Although in his 88th year he possessed remarkable vigor and health, having recently worked in the garden, and dug potatoes by the day for some of his neighbors.

"After visiting New York and calling to visit the sacred spot from where the plates of the Book of Mormon were taken, I found there an aged gentleman, 74 years old, who knew Martin Harris, and said that he was known in that neighborhood as an honest farmer, having owned a good farm three miles from that place. He farther said he well remembered the time when the Mormons used to gather at Mormon Hill, as he termed it, where it was said the plates came from.

"Aug. 19, 1870, in company with Martin Harris, I left Kirtland for Utah, and on the 21st he was with me in Chicago, and at the American Hotel bore testimony to a large number of people, of the visitation of the angel, etc. * * *

"While in Des Moines, the capitol of Iowa, Brother Harris had opportunity of bearing testimony to many, and at a special meeting held in a branch of our Church (Brother Jas. M. Ballinger, President) Martin Harris bore testimony as to viewing the plates, the angel's visit, and visiting Professor Anthon.

"On the following day I baptized a sister to Pres. Ballinger, in the Des Moines River. The branch here contributed a new suit of clothes to Brother Harris, for which he felt to bless them. On the 29th of August we arrived in Ogden, and the following day in Salt Lake City. Two members of the Des Moines branch of the Church accompanied us to Utah."

On Sunday, Sept. 4, 1870, Martin Harris addressed a congregation of Saints in Salt Lake City. He related an incident which occurred during the time that he wrote that portion of the translation of the Book of Mormon which he was favored to write direct from the mouth of the Prophet Joseph Smith, and said that the Prophet possessed a seer stone, by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then used the seer stone. Martin explained the translation as follows: By aid of the seer stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say, "Written," and if correctly written, that sentence would disappear and another appear in its place; but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used. Martin said that after continued translation they would become weary, and would go down to the river and exercise by throwing stones out on the river, etc. While so doing, on one occasion, Martin Harris found a stone very much resembling the one used for translating, and on resuming their labor of translation, he put in place the stone that he had found. He said that the Prophet remained silent, unusually and intently gazing in darkness, no traces of the usual sentences appearing. Much surprised, Joseph exclamed, "Martin! What is the matter! All is as dark as Egypt!" Martin's countenance betrayed him, and the Prophet asked Martin why he had done so. Martin said, to stop the mouths of fools, who had told him that the Prophet had learned those sentences and was merely repeating them, etc.

Martin said further that the seer stones differed in appearance entirely from the Urim and Thummim obtained with the plates, which were two clear stones set in two rims, very much resembling spectacles, only they were larger. Martin said, there were not many pages translated while he wrote, after which Oliver Cowdery and others did the writing.

In an article written by Elder Edward Stevenson and published in the *Mill. Star*, Vol. 48, pages 367 and 389, the following additional particulars are given:

"Many interesting incidents were related by Martin on our journey (from Ohio to Utah in 1870), one of which I (Stevenson) will relate. He said that on one occasion several of his old acquaintances made an effort to get him tipsy by treating him to some wine. When they thought he was in a good mood for talk, they put the following question very carefully to him: 'Well, now, Martin, we want you to be frank and candid with us in regard to this story of your seeing an angel and the golden plates of the Book of Mormon that is so much talked about. We have always taken you to be an honest, good farmer and neighbor of ours, but could not believe that you ever did see an angel. Now, Martin, do you really believe that you did see an angel when you were awake?' 'No,' said Martin, 'I do not believe it.' The anticipation of the delighted crowd at this exclamation may be imagined. But soon a different feeling prevailed, when Martin Harris, true to his trust, said, 'Gentlemen, what I have said is true, from the fact that my belief is swallowed up in knowledge; for I want to say to you that as the Lord lives I do know that I stood with the Prophet Joseph Smith in the presence of the angel, and it was in the brightness of day.' Martin Harris related this circumstance to me substantially as I give it, adding that, although he drank wine with them as friends, he always believed in temperance and sobriety.

"While on our journey, and more particularly at the Des Moines River, at the baptism of the woman spoken of, I took occasion to teach Brother Martin the necessity of his being rebaptized. At first he did not seem to agree with the idea, but I referred him to the scriptural words, 'Repent and do the first works,' having lost the first love, etc. (Rev., 2, 5.) Finally, he said if it was right, the Lord would manifest it to him by His spirit, and He did do so, for Martin, soon after his arrival in Salt Lake City, came to my house and said the spirit of the Lord had made it manifest to him, not only for himself personally, but also that he should be baptized for his dead, for he had seen his father seeking his aid. He saw his father at the foot of a ladder, striving to get up to him, and he went down to him taking him by the hand and helped him up. The baptismal font was prepared, and by arrangement I led Martin Harris down into the water and rebaptized him. Five of the Apostles were present, viz., John Taylor, Wilford Woodruff, Orson Pratt, Geo. A. Smith and Joseph F. Smith; also J. D. T. McAllister and others. After baptism, Orson Pratt confirmed him, being joined with the rest of the brethren, by the laying on of hands; after which he was baptized for some of his dead friends, and to add to the interest of the occasion, Martin's sister also was baptized for their female friends. * * * I wish to add that Brother Harris having been away from the Church so many years did not understand more than the first principles taught in the infantile days of the Church, which accounts for his not being posted in the doctrine of the Gospel being preached to the spirits who are departed, which was afterwards taught by Joseph Smith, the Prophet. * * *

"The economy of Martin Harris was particularly illustrated on the occasion of our visit to the Fifteenth Ward of Salt Lake City. The meeting was crowded, as usual, with those anxious to see him and to hear his constant, undeviating testimony. Sister S. M. Kimball, of the Fifteenth Ward, eminent in the Relief Societies, on their behalf offered to have a new set of artificial teeth made for Brother Harris, to which he replied, 'No, sisters, I thank you for your kindness, but I shall not live long. Take the money and give it to the poor.' This calls to my mind a little incident or two that he related to me while we were on our journey from Ohio to Utah. He said that Joseph Smith, the Prophet, was very poor, and had to work by the day for his support, and he (Harris) often gave him work on his farm, and that they had hoed corn together many a day, Brother Harris paying him fifty cents per day. Joseph, he said, was good to work and jovial and they often wrestled together in sport, but the Prophet was devoted and attentive to his prayers.

"Brother Martin Harris gave Jo-Joseph $50 on one occasion to help translate the Book of Mormon. This action on the part of Martin Harris, so displeased his wife that she threatened to leave him. Martin said that he knew this to be the work of God, and that he should keep the commandments of the Lord, whatever the results might be. His wife, subsequently, partially separated from him, which he patiently endured for the Gospel's sake. * * *

"At an evening visit of some of my friends at my residence in Salt Lake City, to see and hear Brother Harris relate his experience (which always delighted him), Brother James T. Woods, who is now present while I am writing this article, reminds me that himself and G. D. Keaton were present on that occasion, and asked him to explain the manner in which the plates, containing the characters of the Book of Mormon, were exhibited to the witnesses. Brother Harris said that the angel stood on the opposite side of the table on which were the plates, the interpreters, etc., and took the plates in his hand and turned them over. To more fully illustrate this to them, Brother Martin took up a book and turned the leaves over one by one. The angel declared that the Book of Mormon was correctly translated by the power of God and not of man, and that it contained the fullness of the Gospel of Jesus Christ to the Nephites, who were a branch of the lost sheep of the House of Israel, and had come from the land of Jerusalem to America. The witnesses were required tq bear their testimony of these things, and of this open vision to all people, and he (Harris) testified, not only to those present, but to all the world, that these things were true, and before God whom he expected to meet in the day of Judgment he lied not. Brother Woods testifies that he was present at the time above mentioned, and to him it was marvelous to see the zeal that was manifested by Martin Harris, and the spirit of the Lord that accompanied his words.

"That Martin Harris was very zealous, somewhat enthusiastic, and what some would term egotistical, is no doubt the case; but the Lord has shown this generation that He can carry on His work independently of all men, only as they live closely and humbly before Him. I will give one or two instances of Martin's enthusiasm. When President Geo. A. Smith and others of us were being driven by John Henry Smith in a carriage to take a bath in the Warm Springs, near Salt Lake City, while passing over a high hill President Smith directed the curtains of the carriage to be raised, giving a magnificent view of the city below. The immense Tabernacle and the Temple—and in fact the beautiful city in full view—looked wonderful to Brother Harris, who seemed wrapped in admiration and exclaimed, 'Who would have thought that the Book of Mormon would have done all this?' On one occasion, while celebrating a baptism, several persons being in attendance, Brother Harris with joyful feelings said, 'Just see how the Book of Mormon is spreading.' Having been absent so long from the body of the Church and considering his great age, much charity was necessarily exercised in his behalf.

His abiding testimony, and his assistance with his property to publish the Book of Mormon, have earned a name for him that will endure while time shall last. Soon after he had received his endowments and performed some work for his dead, he retired to live with his son, Martin Harris, jun., at Smithfield, Cache Valley, where he was comfortably cared for in his declining old age. On the afternoon of his death he was bolstered up in his bed, where, with the Book of Mormon in his hand he bore his last testimony to those who were present."

PLURAL MARRIAGE.

As a number of apostates and other opponents of the truth are continually attempting to deny certain facts connected with the introduction of plural marriage among the Latter-day Saints by Joseph Smith, the Prophet, it has been deemed proper, in connection with our other historical labors, to compile and republish in the Record the following statements, testimonies, affidavits, etc., from truthful and reliable parties, who have been eye and ear witnesses to the circumstances and incidents of which they speak; and also to add new proofs and testimonies to those already made public. By way of introducing the subject we quote the following from a communication written by Pres. Jos. F. Smith and published in the *Deseret News* of May 20, 1886:

"The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. (See Orson Pratt's testimony.) And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it, in relation thereto, at which time, and subsequently until his martyrdom, the subject, in connection with the great principles of baptism, redemption and sealings for the dead, became the great themes of his life, and, as the late Pres. Geo. A. Smith repeatedly said to me and others, 'The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of his brethren, but in practice also!' he himself having led the way. While this doctrine was thus being taught by the Prophet to those whom he could trust—those who had faith, righteousness and integrity, to believe and accept it, with all its consequences (which are no trifling things), it remained an 'unwritten law' and commandment of the Almighty to the faithful *only* of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased, until the 12th day of July, 1843, when a *portion* of the revelation was written in the manner, and (at that time) for the purpose set forth in the statement of Elder Clayton, now submitted to the world, and as indicated in the revelation itself, as follows: 'And now, as pertaining to this law, verily, verily I say unto you, *I will reveal more unto you hereafter*, therefore let this suffice for the present.' (Verse 66.)

"Let all the Latter-day Saints *know*

that Joseph Smith, the martyred Prophet, is responsible to God and the world for this doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death, notwithstanding their *seeming* denials as published in the *Times and Seasons*, and which are so fervently relied upon as evidence against the fact by a certain class of anti-polygamists. Those denials can be explained, and have been, and while they are true in the sense, and for the purpose for which they were designed, they are not denials of plural or celestial marriage as taught by Joseph and Hyrum Smith and practiced at the time by both of them, and many others in prominent standing in the Church. These seeming denials themselves are specific proofs of the existence of the *true coin*, the counterfeit of which they denounced.

"Let every Saint *know* by unimpeachable testimony, as well as by the spirit of inspiration, to which each *Saint* is entitled, that God Almighty revealed this doctrine to Joseph the martyr, and that under God *he* was and is the founder, by precept and example, of the same in the Church.

"Praying God to bless this testimony to the comforting of the Saints and the confusion of their enemies, I have the heartfelt pleasure to remain eternally yours for the truth, 'if it wake the dead.'

JOSEPH F. SMITH."

Emma Bidamon, widow of Joseph Smith, the Prophet, died in Nauvoo, Ill., April 30, 1879. Shortly afterwards an article was published in the *Saints' Advocate*, a monthly periodical published by the reorganized Church, at Plano, Ill., under the heading "Last Testimony of Sister Emma," in which that lady is made responsible for a statement to the effect that Joseph Smith, the Prophet, never in his lifetime taught nor practiced the principle of plural marriage. This statement, given in the shape of a dialogue or colloquy, which was said to have taken place between Emma Bidamon and her son (Joseph), brought forth the following from the pen of Apostle Joseph F. Smith:

"SALT LAKE CITY, Oct. 17, 1879.

"*Editor Deseret News:*

"Dear Sir.—While I am aware of your disinclination to publish the many foolish fabrications of backsliders from the faith, and your general reticence on this subject, yet some statements contained in a paper lately forwarded me, being of no ordinary kind, demand the publication of certain facts which I have in my possession, which must be my apology for presenting this matter.

"No one can regret more than myself the necessity of presenting to the numerous readers of the *News*, certain facts relative to Joseph Smith (the Prophet) in connection with the revelation on celestial or plural marriage and the inauguration of that doctrine in the Church; and were it not for the cause of truth in which I and my children and the Church are deeply interested, and in which the whole world should feel vitally concerned, I would seek to avoid this unpleasant task.

(Here follows the dialogue above referred to.)

"In reply to the foregoing, I will give you the sworn statements and affidavits of a few reliable persons—among whom are two of the wives of the Prophet Joseph Smith, which I think, will assert quite as strong claims for belief and present a much better appearance of veracity than the published dialogue between Joseph Smith and his mother, for this reason, if no other, these people, well known to this community, are mostly still living and can be cross-examined, while 'Sister Emma,' whose lips are sealed in death, is represented as denying facts which, it can be abundantly proven, were well known to her, and to many now living in these mountains, besides those whose affidavits and statements accompany this communication. It is but fair to note that these affidavits were given many years ago, in view of the denials then being made by the representatives of that faction known as the 'Reorganized Church,' and before 'Sister Emma,' it is hoped, ever dreamed of denying facts which no one knew better than she did herself, and as I have good reason to believe, from admissions made to me by Alexander H. Smith, in 1866, and subsequently by Joseph Smith himself, before even Joseph could muster the courage or dared to venture upon the hazardous and untenable ground his mother, now she is dead, is made to assume; which ground, if her memory of facts had failed, she should have assumed, herself, years ago. But to the proof.

"JOSEPH BATES NOBLE'S TESTIMONY.

"Territory of Utah,
County of Salt Lake. } ss.

"Be it remembered, that on this twenty-sixth day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives; and that the said Joseph Smith declared that he had received a revelation from God on the subject, and that the angel of the Lord had commanded him (Joseph Smith) to move forward in the said order of marriage; and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle, saying, 'In revealing this to you, I have placed my life in your hands, therefore do not in an evil hour betray me to my enemies.'

"Subscribed and sworn to by the said Joseph B. Noble, the day and year first above written.

JOSEPH B. NOBLE.
[SEAL.] JAMES JACK,
Notary Public."

"Elder Noble is still living at Bountiful, Davis County, Utah, and can be examined again on this and other points connected with this subject, with which he is familiar. I will here further state that Elder Joseph B. Noble swears (the affidavit I have on hand) before a notary public, on June 6, 1869, that he did on April 5, 1841, seal to Joseph Smith, the Prophet, Miss Louisa Beaman, according to the revelation on plural marriage."

"BENJAMIN F. JOHNSON'S TESTIMONY.

"The following affidavit was sworn to before James Jack, a notary public, in Salt Lake City, March 4, 1870:

"On the first day of April, A. D. 1843, President Joseph Smith, Orson Hyde and William Cla ton, and others, came from Nauvoo to my residence in Macedonia or Ramus, in Hancock County, Ill., and were joyfully welcomed by myself and family as our guests.

"On the following morning, Pres. Smith took me by the arm for a walk, leading the way to a secluded spot within an adjacent grove, where, to my great surprise, he commenced to open up to me the principle of plural or celestial marriage; but I was more astonished by his asking me for my sister Almera to be his wife. I sincerely believed him to be a Prophet of God, and I loved him as such and also for the many evidences of his kindness to me, yet such was the force of my education, and the scorn that I felt towards anything unvirtuous, that under the first impulse of my feelings, I looked him calmly, but firmly in the face and told him that 'I had always believed him to be a good man and wished to believe it still and would try to; and that I would take for him a message to my sister, and if the doctrine was true, all would be well, but if I should afterwards learn that it was offered to insult or prostitute my sister, I would take his life.' With a smile he replied, 'Benjamin, you will never see that day, but you shall live to know that it is true and rejoice in it.'

"He wished me to see my sister and talk to her. I told him I did not know what I could say to convince her. He replied, 'When you open your mouth you shall be able to comprehend, and you shall not want for evidence nor words.' He also told me that he would preach a sermon that day for me which I would understand, while the rest of the congregation would not comprehend his meaning. His subject was the ten talents, 'unto him that hath shall be given, and he shall have abundantly, but from him that hath not *(or will not receive)*, shall be taken away that which he hath (or might have had).' Plainly giving me to understand that the talents represented wives and children, as the principle of enlargement throughout the great future to those who were heirs of salvation.

"I called my sister to private audience,and with fear and trembling and feelings I cannot express, commenced to open the subject to her, when, just as he had promised, the light of the Lord shone upon my understanding and my tongue was loosed, and *I*, at least, was convinced of the truth of what I was attempting to teach.

"My sister received my testimony, and in a short time afterwards consented to become the wife of President Smith.

"Subsequent to this I took her to the city of Nauvoo, where she was married, or sealed for time and eternity, to President Joseph Smith, by his brother Hyrum Smith, in the presence of myself and Louisa Beaman, who told me she had also been sealed or married to the Prophet Joseph. This was at the residence of my sister, the widow of Lyman R. Sherman, who also was a witness.

"After a short period, President Smith and company, viz., George Miller, Wm. Clayton, J. M. Smith, and Eliza and Emily Partridge (who were the wives of the Prophet) came again to Macedonia (Ramus), where he remained two days, lodging at my house with my sister as man and wife (and to my certain knowledge he occupied the same bed with her). This visit was on the 16th and 17th of May, 1843, returning to Nauvoo on the 18th.

"Again, on the 19th of October, the same year, President Smith made us another visit at Macedonia and remained till the 21st. He was accompanied by Wm. Clayton. At this time (Oct. 20th, 1843), he sealed my first wife to me for time and all eternity. * * *

"He also visited my mother at her residence in Macedonio and taught her in my hearing the doctrine of celestial marriage, declaring that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given to him. And counseled my mother to be sealed to his uncle, Father John Smith (father of Geo. A. Smith), to which she consented, and to my certain knowledge was subsequently sealed to him by the Prophet. * *

"After the death of the Prophet, I told President Brigham Young what he (Joseph Smith) had said to me relative to my taking Mary Ann Hale to wife. Pres. Young said it was right and authorized Father John Smith to seal her to me, which he did on the 14th of November, 1844.

(Signed) B. F. JOHNSON.

"APOSTLE LORENZO SNOW'S TESTIMONY.

"The following affidavit was made before J. C. Wright, clerk of Box Elder County, Utah, Aug. 28, 1869:

"In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening, we walked a little distance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives.

"He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

"He further said that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity.

"He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

"I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true.

(Signed) LORENZO SNOW.

"JOHN BENBOW'S AFFIDAVIT.

"Territory of Utah,
County of Salt Lake. } ss.

"Be it remembered that on this twenty-eighth day of August, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, John Benbow, who was by me sworn in due form of law, and upon his oath said that in the spring or forepart of the summer of 1843, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph Smith taught him and his wife, Jane Benbow, the doctrine of celestial marriage, or plurality of wives, Hyrum Smith being present.

"And further, that Hannah Ells Smith, a wife of the Prophet, boarded at his house two months during the summer of the same year; and the said Hannah E. Smith also lived at his house several months in 1844, after the Prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J. B's.) house.

(Signed) JOHN BENBOW.

"Subscribed and sworn to by the said John Benbow, the day and year first written.

[SEAL.] JAMES JACK,
Notary Public.

"I might continue to multiply those statements and testimonies both of the living and the dead until your paper could not contain them, but the foregoing is sufficient to prove that Joseph Smith did teach the doctrine of plural marriage several years before his death, and not only so, but that he did also practice what he taught. Further, the fact is established that Joseph Smith received the revelation on celestial or plural marriage, and the eternity of the marriage covenant, prior to July 12th, 1843, the time when a portion of said revelation was written. * * *

"ELIZA M. PARTRIDGE'S AFFIDAVIT.

"Territory of Utah,
County of Millard. } ss.

"Be it remembered that on the first day of July, A. D. 1869, personally appeared before me, Edward Partridge, probate judge in and for said county, Eliza M. (Partridge) Lyman, who was by me sworn in due form of law, and upon her oath saith, that on the 11th day of May, 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, * * * in the presence of Emma (Hale) Smith and Emily D. Partridge.

(Signed) ELIZA M. (P.) LYMAN.

"Subscribed and sworn to by the said Eliza Maria Lyman, the day and year first above written.

[SEAL.] EDWARD PARTRIDGE,
Probate Judge.

"EMILY DOW PARTRIDGE'S TESTIMONY.

"Territory of Utah,
County of Salt Lake. } ss.

"Be it remembered that on this the first day of May, A. D. 1869, personally appeared before me, Elias Smith, probate judge for said county, Emily Dow (P.) Young, who was by me sworn in due form of law, and upon her oath said, that on the 11th day of May, A. D. 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, * * * in presence of Emma (Hale) Smith, (now Emma Bidamon) and Eliza M. Partridge Smith, (now Eliza M. Lyman.)

(Signed) EMILY D. P. YOUNG.

"Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

[SEAL.] ELIAS SMITH,
Probate Judge.

(Sister Young, in her autobiography, published in the *Woman's Exponent*, Vol. 14, page 38, says: "The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives—Maria and Sarah Lawrence.")

"One more statement will suffice for the present, although, if necessary, many more sworn statements of reliable individuals could be furnished upon the subject, besides the testimonies of scores of living witnesses in absolute denial of the alleged 'last testimony of Sister Emma.'

"LOVINA WALKER'S CERTIFICATE.

"I Lovina Walker (eldest daughter of Hyrum Smith), hereby certify, that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1846, she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

(Signed) LOVINA WALKER.

"We hereby witness that Lovina Walker, made and signed the above statement, on this 16th day of June, A. D. 1869, at Salt

Lake City, Salt Lake Co., U. T., of her own free will and accord.

(Signed) HYRUM S. WALKER,
SARAH E. SMITH,
JOSEPH F. SMITH.

"Again, the foregoing is but a small part of the testimony that can be brought forward in relation to Sister Emma's knowledge of this principle. But is not this sufficient to convince any honest inquirer that the alleged 'Last testimony of Sister Emma,' is incorrect? That Joseph did, not only teach, but practice this doctrine, and that too, with the full knowledge and consent of his first wife, Emma Smith. Indeed, if there is anything wanting to establish this fact, the ladies (except Lovina Walker, who is now dead) whose testimonies are given above are still living, one in this city and the others in Fillmore, Millard Co., Utah, and can testify that Emma Smith (late Emma Bidamon) did herself teach them the principle, and with her own hand gave them to wife to her husband. Respectfully,

JOSEPH F. SMITH."

ELIZA R. SNOW'S TESTIMONY.

The following was also published in the *Deseret News* (weekly) of Oct. 22, 1879:

"Recently, to my great astonishment, I read an article headed 'Last Testimony of Sister Emma,' published in the *Saints' Advocate*, a pamphlet issued in Plano, Ill.

"In the article referred to, her son Joseph reports himself as interviewing his mother on the subject of polygamy, asking questions concerning his father. Did his father teach the principle? Did he practice or approve of it? Did his father have other wives than herself? To all of these and similar inquiries, Sister Emma is represented as answering in the negative, positively affirming that Joseph, the Prophet, had no other wife or wives than her; that he neither taught the principle of plurality of wives, publicly or privately.

"I once dearly loved 'Sister Emma,' and now, for me to believe that she, a once highly honored woman, should have sunk so low, even in her own estimation, as to deny what she *knew* to be true, seems a palpable absurdity. If what purports to be her 'last testimony' was really her testimony, she died with a libel on her lips—a libel against her husband—against his wives—against the truth, and a libel against God; and in publishing that libel, her son has fastened a stigma on the character of his mother, that can never be erased. It is a *fact* that Sister Emma, of her own free will and choice, gave her husband four wives, two of whom are now living, and ready to testify that she, not only gave them to her husband, but that she taught them the doctrine of plural marriage and urged them to accept it. And, if her son wished to degrade his mother in the estimation of her former associates, those familiar with the incidents of the period referred to, he could not do it more effectually than by proving her denial of any knowledge of polygamy (celestial marriage), and its practice by her husband. Even if her son ignored his mother's reputation for veracity, he better had waited until his father's wives were silent in death, for now they are here living witnesses of the divinity of plural marriage, as revealed by the Almighty, through Joseph Smith, who was commanded to introduce it by taking other wives.

"So far as Sister Emma personally is concerned, I would gladly have been silent and let her memory rest in peace, had not her misguided son, through a sinister policy, branded her name with gross wickedness—charging her with the denial of a sacred principle which she had heretofore not only acknowledged but had acted upon—a principle than which there is none more important comprised in the Gospel of the Son of God.

"It may be asked, Why defend plurality of wives, since the United States government forbids its practice? The action of the executors of this government can neither change nor annihilate a fundamental truth; and this nation, in preventing the practice of plural marriage, shoulders a heavier responsibility than any nation has ever assumed, with one exception—that of the ancient Jews. If the government can afford it, we can. The controversy is with God—not us. ELIZA R. SNOW.

A wife of Joseph Smith, the Prophet.

WILLIAM CLAYTON'S TESTIMONY.

The following statement was sworn to before John T. Caine, a notary public, in Salt Lake City, Feb. 16, 1874:

"Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

"I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

"After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children—Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

"On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, 'When I have any revelations to write, you are the one to write them.'

"During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, 'Why don't you send for her?' I replied, 'In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.' To this he answered, 'I give you authority to send for her, and I will furnish you with means,' which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and hat it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and informations concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, 'It is your privilege to have all the wives you want.' After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives *living* besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven.

"On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball; and on the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

"On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

"During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

"On the morning of the 12th of July, 1843, Joseph and Hyrum Smith came into the office in the upper story of the 'brick store,' on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the revelation on celestial marriage, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace.' Joseph smiled and remarked, 'You do not know Emma as well as I do.' Hyrum repeated his opinion and further remarked, 'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin,' or words to their effect. Joseph then said, 'Well, I will write the revelation and we will see.' He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

"Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was writen was sufficient for the present.

"Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

"Joseph quietly remarked, 'I told you you did not know Emma as well as I did' Joseph then put the revelation in his pocket, and they both left the office.

"The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

"The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

"After the revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

"From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

(Signed) WILLIAM CLAYTON.

"Salt Lake City, February 16th, 1874."

JOSEPH C. KINGSBURY'S TESTIMONY.

The following statement was given under oath before Charles W. Stayner, a notary public, in Salt Lake City, May 22, 1886:

"In reference to the affidavit of Elder William Clayton, on the subject of the celestial order of patriarchal marriage, published in the *Deseret Evening News* of May 20th, 1886, and particularly to the statement made therein concerning myself, as having copied the original revelation written by Brother Clayton at the dictation of the Prophet Joseph, I will say that Bishop Newel K. Whitney handed me the revelation above referred to on either the day it was written or the day following, and stating that it was asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, who compared it with the original which he held in his hand while I read to him. When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that this copy, as also the original, are identically the same as that published in the present edition of the Book of Doctrine and Covenants.

"I will add that I also knew that the Prophet Joseph Smith had married other women besides his first wife—Emma; I was well aware of the fact of his having married Sarah Ann Whitney, the eldest daughter of Bishop Newel K. Whitney and Elizabeth Ann Whitney, his wife. And the Prophet Joseph told me personally that he had married other women, in accordance with the revealed will of God, and spoke concerning the principle as being a command of God for holy purposes.

(Signed) JOSEPH C. KINGSBURY."

THOMAS GROVER'S TESTIMONY.

"FARMINGTON, Davis Co., Utah,
Jan. 10, 1885.

"*A. M. Musser:*

"Your note is before me, and I answer with pleasure.

"Now, concerning the matter about which you ask information, I don't know of any member of that High Council living except myself. Leonard Soby may still be living.

He apostatized on the strength of that revelation.

"The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

"The Presidency of the Stake, Wm. Marks, Father Cowles and the late Apostle Charles C. Rich were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thos. Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, James Allred, Henry G. Sherwood and, I think, Samuel H. Smith.

"Brother Hyrum was called upon to read the revelation. He did so, and after the reading said, 'Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.'

"We saw this prediction verified in less than one week. Of the Presidency of the Stake, Wm. Marks and Father Cowles rejected the revelation; of the Council that were present Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

"From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

"After this the Prophet's life was constantly in danger. Being one of his life guard, I watched his interests and safety up to the time of his death.

"Wm. Marks died in Illinois. C. C. Rich died in Paris, Bear Lake County, Idaho, in full faith. Samuel Bent died in Garden Grove, Iowa, in full faith. Wm. Huntington died in Pisgah, Iowa, in full faith. Alpheus Cutler apostatized, and died in Iowa. Lewis D. Wilson died at Ogden, in full faith. David Fullmer died in Salt Lake City, in full faith. Aaron Johnson died at Springville, in full faith. Newel Knight died at Ponca, Nebraska. Leonard Soby went with Sidney Rigdon from Nauvoo. James Allred died in Sanpete, in full faith. Henry G. Sherwood came here with the Pioneers and died in San Bernardino, Cal., out of the Church, I understand. Samuel H. Smith died at Nauvoo, in full faith.

THOMAS GROVER."

DAVID FULLMER'S TESTIMONY.

"Territory of Utah, }
County of Salt Lake. } ss.

"Be it remembered that on this fifteenth day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of Aug., A. D. 1843, while in meeting with the High Council (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, County of Hancock, State of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12th, A. D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further saith that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harr[illegible] Dunbar Wilson, Wm. Huntington, Levi Jaekman, Aaron Johnson, Thos. Grover, David Fullmer, Phinehas Richards, James Allred and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further, that the copy of said revelation on celestial marriage, published in the *Deseret News* extra of September 14th, A. D. 1852, is a true copy of the same.

(Signed) DAVID FULLMER.

"Subscribed and sworn to by the said David Fullmer the day and year first above written.

[SEAL] JAMES JACK,
Notary Public."

LEONARD SOBY'S TESTIMONY.

The following was published in the *Ogden Herald*, in January, 1886:

"Our readers will remember, that in the correspondence which passed between Elder Littlefield and Joseph Smith, jun., of the reorganized church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage read before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Soby. The prophet of the reorganized church knew where Mr. Soby resided, and instructed a member of his church in high standing to draw up an affidavit, stating that Mr. Soby was not present at such meeting, and never heard the revelation read.

"The affidavit was drawn up under the instructions of Joseph Smith, jun., and Mr. Gurley, who was something of a lawyer, called on Mr. Soby at his home in Beverly, New Jersey, and requested him to sign it. The affidavit stated that Mr. Soby was present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Gurley requested Mr. Soby to sign the document, Soby objected, saying he was present at the meeting, and *did* hear the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Soby added: 'If you will draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you.' Mr. Gurley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser, and has since apostatized from the reorganized church.

"Mr. Soby, quite recently, had business in the State of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.

"Leonard Soby is about the only person now living who was present at the High Council meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey.'

We annex the following extracts from a communication written to the *Deseret News* by James S. Brooks, of San Bernardino, Cal., and dated March 26, 1886.

"I saw an account in January last, in the Ogden *Herald*, wherein Mr. Leonard Soby, of New Jersey, is made to testify that he was present at the High Council in Nauvoo, and that he heard the revelation upon celestial marriage there read; also that an affidavit had been represented to him by Mr. Gurley, dictated by Mr. Joseph Smith, the leader of the Josephite faction, which he, Mr. Soby, was requested to sign, stating that he was not present at that council, and did not hear the revelation read, which he refused to do, but offered to sign one to the contrary. Knowing that to be one of the props upon which the Josephites build their excuse for rejecting the revelation, I showed the article to one of their members in this place. He said: 'Mr. Gurley will say anything now that he has left our church.'

"I saw immediately that they were no more ready to accept that evidence than any other; indeed they do not want the truth; it is not facts that they are seeking after. In order to do away with that quibble I wrote to Mr. Soby myself, informing him of the statement of the interview between himself and Mr. Gurley, as published in the Ogden *Herald*, asking him if it was correct, and below is a copy of the letter I received from him. It is well to have such evidence on record, as Mr. Soby is now the only living witness that was present at the council, as I see by the *Deseret News* that Mr. Thomas Grover died last month, he too having left his testimony as to being present and hearing it read.

"LEONARD SOBY'S LETTER.

"BEVERLY, N. J., Feb. 26, 1886.

"*James S. Brooks:*

"DEAR SIR—Yours of 12th at hand, and would state the facts given in the *Herald* in regard to myself and Mr. Gurley are true. I was present at the High Council in Nauvoo when that revelation was read, and know it to be *true*, and I hope the Lord will bless you to see the *truth* as I do.

Respectfully, your humble servant,
LEONARD SOBY, (a witness)."

HOWARD CORAY'S TESTIMONY.

"Territory of Utah, }
County of Salt Lake. } ss.

"As many false statements have been made in relation to the authorship of the revelation on celestial marriage, I deem it but justice to all lovers of truth for me to express what I know concerning this very important matter.

"On the 22nd day of July, A. D. 1843, Hyrum Smith, the martyred Patriarch, came in a carriage to my house in Nauvoo; he invited me and my wife to take a ride with him; accordingly, as soon as we could make ourselves ready, we got into the carriage and he set off in the direction of Carthage. Having gone a short distance, he observed to us that his brother, Joseph Smith, the Prophet, had received a revelation on marriage, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit it to memory. He then commenced rehearsing the revelation on celestial marriage, not stopping till he had gone quite through with the matter. After which he reviewed that part pertaining to plurality of wives, dwelling at some length upon the same in order that we might clearly understand the principle. And on the same day (July 22nd, 1843) he sealed my wife, formerly Martha Jane Knowlton, to me; and when I heard the revelation on celestial marriage read on the stand in Salt Lake City in 1852, I recognized it, as the same as that repeated to me by Brother Hyrum Smith. Not long after this I was present when Brother David Fullmer and wife were sealed by Brother Hyrum Smith, the martyred Patriarch, according to the law of celestial marriage. And, besides the foregoing, there was quite enough came within the compass of my observation to have fully satisfied my mind that plural marriage was practiced in the city of Nauvoo.

(Signed) HOWARD CORAY.

"Subscribed and sworn to before me this 12th day of June, A. D. 1882.

[SEAL.] JAMES JACK,
"Notary Public for Salt Lake County, Utah."

MERCY R. THOMPSON'S TESTIMONY.

"SALT LAKE CITY, Jan. 31, 1886.

"*A. M. Musser:*

"DEAR BROTHER—Having noticed in the *Deseret News* an enquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Brother Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost every member of the High Council, and know Brother Grover's testimony to be correct. Now if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as the copy of the letter addressed to Joseph Smith, at Lamoni. Your Sister in the Gospel. MERCY R. THOMPSON."

"SALT LAKE CITY, Sept. 5, 1883.

"*Mr. Joseph Smith, Lamoni, Ill.:*

"DEAR SIR—After having asked my Father in heaven to aid me, I sit down to write a few lines as dictated by the Holy Spirit.

"After reading the correspondence between you and L. O. Littlefield I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your letters to Littlefield that no one of your father's friends had performed this duty while you were here, now I will begin at once and tell you my experience.

"My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841, (I presume you will remember him.) Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, 'Go and do as my servant hath required.' He then took an opportunity of communicating this to your uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskel Thompson, with whatever offspring should be the result of that union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men. * * *

MERCY R. THOMPSON."

LUCY W. KIMBALL'S TESTIMONY.

"When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I became very indignant, and told him emphatically that I did not wish him ever to mention it to me again, as my feelings and education revolted against any thing of such a nature. He counseled me, however, to pray to the Lord for light and understanding in relation thereto, and promised me if I would do so sincerely, I should receive a testimony of the correctness of the principle. At length I concluded to follow this advice, and the consequence was that the Prophet's promise unto me was fulfilled to the very letter. Before praying I felt gloomy and downcast; in fact, I was so intirely given up to dispair that I felt tired of life; but after I had poured out my heart's contents before God, I at once became calm and composed; a feeling of happiness took possession of me, and at the same time I received a powerful and irresistible testimony of the truth of plural marriage, which testimony has abided with me ever since. Shortly afterwards I consented to become the Prophet's wife, and was married to him May 1, 1843, Elder William Clayton officiating. I am also able to testify that Emma Smith, the Prophet's first wife, gave her consent to the marriage of at least four other girls to her husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies. This is proven by the fact [that she herself, on several occasions, kept guard at the door to prevent disinterested persons from intruding, when these ladies were in the house.

LUCY W. KIMBALL."

ORSON PRATT'S TESTIMONY.

"At a meeting held in Plano, Illinois, Sept. 12, 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on plural marriage. He refuted the statement and belief of those present that Brigham Young was the author of that revelation; showed that Joseph Smith, the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young and the Twelve had returned from their missions in Europe, in 1841, but that Joseph actually received revelation upon that principle as early as 1831. He said, 'Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come.' To this statement Elder Pratt bore his testimony. He cited several instances of Joseph having had wives sealed to him, one at least as early as April 5, 1841, which was some time prior to the return of the Twelve from England. Referred to his own trial in regard to this matter in Nauvoo, and said it was because he got his information from a wicked source, from those disaffected, but as soon as he learned the truth he was satisfied."

LYMAN O. LITTLEFIELD'S TESTIMONY.

"The doctrine of celestial marriage, I have the best of reasons for believing, was understood and believed by him (Joseph Smith, the Prophet) away back in the days when he lived in Kirtland, when he and the Saints, in their poverty, were toiling to erect that sacred edifice (the Kirtland Temple), wherein you (referring to Joseph Smith, the son of the Prophet) now falsify him, seeking, by your unsupported declarations, to nullify his most sacred doctrines. Even there, as I believe, he was instructed of the Lord respecting the sacred ordinance of plural marriage; but he was not required to reveal it to the Church until some time during the residence of the Saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping inviolate all the laws connected with this sacred condition of things. And in consequence of the prejudices of the Saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints."

For further information the reader is referred to Elder L.O. Littlefield's correspondance with Joseph Smith, of the reorganized church, published in the *Mill. Star*, Vol. 45, pages 385, 443, 561, etc.

ALLEN J. STOUT'S TESTIMONY.

"At a meeting held at Rockville, Washington Co., Utah, Dec. 23, 1885, in commemoration of the Prophet Joseph Smith's birthday, Allen J. Stout, sen., testified, that while acting as one of the Prophet's body guard in the Nauvoo Mansion, only a single door separating him from the family, he listened to a conversation which took place between Joseph and Emma Smith, on the much vaunted subject of plural marriage. This impulsive woman from moments of passionate denunciation would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of darkness; that Satan was doing his utmost to destroy her, etc. And solemnly came the Prophet's inspired warning 'Yes, and he will accomplish your overthrow, if you do not heed my counsel.'" (From a letter published in the *Deseret Evening News* of Jan. 20, 1885.)

BISHOP S. A. WOOLLEY'S TESTIMONY.

"In September, 1843, at Nauvoo, Ill., I was taken very sick, so much so that most of my folks thought I could not recover. During the time of my illness the Prophet Joseph and Patriarch Hyrum Smith came and administered to me frequently. Father Joseph Smith, in a blessing previously given me, had made me a certain promise in regard to living, in which I had the most implicit confidence; and when I heard friends say (although so far gone that I did not recognize any one) that I would never get well, I would whisper 'Yes, I will, Father Smith promised that I should live to see the coming of the Son of Man.' Brother Hyrum said, because of my faith in that blessing, I would not die at that time. The house, in which we lived, was a two-story one, and on the east side was built a store, from which a door opened into the sitting room. During my sickness I occupied one of the up-stair rooms.

One afternoon in the month of October, A. D. 1843, I think on a Tuesday, about 2 o'clock (I cannot explain just how I knew it was 2 o'clock, but I knew it), I found myself in the sitting room down stairs, and walking to the door leading into the store, I saw my brother Edwin D. putting up the shutters of the store as though it was night. I turned around, saw Mary, his wife, putting down the blinds of the windows in the sitting room. I stood and looked and wondered what was to be done. I saw two or three other persons there; and presently some others, including Patriarch Hyrum Smith, came in. The fireplace was in the north end of the room, and Hyrum sat down at the east end of the grate with his face turned to the northwest. Presently I saw him take a paper out of his coat pocket, and I walked up to his left hand side, looked over his shoulder, and, as he opened the paper, I read 'A Revelation on Eternal Marriage and Plurality of Wives,' etc. He then commenced to read what is now known as the revelation on plural marriage. I also read it myself as fast as he did. He stopped and explained as he went along. There was a sister present by the name of German, who, when he had read to a certain point, went to the southwest window, raised the curtain, looked out, then turned around and said, 'Brother Hyrum, don't read any more, I am full up to here,' drawing her hand across her throat. It was there told me by the same power that informed me it was 2 o'clock, that that revelation was of God, and that no man could or would receive a *fulness of celestial glory and eternal life, except he obeyed that law, and had more than one living wife at the same time.* From this time I commenced to get well, and did so very speedily. In the course of a few days I was down in the sitting room, and one day, as we sat by the fire, my sister-in-law (Mary) and Sister German, who boarded there, were taking about that principle allegorically. I remarked, 'Mary, thee need not be afraid to talk right out about that principle, for I know more about it than thee does.' 'What principle?' said she. 'Why, that principle about a man having more wives than one,' I replied. She looked with amazement and said, 'What does thee mean?' (We were raised Quakers.) 'I mean,' said I, 'that I stood right there (pointing to the place) when Brother Hyrum read that revelation the other day.' 'What revelation?' said she (seeming very incredulous). 'Why, the one on plural marriage.' I answered. My brother Edwin D. testified in a public meeting in Manti, Sanpete Co., a number of years ago, that the revelation was read by Bro. Hyrum just as I said, but he (Edwin D.) did not see me there, and he could not relate it as accurately as I have done. Were I to go back on every other principle of what the world call 'Mormonism,' I would have to acknowledge that the principle of plural marriage is of God. I, like Paul of old, whether in the body or out, saw and heard things which were unlawful to utter at that time, for I understood that I was not to tell anyone, or to talk to anyone about it, except those who already knew about it."

APOSTLE ERASTUS SNOW'S TESTIMONY:

"The Prophet Joseph Smith first taught me the doctrine of celestial marriage, including a plurality of wives, in Nauvoo, Ill., in April, 1843. He also told me of those women he had taken to wives. My wife's sister, Louisa Beman, was his first plural wife, she being sealed to him by my brother-in-law, Joseph B. Noble, April 5, 1841. She was the daughter of Alva and Sarah Burtt Beman. The Prophet Joseph also gave me the privilege of taking another wife, which I did in March, 1844, the Patriarch Hyrum Smith officiating under the Prophet's direction."

SARAH M. KIMBALL'S TESTIMONY.

"Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. I asked him to teach it to some one else. He looked at me reprovingly, and said, 'Will you tell me who to teach it to? God required me to teach it to you, and leave you with the responsibility of believing or disbelieving.' He said, 'I will not cease to pray for you, and if you will seek unto God in prayer, you will not be led into temptation.'"

ADDITIONAL TESTIMONY.

"At a quarterly Stake conference held at Centreville, Davis Co., Utah, June 11, 1883, Elder Arthur Stayner read an affidavit made by Elder Thomas Grover. The substance of the document was that the affiant was a member of the High Council of the Church, that in 1843 Hyrum Smith, the Patriarch, appeared at the meeting of that body and presented the revelation on celestial marriage, at the same time declaring it to be from God.

"After the reading of this paper Elder Grover made a statement to the effect that Hyrum there and then asserted that those brethren who received the revelation should be blessed and preserved, while those who rejected it would go down. Nine members of the Council accepted and three took a stand against it. Those three subsequently apostatized, were excommunicated from the Church and are all now dead (except one).

"Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. Subsequently, he stated, the angel of the Lord appeared to him and informed him that the time had fully come. Elder Noble sealed his wife's sister to Joseph, that being the first plural marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

"President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo, at which the subject of the revelation on celestial marriage was laid before them and unanimously received as from God. Joseph declared that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

"President George Q. Cannon delivered a thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule, been greatly blessed, men who had tampered with the other sex outside of the 'marriage relation,' had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had not confined His blessing to any class, or special families, but men of humble origin had been selected as his instruments to forward his purposes. It would yet transpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform mighty works in His name. The discourse was reported in full."

We could produce hundreds of other testimonies of a similar nature to these given above, were it necessary, but what we have already given must be deemed fully sufficient to prove, beyond a shadow of doubt, that Joseph Smith, the Prophet, did teach and practice the principle of plural marriage in his lifetime. Summing up the information received from the parties already mentioned and from other sources, we find that the following named ladies, besides a few others, about whom we have been unable to get all the necessary information, were sealed to the Prophet Joseph Smith during the last three years of his life. Biographical sketches of some of these ladies are published in this number of the RECORD, and others will be published hereafter:

Louisa Beman, married to the Prophet April 5, 1841, Joseph B. Noble officiating. *See sketch, page* .

Fanny Alger, one of the first plural wives sealed to the Prophet. *See sketch, page* .

Lucinda Harris, also one of the first women sealed to the Prophet Joseph. *See sketch, page* .

Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet Oct. 27, 1841, Dimick B. Huntington officiating. Her sister Fanny was present as a witness. *See sketch, page* .

Prescindia L. Huntington, afterwards the wife of Heber C. Kimball, sealed to Joseph Dec. 11, 1841, Dimick B. Huntington officiating and Fanny A. Huntington present as a witness. *See sketch, page* .

Eliza Roxey Snow, married to the Prophet June 29, 1842, Pres. Brigham Young officiating. *See sketch, page* .

Sarah Ann Whitney, afterwards

the wife of Pres. Heber C. Kimball, married to Joseph July 27, 1842, her father Newel K. Whitney officiating. *See sketch, page* .

Desdemona W. Fullmer, married in 1842. *See sketch, page 235.*

Helen Mar Kimball, daughter of Pres. Heber C. Kimball and afterwards the wife of Horace K. Whitney, married to Joseph in May, 1843. *See sketch, page* .

Eliza M. Partridge, afterwards the wife of Amasa M. Lyman, married to Joseph May 11, 1843, Elder James Adams officiating. *See sketch, page 236.*

Emily D. Partridge, afterwards the wife of Pres. Brigham Young, married to the Prophet May 11, 1843, Elder James Adams officiating. *See sketch, page 240.*

Lucy Walker, afterwards the wife of Pres. Heber C. Kimball, married to the Prophet May 1, 1843, Elder Wm. Clayton officiating. *See sketch, page 236.*

Almera W. Johnson, married to the Prophet in August, 1843. *See sketch, page 235.*

Malissa Lott, afterwards the wife of Ira Jones Willes, married to Joseph Sept. 20, 1843. *See sketch, page 119.*

Fanny Young, a sister of Pres. Brigham Young, married to Joseph Nov. 2, 1843. Brigham Young officiating. *See sketch, page* .

Maria Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married in 1843. *See sketch, page* .

Sarah Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married to Joseph in 1843. *See sketch, page* .

Hannah Ells, sister of Dr. Josiah Ells, of Nauvoo. *See sketch, page*

Flora Ann Woodworth, daughter of Lucien Woodworth. *See sketch, page* .

Ruth D. Vose, known as the wife of Edward Sayers. *See sketch, page* .

Mary Elizabeth Rollins, now living in Minersville, Beaver Co., Utah. *See sketch, page* .

Olive Frost, afterwards the wife of Pres. Brigham Young. *See sketch below.*

Rhoda Richards, daughter of Joseph and Rhoda Richards. *See sketch, page* .

Sylvia Sessions, daughter of David and Patty Sessions. *See sketch.*

Maria Winchester, daughter of Benjamin Winchester, sen. *See sketch, page* .

Elvira A. Cowles, afterwards the wife of Jonathan H. Holmes. *See sketch, page* .

Sarah M. Cleveland. *See sketch, page* .

MISCELLANEOUS.

FROST, (OLIVE GREY,) daughter of Aaron Frost and Susan Grey, was born in the town of Bethel, Oxford Co., Maine, July 24, 1816. She possessed a happy and genial disposition, and gained many friends, whose friendship grew stronger as time advanced and they learned to appreciate her good qualities. When quite young she was religiously inclined, and would often retire to some private place, with a chosen companion, to pour out her soul in secret prayer to that Being, who rewards openly, and frequently she incurred ridicule thereby from those who were less sober minded. When about eighteen years of age she and her particular friend, Miss Louisa Foster, learned the tailoress trade, and they went together from place to place, among their acquaintances, to work at this business, thereby being able to lighten the labors of the busy housewives. While engaged at this work in the neighboring town of Dixfield, Elder Duncan Mc-

Arthur visited that place and preached the Gospel as taught by the Latter-day Saints, in such plainness that her willing mind, already prepared by earnest prayer, soon comprehended its vast importance, and she received it joyfully. She was baptized by Elder McArthur, and she always looked upon him with reverence as her "father in the Gospel." She endured much opposition on account of the new religion she had embraced, but she never faltered, and upon her return home, she and Sister Lucy Smith, who had also joined the Church, found great strength and consolation in retiring to the grove to pray, even when the weather was so severe that they had to take a quilt or blanket to protect them from the cold. Unity of faith was now added to the tie of friendship. Their prayers took new form, for they now had something more tangible to ask for and a more perfect Being to address God had respect unto their integrity and petitions, and led them in the way of salvation and life eternal. Sister Olive continued thus, working at her trade and contending for her religion until the fall of 1840, when, at the earnest solicitation of her sister Mary Ann and brother-in-law Parley P. Pratt, she accompanied them to England, where she remained two years. She willingly forsook father and mother, brothers and sisters, and braved the dangers of the great deep, to aid in spreading the Gospel in a foreign land. These two sisters were the first missionary woman of this dispensation to cross the sea in the interest of this Church. They were fifteen weeks on the sea going and coming. Sister Olive was not afflicted with seasickness, and was therefore enabled to devote herself to her sick sister, and the care of the family. Her health, however, was never robust, and often while in England, if she walked a long distance to and from meeting, she would spit blood. She made many warm friends among the Saints on the British Isles. On the return voyage the measles broke out among the passengers, and after going on board the steamer on the Mississippi River, Sister Olive was stricken with this desease. She was very sick the rest of the journey up to Chester, Ill., where she tarried with the family of her sister through the winter. In the spring she continued her journey to Nauvoo, where she arrived April 12, 1843. In the following summer her heart was gladdened by the arrival of her father and mother and two sisters, this making six of the family who had embraced the newly revealed Gospel. She joined the first organization of the Female Relief Society at Nauvoo, and took great interest in it. She was very zealous in soliciting aid for and in visiting those who were needy and in distress. Her heart was always tender towards suffering of every kind, and it gave her unbounded joy and satisfaction to be able to alleviate it. She seemed to realize and appreciate the magnitude of the great and important mission allotted to woman in the perfect plan of this Gospel dispensation, and she desired to do her part in the good work. She freely accorded to man the title of king, and joyfully accepted the place of queen by his side, for it was at this time that the principle of plurality of wives was taught to her. She never opposed it, and, as in the case of baptism, soon accepted it to be her creed, in practice as well as theory. She was married for time and all eternity to Joseph Smith, some time previous to his death and martyrdom. After the death of the Prophet she was sealed to Pres. Brigham Young for time. Sister Olive died at Nauvoo, Ill., Oct. 6, 1845, after two weeks' suffering with the chills and fever and pneumonia. She died, as she had lived, in full faith of the Gospel of Christ, and awaits the glorious resurrection day. MARY ANN PRATT.

FULLMER, (DESDEMONA WADSWORTH,) daughter of Peter Fullmer and Susannah Zefers, and sister of the late David Fullmer, was born in Huntington, Luzerne County, Penn., Oct. 6, 1809. She embraced the Gospel about the close of the year 1836, in Richland County, Ohio, being baptized by Elder John P. Greene. Soon afterwards she removed to Kirtland, Ohio, and from that time forward shared in the persecutions to which the Church was subjected in Ohio, Missouri and Illinois. She was living with her brother David, near Haun's Mill, Mo., at the time when the massacre of the Saints occurred at that place, and she and other members of the family were under the necessity of secreting themselves in the woods to escape the mob. She was among the first to enter into the order of celestial marriage, being married to the Prophet Joseph Smith in Nauvoo in 1842. She remained at Nauvoo until the final expulsion of the Saints. In 1848 she came to Utah and located in Salt Lake City. For many years she resided in the Sixth Ward, where she died Feb. 9, 1886, in the 77th year of her life. She was a quiet, unassuming, faithful woman, and was greatly respected by all who had the pleasure of her acquaintance.

JOHNSON, (ALMERA WOODWARD,) daughter of Ezekiel Johnson and Julia Hills, was born at Westford, Chittenden Co., Vermont, Oct. 21, 1812, and raised principally at Pomfret, near Fredonia, Chautauqua Co., New York. She joined the Church in 1832 and moved to Kirtland, Ohio, in 1833. From that time she shared in the persecutions raging against the Saints until 1840, when she removed to Nauvoo, where she was married to the Prophet Joseph Smith in August, 1843. The ceremony was performed by Elder William Clayton at the house of Almera's sister, Mrs. Deleena D. Sherman. Patriarch Hyrum Smith was present and remarked at the time to Sister Almera, "The Lord has revealed the principle of plural marriage to me, and I know for myself that it is true. I will have you for a sister, and you shall be blest." After the Prophet was killed, and when the Church was leaving Nauvoo, Sister Almera married Reuben Barton, and removed to Council Bluffs, Iowa, where she buried five girls. In 1861 she came to Utah with her brother Joseph E. Johnson. Previous to this her husband had apostatized; and he never came to the valleys. She lived a short time in Salt Lake City, then resided three years in Utah County, since which she has lived in Iron County, principally in Parowan, which is her present home.

KIMBALL, (Lucy Walker,) daughter of John Walker and Lydia Holmes, was born at Peacham, Caledonia Co., Vermont, April 30, 1826, and was baptized by Elder Abraham Palmer, at Ogdensburgh, N. Y., while in her ninth year. In 1838 she removed with her parents and the Ogdensburgh branch of the Church to Missouri, passing through Kirtland, Ohio, which had just been evacuated by most of the Saints. Before crossing the line into Caldwell County, Mo., the little company of Saints from Ogdensburgh, traveling in seven wagons, was surrounded by a mob, consisting of about forty men with painted faces, who searched the wagons thoroughly, took away all the arms and ammunition which they could find, and ordered some of the women and children out into the snow, among whom was Lucy's mother, a frail and delicate woman. All this happened on a cold and unpleasant day, early in the morning. The company then traveled on until they reached a point within five miles of Haun's Mills, where they formed a camp. Brother Walker then proceeded to the Mills to counsel with President Joseph Young and some other brethren who were stopping there temporarily. This was on Oct. 30, 1838, the memorable day on which the massacre took place. During the shooting Bro. Walker was wounded in the arm, and subsequently suffered considerable from the effects thereof. Immediately after the massacre a young man came running across the prairie to the little camp of immigrants and told them what had happened at the Mills, adding that the mob would soon also attack them. Upon hearing this some of the women picked up their babes and tried to wade through the deep snow, towards the neighboring woods, but after suffering almost beyond description from cold and exposure they were obliged to return to the wagons and trust in God for protection. The next morning early a young officer, with a pleasant, open face, came riding into the camp and told the travelers that the mob was coming down to destroy them, but if they would consent to follow him, he would lead them to a place of safety. At first they were not inclined to believe him, but finally concluded to follow him and risk the consequences. The young man, who appeared not to be in sympathy with the mob, then led the little company on a back trail to a secluded place, where they scattered and found temporary shelter among the settlers. In a couple of weeks, Bro. Walker, who had been reported killed, rejoined his family, and the following spring most of the little party continued their journey until they reached Quincy, Ill. In the spring of 1840 the Walker family removed to Nauvoo, where they became intimately acquainted with Pres. Joseph Smith and lived in his family for a number of years. On May 1, 1843, Sister Lucy was married to the Prophet as a plural wife. After the martyrdom of Joseph and Hyrum Smith she lived with her eldest brother, William, and in 1846 left Nauvoo to come west. After spending two winters at Winter Quarters she arrived in Great Salt Lake Valley in 1848, in the company of Heber C. Kimball, to whom she was married in 1845, and subsequently had nine children by him. She resided in Salt Lake City until 1868, when she accompanied her husband to Provo. Soon afterwards Pres. Kimball died, but she remained in Utah County for several years, where she took an active part in the Provo Fourth Ward Female Relief Society, filling also many important positions of trust. She now resides with her youngest daughter in the Ninth Ward, Salt Lake City.

LYMAN, (Eliza M. Partridge,) eldest daughter of Bishop Edward Partridge and Lydia Clisbee, was born at Painesville, Geauga (now Lake) Co., Ohio, April 20, 1820. She became a member of the Church of Jesus Christ of Latter-day Saints in 1831, which action changed the prospects of her whole life. From having been in easy circumstances before, her subsequent life was to be one of privation and self-sacrifice. Becoming identified with the Saints in her youth, she was early imbued with a love for the principles of the Gospel and a reverence for truth and honesty. Having to suffer the privations incident to the persecutions endured by the Saints in Missouri and Illinois, she was deprived of those advantages of education generally considered necessary to qualify a young woman to appear to advantage in company; at the same time her inherent qualities of modesty and good sense, coupled with a studious disposition, enabled her to surmount obstacles and gain sufficient book learning to become a teacher, and she was able to appear to advantage in the best society. With no ostentation she was generally self-possessed under all circumstances. Although filling honorable positions in connection with the benevolent institutions among the Saints, her life labor was most appreciated by her intimate friends and relatives. She was one of the first to receive the doctrine of celestial marriage being taught that principle by the Prophet Joseph Smith, to whom she was married as a plural wife, March 8, 1843, by Apostle Heber C. Kimball. About two months later, on May 11, 1843, the marriage ceremony was repeated in the presence of Emma Smith, the Prophet's first wife, Elder James Adams officiating. In those days it required considerable self-sacrifice as well as faith to enter into that order. After the death of the Prophet, Sister Eliza was married to Apostle Amasa M. Lyman, by whom she had five children; three of them survived her. Her son Platte D. Lyman was born in a wagon on the Platte River, near Fort Laramie, while journeying to the valleys of the mountains; the parents having been driven out by mob violence with the rest of the Saints from Nauvoo. She accompanied her son Platte D. Lyman to San Juan, where he was sent to take charge of a company of settlers, having to make a road through an almost impassable country in the winter time. The suffering and anxiety consequent upon that journey, and the residence in the San Juan country (where her son Joseph A. was shot in the knee by a horse thief and lay helpless between life and death for about a year, being surrounded by Indians, Utes on the one side, and Navajos on the other), no doubt served to break down a constitution by no means robust. Upon the release of her son from the Presidency of the San Juan Stake, she returned to her old home in Oak City, Millard Co., Utah, where she appeared to feel unusually contented. Although enjoying the society of the Saints and always rejoicing in the principles of the Gospel, her lot in life was not an easy one; but it was one of self-sacrifice almost from infancy, and she was never happier than when ministering to the comfort of others. She died at Oak City, March 2, 1886.

NOBLE, (Joseph Bates,) a son of Ezekiel Noble and Theodotia Bates, was born in Egremont, Berkshire Co., Mass., Jan. 14, 1810. When he was about five years old his parents removed to Penfield, Monroe Co., N. Y. From 1827 to 1834 he was engaged in the flouring mill business, and with the means earned he rendered his parents considerable assistance, they being poor and having a large family of children. Notwithstanding the many religious revival meetings held in the neighborhood at that time, he never connected himself with any of the sects, as he held different views to those entertained by the majority of the people. Especially did the absence of the gifts and blessings of the Gospel, as manifested among the early Christians, cause him serious reflections. Some time in the spring of 1832 Elders Brigham and Joseph Young and Heber C. Kimball came to Avon, Livingston Co., N. Y., where the Noble family resided at that time, and commenced preaching the fulness of the Gospel. At their first meeting at that place, which was held in a private house, the spirit of God was poured out in a great measure, and Elder B. Young spoke in tongues. After listening to the first sermon, young Noble was convinced of its truth. A few weeks later he was baptized by Elder Young. In the summer of 1833 he traveled about two hundred miles to Kirtland, Ohio, to visit Joseph Smith. He met the Prophet going out to work in the hay field, and in order to receive instructions from his inspired lips Bro. Noble labored together with him in the field six days out of the nine he remained in Kirtland. During his stay there Elder Brigham Young came in from Canada; five or six very interesting meetings were held, in which the gift of tongues and prophecy was enjoyed by several of the brethren present, and much instruction was given by the Prophet. In the beginning of July Bro. Noble returned home, traveling with Elder Brigham Young part of the way. Early in 1834 a call was made upon the young men of the Church in the East to accompany the Prophet to Missouri for the purpose of assisting the Saints, who had been driven out of Jackson County, to return to their homes, Bro. Noble was among the two hundred who responded to this call. He accordingly bid farewell to his father's family and all his acquaintances (notwithstanding the earnest solicitation of his friends, who tried to persuade him to remain at the mill, where his labors were much needed) and started on his journey May 1, 1834. Traveling by stage and steamer he arrived in Kirtland on the 6th to find that the Prophet with a number of the brethren had already started for Missouri the day previous. Bro. Noble immediately hired Father John Johnson to take him to Wooster, Wayne Co., where he fell in with other brethren with whom he continued the journey and finally overtook the main company of Zion's Camp, with which he then traveled to Clay County, Mo. When the cholera broke out in the camp, Bro. Noble was appointed to take care of four of the sufferers. He remained with them in a small room until they were all dead, after which he accompanied Elders Brigham Young and Heber C. Kimball to Liberty, about two miles from the camp. There he was violently seized with the dreadful malady himself. For 48 hours he suffered the most severe pains with vomiting and purging, while a burning fever in the bowels and distressing cramps, such as are peculiar to cholera, threatened him with momentary death. His voice also failed and his hearing nearly left him. While laying in this painful condition, Elders Brigham and Joseph Young, Heber C. Kimball, Orson Hyde, Peter Whitmer and some two or three others came in and administered to him. While they were praying for him he was blessed with a glorious vision, in which he, among other things, saw the holy city (the New Jerusalem), and while gazing upon its glory and admiring its beauty, he heard a voice saying, "Behold, the blessed abode of the Saints." The power of God rested upon him in a most marvelous manner; he was almost instantly healed from his sickness, and while the brethren were yet with him he arose and dressed himself. Two days later he started on his return trip to Ohio, in company with Lyman E. and Luke S. Johnson, Sylvester Smith, Zebedee Coltrin, Zerubbabel Snow and others. They arrived in Kirtland about the 1st of August. A few days later Elder Noble continued his journey to his home in New York State, where he married Miss Mary Adeline Beman, Sept. 11, 1837. He had been engaged to this lady for two years previous. She was the daughter of Alva Beman, a well-to-do farmer, who lived a short distance from the Noble family residence. This Alva Beman was well acquainted with Joseph Smith before the coming forth of the Book of Mormon, and on one occasion he assisted the young Prophet in hiding the plates from a mob, who were trying to get them in their possession. Mr. Beman was permitted to handle the plates wrapped in a thin cloth covering, but did not see them. A few days after his marriage, Bro. Noble returned to Ohio with his young wife, where they commenced housekeeping. During the winter of 1834-35 he attended the Elders' school in Kirtland, while he was engaged as miller in the neighboring village of Willoughby. In the beginning of 1835, when the first quorum of Seventies was organized in Kirtland, he was ordained a member thereof. Some time afterwards he was called to go on a mission, but was released in order to attend the Hebrew School, taught by a Mr. Seixas, at Kirtland. He was present at the dedication of the Kirtland Temple in 1836 and witnessed some of the glorious manifestations of the power of God in that building, where he also received his washings and anointings. After this he performed a mission to southern Ohio, and in 1838 removed to Caldwell Co., Mo., traveling thither with a small company of Saints from Canada. He located temporarily at Far West after the persecutions against the Saints there had commenced, and took an active part in the defense of the town until he, in connection with his brethren, was compelled to deliver up his arms to the commanders of the mob militia. He visited Joseph Smith and fellow-prisoners in Liberty jail several times, and was among the number of visitors present when the attempt to break jail was made in February, 1839. Previous to this Elder Noble had been very active in removing the Saints from Adam-ondi-Ahman to Far West, and in the spring of 1839 left Missouri agreeable to the exterminating order of Gov. L. W. Boggs. After a short stay in Quincy, Ill., he assisted to remove Hyrum Smith and family and others to Commerce, after which he located with his own family at Montrose, Iowa, where he was set apart to act as a Counselor to Bishop Elias Smith. While living in one of the old military barracks at Montrose, he was taken sick and brought near the point of death from the effects of chills and fever. Nearly all the Saints located on the river bottom at that time were suffering from severe sickness because of the unhealthfulness of the locality. After having administered to the Saints on the Nauvoo side, the Prophet Joseph and several other brethren came to pay the sick in Montrose a visit. Finding Elder Noble in a dying condition, the Prophet, immediately after entering the hut, took him by the hand and said, "Brother Noble, you have been acquainted with me too long to lie here thus prostrated," and raising his voice he rebuked the disease, saying, "In the name of Jesus Christ arise and walk." Bro. Noble immediately leaped out of bed, but in attempting to dress he fainted. When he again regained consciousness he found the Prophet standing by his side, who, after a few moments said, "Bro. Noble, why didst thou doubt." He then rebuked the disease a second time, and Elder Noble was healed in an instant. Agreeable to the wish of the Prophet, Elder Noble removed to Nauvoo in 1841. There he was ordained a High Priest and appointed to act as a Bishop of the Nauvoo Fifth Ward. He continued to act in this capacity until the exodus in 1846. Previous to this the Prophet had taught him the principle of plural marriage, Brother Noble being one of those trusted men in whom Joseph placed the utmost confidence. On various occasions he assisted Joseph to cross the Mississippi River when his enemies were on the alert to kidnap or arrest him. A young, intelligent woman by the name of Louisa Beman, a sister of Elder Noble's wife, was at that time living in the family. To her the Prophet paid his attentions with a view of yeilding obedience to the principle of plural marriage. The girl, after being convinced that the principle was true, consented to become the Prophet's wife, and on April 5, 1841, she was married to him, Elder Noble officiating. Brother Noble also obeyed this higher law on April 5, 1843, when Sarah B. Alley was sealed to him for time and all eternity, the Prophet himself officiating. The first issue of this marriage was George Omner Noble (now an Elder in the Church), who was born in Nauvoo Feb. 2, 1844. He is supposed to have been the first polygamous child born in this dispensation. Subsequently Elder Noble married other women, and he is now the father of 33 children by six different wives. Elder Noble has also figured prominently as a military man. While living in Iowa he was duly commissioned (July 29, 1841) second lieutnant in a company of mounted dragoons of the Iowa militia, and subsequently (April 27, 1843) he was commissioned by Governor Thomas Ford as quartermaster sergeant in the second cohort of the Nauvoo Legion. He was also one of the Prophet's body guard and was with the company who escorted the Prophet in his journey towards Carthage, June 24, 1844. While the company was returning to Nauvoo after the State arms, having met Capt. Dunn, Elder Noble turned aside from his companions and rode into a ravine or hollow which led towards Nauvoo and was several miles long. A few moments later the Prophet and his brother Hyrum also came riding into the ravine, and Joseph, seeing Elder Noble, invited him to come and ride with them. He did so, and while the three were traveling towards the city together, the Prophet asked Hyrum, "What signifies the Holy Ghost in relation to the outcome of this difficulty?" Hyrum, in a very sober and thoughtful manner, replied, "If they kill us, it will be all right." This was the first intimation that Elder Noble had of the possibility of the Prophet being slain, and the mere thought of such a thing caused him to weep like a child, for he loved Brother Joseph as he loved his own life. Joseph did not reply at once to Hyrum's significant remarks, but rode on in silence and apparently in deep meditation. At length he brightened up and spoke with his usual characteristic emphasis, "If they kill me, they will kill an innocent man, and my blood be upon them." Having reached the Temple in advance of the company,and while riding down the hill towards the Mansion, the Prophet instructed Elder Noble to inform Capt. Dunn, on his arrival, that the State arms would be delivered to him at the Masonic Hall, where they were stored away. To deliver this message Elder Noble parted with the Prophet for the last time, as he, being unwell, did not accompany the party to Carthage in the evening. When the exodus commenced in 1846 Elder Noble assisted the authorities of the Church to move across the river, and a few weeks later he, with his family, also bid farewell to the "beloved city of the Saints," and started for the unknown West. He journeyed to the Missouri River, in charge of a small company of exiles, and after the location of Winter Quarters, he was appointed Bishop of one of the principal wards, continuing to act in that capacity until the spring of 1847, when he followed the Pioneers to G. S. L. Valley as captain of the first Fifty in Jed. M. Grant's Hundred. On the journey one of his wives gave birth to a daughter. That same fall he built three houses in the North Fort, over which he was called to preside as Bishop. When G. S. L. City was divided into 19 wards in February, 1849, he was appointed first Counselor to Bishop Edward Hunter of the Thirteenth Ward, continuing to act in that capacity until the entire Bishopric of the ward was changed. In 1862 Elder Noble removed to Bountiful, Davis Co., where he previously had been engaged in farming, he being one of the first who claimed land in that section of the country, as early as 1848. When the Davis Stake of Zion was organized in 1877, he was chosen as a member of the High Council of the Stake, in which capacity he is still acting. In 1872 he performed a mission to the United States, laboring principally in the States of New York, Pennsylvania, Michigan and Iowa. In 1886 he visited his relatives in New Mexico and Arizona. Ever since he has been engaged in home missionary labor, traveling in nearly all parts of the Territory. He has filled nearly all local positions of honor and trust within the gifts of the people, and is to-day highly respected as one of the faithful and tried veterans of the Church.

YOUNG, (Emily Dow Partridge,) daughter of Edward Partridge and Lydia Clisbee, was born in Painesville, Geauga (now Lake) Co., Ohio., Feb. 28, 1824. She wrote the following on her 63rd birthday, Feb. 28, 1887, in Salt Lake City: "My parents joined the Church of Jesus Christ of Latter-day Saints when I was about seven years old. Soon after my father removed with his family to Independence, Jackson Co., Missouri, where I was baptized by Elder John Corrill, when about eight years of age. I was with the Saints in their persecutions in Jackson, Clay and Caldwell Counties, Mo. After being driven from Far West, in 1839, we went to Illinois. We stayed a short time in Quincy and later in Pittsfield, Pike Co., Ill., and when Commerce, in Hancock County, was selected as a gathering place for the Saints, we removed thither and found temporary shelter in a tent. We suffered much with sickness at that then unhealthy place, and there also my father died, May 27, 1840. Our family were in the depths of poverty. My sister Eliza and I, having now arrived at an age in which we might earn our own living and perhaps contribute something to help our mother and the smaller children, were considering what we had better do, when the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I was married to Joseph Smith on the 4th of March, 1843, Elder Heber C. Kimball performing the ceremony. My sister Eliza was also married to Joseph a few days later. This was done without the knowledge of Emma Smith. Two months afterwards she consented to give her husband two wives, provided he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and to save family trouble Brother Joseph thought it best to have another ceremony performed. Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time, in Emma's presence, she giving her free and full consent thereto. From that very hour, however, Emma was our bitter enemy. We remained in the family several months after this, but things went from bad to worse until we were obliged to leave the house and find another home. Emma desired us to leave the city, but after considering the matter over, we decided to remain with our friends. After the Prophet Joseph's death I was married to Pres. Brigham Young, according to the laws of proxy. I received my blessings in the Nauvoo Temple, and in 1846, in the middle of February, I left Nauvoo, crossing the Mississippi River, and was again a wanderer without home or shelter, with a wildernes full of Indians and wild beasts before me, and cruel and heartless beings behind me. The day after crossing the river I might have been seen sitting on a log in a blinding snow-storm, with a three-months-old babe in my arms. I will not attempt to describe my feelings at that time, but cold and hungry I surely was, and the prospect looked rather dismal. At this time I was almost 22 years old. My childhood had been spent amidst mobs and mobbings, until they almost seemed as a matter of course, for this was the fourth time I had been driven by mobs. After a tedious journey of nearly three years, of which I spent one winter at Mount Pisgah, Iowa, and another at Winter Quarters, I arrived in the Great Salt Lake Valley in the fall of 1848. I have often seen the dark clouds gather over our people, and as many times have I witnessed the hand of God in dispelling dangers, and in sustaining and delivering the Saints, even in their darkest and most distressing hours. And although at this time (1887) the dark clouds are gathering over us once more, and our enemies are exerting their energies to the utmost for our destruction, yet I do know that the Lord is our God, and that he in his own time will deliver his people from the yoke of oppression and tyrrany. I do know that this is God's work, and that this Gospel is true; God will bear off His Kingdom, let what will oppose. I am the mother of seven children, by President Young, two sons and five daughters. The eldest, a son, and the youngest, a daughter, are dead. The rest are married and have children of their own. My children's names are a follows: Edward P., Emily Augusta, Caroline, Joseph Don C. Meriam, Josephine and Lura. I have 27 grand children." (See her authobiography in the *Woman's Exponent*, Vols. 13 and 14.)

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THE TWELVE APOSTLES.

BRIGHAM YOUNG, (JUNIOR),

A son of President Brigham Young and Mary Ann Angell, was born in Kirtland, Geauga Co., Ohio, Dec. 18, 1836; removed with his parents to Missouri and afterwards to Illinois in the midst of persecution, and was baptized by his father in the Mississippi River, at Nauvoo, Ill., in 1844, when about eight years old. When the exodus from Nauvoo took place, in 1846, he accompanied his father's family into the wilderness, arriving in G. S. L. Valley in September, 1848. His early years in the valley were spent in herding stock, going into canyons and performing considerable hard manual labor. He was also one of the "minute men" who spent much of his time on guard, watching and fighting hostile Indians, and participated in several dangerous expeditions to the mountains. Nov. 15, 1855, he married Catherine Curtis Spencer, a daughter of the late Orson Spencer, and about sixteen months later (early in 1857) he yeilded obedience to the principle of plural marriage by marrying Jane Carrington, a daughter of Albert Carrington. During the Echo Canyon war he did excellent service as a scout, and when out reconnoitring in the mountains he often suffered untold hardships. He was also one of a relief party sent back to meet a hand-cart company of emigrants, on which trip he was attacked by inflammatory rheumatism, which came near killing him, and from the effects of which he suffered many years afterwards.

At the April Conference, 1861, he was called to act as a member of the High Council of the Salt Lake Stake of Zion, and in the spring of 1862 he accompanied Delegate Bernhisel to the States. Having arrived in New York, he received a letter from his father, who wished him to go on a mission to Europe. He complied with this call, sailed for England and arrived in Liverpool July 26, 1862. He labored principally in London, in connection with Elder Wm. C. Staines, and visited Scandinavia and other parts of Europe; returned home in 1863, sailing from Liverpool Sept. 1st of that year

In 1864 he was called on another mission to Europe for the purpose of assisting Pres. Daniel H. Wells in the Presidency of the European Mission. Accompanied by his wife

Catherine, he left his mountain home in April of that year and arrived in Liverpool, England, July 25th. He located at 42 Islington, and in August, 1865, succeeded Daniel H. Wells in the Presidency of the Mission. While acting in that capacity, he traveled extensively in the British Isles, and also made several trips to the Continent, visiting France, Switzerland, Germany, Denmark, Sweden, Norway, Russia and other countries. Agreeable to a request of his father to return to Utah on a visit, he sailed from Liverpool Sept. 19, 1865, with the steamship *City of Paris*, leaving Apostle Orson Pratt in charge of the mission. In crossing the Atlantic a fearful storm came up. Part of the ship's rigging was blown away, one man was washed overboard, and the vessel came near going to the bottom. Elder Young and a sister who emigrated to Utah were the only Latter-day Saints on board. While the storm was raging a big burly Irishman, a sort of a religious crank,ascribed the cause of the storm to the fact that there was a Jonah on board in the shape of a "Mormon" Elder. He made a terrible fuss and insisted that Elder Young should be thrown overboard, in order to save the ship from destruction. At last the captain had to interfere and compel the Irishman to hold his peace. After a hazardous journey Elder Young arrived in G. S. L. City Oct. 25th.

The following spring he returned to England to bring his family home. He arrived in Liverpool March 20, 1867, resumed the Presidency of the Mission, visited the world's exhibition, at Paris, France, and finally, leaving the affairs of the Mission in charge of Apostle Franklin D. Richards, embarked, with his family, on board the Cunard steamer *Scotia* and sailed from Liverpool June 29, 1867; they arrived safely home in the fall. On this mission of Elder Young and wife to Europe two children (Mabel A. and Joseph A.) were born to them.

In 1868, when Pres. B. Young took the big grading contract from the Union Pacific Railway Company, Elder Young and his brother John W. acted as Agents for their father in letting out jobs to sub-contractors. Until the disorganization of the Nauvoo Legion, in 1870, Elder Young also held prominent positions as a military man, and did valuable service at the annual drills of the Territorial militia.

Having previously been ordained to the Apostleship, he was set apart as one of the Twelve Apostles in Salt Lake City, Oct. 9, 1868. From that time until the present he has been chiefly engaged in labors pertaining to that high and holy calling. After the death of Apostle Ezra T. Benson, he was called by his father to take charge of the affairs of the Church in Cache Valley, for which purpose he located at Logan. He presided there until 1877, when the Cache Stake of Zion was organized.

At the General Conference held in Salt Lake City in April, 1873, he was chosen as one of the assistant five Counselors to Pres. Brigham Young, and acted in that capacity until his father's death, necessarily spending considerable of his time in St. George, or southern Utah.

After the death of Pres. Young he was appointed one of administrators of the estate, in the settlement of which he showed a just and amicable disposition, for which he won the respect and confidence of the Saints generally. On July 12, 1879, for refusing to deliver certain Church property into the hands of Receiver W. S. McCornick, he was adjudged guilty of contempt of court, by Judge Boreman,in the Third District Court, and arrested, in connection with John Taylor, Geo. Q. Cannon and Albert Carrington. On the following Aug. 4th he, together with Elders Cannon and Carrington, was confined in the Utah Penitentiary for not complying with the court's order of exorbant bail. After more than three week's confinement, the order of Judge Boreman was reversed by the Utah Supreme Court, and the prisoners were released Aug. 28, 1879.

In 1881 Elder Young went on a visit to Arizona, taking his wife Catherine along. They remained one year and returned to Utah in time for Elder Young to wait upon his sick mother during her last moments. She died in Salt Lake City June 27, 1882.

Elder Young has served several terms in the Utah Legislature, made several trips to the East in the interest of the Church, and occupied numerous other positions of honor and trust. Of late years he has traveled extensively in Utah, Arizona, New Mexico, Colorado, Old Mexico, etc.. visiting the various Stakes of Zion and assisting his brethren of the Twelve in the many duties and responsibilities resting upon that quorum. While visiting the Yaqui Indians, in Mexico, he was attacked with yellow fever, which brought him near the point of death. He was healed by the power of God. He is now in exile on account of religious persecutions raging against the Saints.

ALBERT CARRINGTON.

A member of the quorum of Twelve Apostles from 1870 to 1885, was born in Royalton, Windsor Co., Vermont, Jan. 8, 1813. He graduated at Dartmouth College in the class of 1833, and for two or three years subsequently taught school and studied law in Pennsylvania. From that State he removed to Wisconsin, where he engaged in lead mining until 1844. In 1841 he joined the Church of Jesus Christ of Latter-day Saints, in Wiota, Wis., and on the abandonment of his business in 1844 gathered to Nauvoo. This was at the very crisis of the troubles then occurring there, and just previous to the martyrdom of the Prophet. He was with the Saints in their exodus, crossing the Mississippi River with his family, Feb. 9, 1846, thus being one of the first to start for the Rocky Mountains. From the camp on Sugar Creek he went to Council Bluffs and was the following year a member of the Pioneers, who went to the G. S. L. Valley. He returned with Pres. Brigham Young to gather the main body of the Saints, and journeyed to the mountains with them in 1848.

At the organization of the wards of G. S. L. City, in February, 1849, Elder Carrington was chosen as second Counselor to Bishop Heywood of Ward No. 17, which position he held for about six years. When the Provisional State of Deseret was organized, he was elected assessor and collector. He also acted as the first clerk of the High Council in the Salt Lake Stake of Zion. After the organization of Utah Territory he was repeatedly elected a member of the council until 1868, when he was sent to England to preside over the European Mission. After his return to Utah in 1870 he was (July 3, 1870) ordained one of the Twelve Apostles, to fill the vacancy caused by the death of Ezra T. Benson. Since then he has presided three times over the European Mission, namely 1871–73, 1875–77 and 1880–82.

From April, 1873, until President Young's death he acted as assistant

Counselor to the President of the Church, and for more than twenty years he was Pres. Brigham Young's secretary, and having been appointed one of the administrators of Pres. Young's estate, he labored in that capacity, after the President's death, until all the business connected with the estate was settled and the many difficulties adjusted. For refusing to comply with Judge Boreman's unjust demands, he was imprisoned in the Utah Penitentiary from the 4th to the 28th of August, 1879, together with Geo. Q. Cannon and Brigham Young, jun.

Some years' ago he fell into transgression, which, when it came to light, resulted in his excommunication from the Church for lewd and lascivious conduct and adultery on the 7th of November, 1885. This action was taken by the quorum of the Apostles, after a thorough examination of his case.

MOSES THATCHER,

The sixth of the eight sons of Hezekiah Thatcher and Alley Kitchen, was born in Sangamon County, Ill., Feb. 2, 1842. Pending the final expulsion of the Saints from Nauvoo, and while his father was constantly engaged in defending his leading brethren from the encroachments of persecuting and despoiling bands of unscrupulous men, the earliest reflections of the boy were rudely awakened by mobs repeatedly threatening to burn the house from over the head of his defenseless mother, who, with her younger children, was kept in constant dread, during those troublous times when many fled by the light of their burning dwellings. The gloomy thoughts naturally attending such sad scenes could not fail to profoundly impress the sensitive mind of the boy. But relief was found, even at the tender age of four years, in contemplating the goodness of God, as in contrast with the wickedness of man. Thus, early religious impressions were made in the heart of the child who, from a distance, watched the sunlight play on the spire of the Nauvoo Temple and thought the brightness emanated from God's holy angels. His memory faintly grasps the misery, sickness and death that hung like a cloud over the wandering camps of an expelled people. But the hot sands that blistered his feet when walking the sun-scorched plains, while lolling cattle hauled their heavy loads towards the setting sun, as they wearily followed the trail of the Pioneers, are still remembered. The snows and frosts of the winter of 1847–48 and the hunger that gnawed for a whole year as he herded sheep and digged roots are not forgotten; nor are other early valley scenes, wherein Indians caught the bleating lambs of his flock with their rawhide ropes and enforced an exchange of their cricket-pies for the boy's corn-cakes.

The first feast held in the "Old Fort" was not only deeply impressed upon his mind by the thought that all, for at least one meal, would have enough to eat, but vividly so by the death of a playmate who was crushed that day by a log rolling down the sheds of a saw pit. During that season, "roasting-ears" were by the boys esteemed a luxury, whose quantity seemed never to equal the quality. With other members of his father's family, Moses was taken to California in the spring of 1849, reaching what is now Sacramento City in June of that year. It was then only a village of rude huts and tents.

Going to the mining regions near Auburn. he became quite a capitalist, frequently receiving from travelers from one to five dollars for riding a horse to water. His father kept an eating house on the Auburn road, and silver dollars sewn up in gunny sacks and thrust under beds, unprotected from thieves, save by the walls of a canvas house, were common sights to him in those times, when "Judge Lynch" tried, convicted and hanged the robber, all in one day. No safes, vaults and iron boxes were needed when pork and beans were worth a dollar a pound and the forfeiture of life was the price for stealing. Having followed close on the heels of the Pioneers, he attended his first school when eleven years of age. Being large for his years and awkward, his bashfulness and the knowledge that boys much younger than he were educationally far in advance of him, became sources of daily annoyance and humiliation, but did not discourage him. Seeking learning earnestly he made rapid advancement and quickly laid a foundation for a good common school education. When not at school his experience as a practical miner consisted chiefly in extracting moss and gold from the crevices of rocks along the banks of the American River, into which the floods had made deposits. His implements consisted of a butcher-knife and a milk pan. With the former he extracted the moss-bound gold and with the latter he washed away foreign substances, while the cows in his charge grazed near by. The reward frequently amounted to several dollars per day.

During evenings he had often listened with wrapt attention to religious discussions between traveling ministers of various sects and his mother. His father being a man of few words, seldom engaged in extended conversations on religious or other subjects; but the boy used to marvel at the ease with which his mother confused and silenced professed teachers, who frequently demonstrated their utter ignorance of the holy Scriptures, with which his mother was so familiar.

The Elders on their way to missions often called upon and received aid from the father of Moses, who, when they held meetings, attended with delight; for the principles of the Gospel sounded like sweet music to him, and often, when they portrayed the truth by the power of God, the spirit bore testimony, and he felt that he had known that before. Thus, the divine Gospel message falling on his ears sunk into his heart, not as something new, but as something beautiful, priceless, eternal and known before. When, therefore, Elders Henry G. Boyle, David M. Stewart and William H. Shearman came with authority to baptize as well as preach, he embraced the truth, being baptized in the Rio Puta, Yolo County, Cal., Dec. 29, 1856, by Elder Boyle, who also confirmed him the evening of the same day, and on March 23rd following ordained him an Elder.

One month later he was called to fill a mission and became the companion of Elder Boyle. He was then fifteen years of age—a beardless boy. To undertake to preach to many who knew him as a rider of wild horses and the lassooer of wilder calves, was a task for which he felt himself wholly unqualified and the very thought of attempting it made him ill. In a small meeting of Saints he had tried, by request, to express gratitude for the restoration of the

Gospel; and while he felt that if he did not praise God, the very stones must, yet when he attempted to speak, not a word could he utter. His two elder brothers having been assigned to missions in another part of the State, and his father, mother and other brothers and sisters having arranged to gather to Zion, his feelings were indescribable. A sense of loneliness and of dread seemed to unnerve and utterly prostrate him. It was to the boy an hour of supreme trial. one in which it seemed to him his heart would fail, and yet, in that hour of weakness, he was taught reliance on the Lord, who was able to make the weak strong for His glory and for the salvation of men.

Moses had plead with Elder Boyle not to call him to preach or pray in public, saying that if he could be excused from that, he would be Brother Boyle's obedient and willing servant, blacking his boots, waiting on him, caring for his horse and in every possible manner rendering himself useful to his friend. For several weeks his appeals were regarded mercifully, when, having attended a Methodist meeting, the Saints and especially the characters of the Prophets, Joseph Smith and Brigham Young, were cruelly and unmercifully vilified by the minister, one Reverend Blythe. Being the only one of the faith present, Moses was profoundly moved and in humble, earnest inward prayer besought the Lord to manifest to him his duty and give him strength to perform it. In answer he was impressed to reply. Securing permission to speak, the spirit of God came upon him powerfully, and, without the least hesitation or manifestation of timidity, he disproved many of the assertions of the "reverend" vilifier and confounded and put him to shame; so much so, that swelling with wrath and high sounding words, Blythe exclaimed, with a sneer, that he was grieved and astonished that one so young and apparently good, should admit himself to be a "Mormon." Whereupon Moses replied: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to all who believe." And further said he, "Christ declared that those who believed on him should do the works He did and greater works, because He went to the Father. Now our Reverend friend has declared that such works are done away, being no longer necessary, and that all who claim to do them or any part of them are impostors; does it not follow, therefore, that he is no believer in Christ? Judge ye between the Lord and this Reverend gentleman claiming in His name to be a teacher. The sheep knowing the voice of their shepherd will not follow strangers seeking to lead them estray." Thus, did the Almighty with the weak confound the mighty, vindicate truth and unmistakably demonstrate that, however inadequate the instrument, He was able to make truth triumph over error. Thereafter Moses made the Lord the "rock of his refuge" and, as the boy-missionary, preached as earnestly, as fearlessly and as effectively as at any time since. Wrapt in the spirit he sometimes spoke for an hour, often correctly quoting Scripture he had never read, the words and sentences as he declared, appearing before his spiritual eyes were read, as from an open book. The first mission was terminated by the "call home" pending the approach to Utah of the U. S.

army. John B., Aaron D. and Moses Thatcher, using means left by their father, fitted up teams and wagons, provided themselves with arms and ammunition, and started from Yolo County Oct. 14, 1857, for Salt Lake City, *via* the coast route to San Bernardino, thence across the deserts; the season being too far advanced to undertake the journey *via* the Carson and Humboldt routes. The party reached Salt Lake City, Jan. 1, 1858. Joseph W. Thatcher, the eldest brother of Moses, had been sent on a mission to aid in establishing a settlement on Salmon River. John B., Aaron D. and Geo. W. Thatcher joined the Utah Militia and served in Echo and other parts of the Territory, while Moses, not yet sixteen years of age, went to school, and, after the establishment of Camp Floyd, became a member of the special police force of Salt Lake City and did service as night street guard. He went south in the move as far as Payson; accompanied his father and others to Cache Valley in the winter of 1860 and assisted in locating canal and mill sites and labored during the spring and summer of that year in getting out timber for the Union Mills.

During the winter of 1860-61 he attended the University of Deseret, Prof. Orson Pratt, jun., and James Cobb, being his instructors. In April, 1861, he was married to Miss Lettie Farr by her uncle Lorin Farr and was sealed to her by President Brigham Young, in the autumn of the same year. He had been previously ordained a Seventy by President B. Young and was attached to the second quorum.

He located in Cache Valley shortly after his marriage, built the first frame house in Logan and was given a mission by Bishop Peter Maughan to herd cattle on the Promontory during the winter of 1861-62. He was one of the "minute men" under Captain Thomas E. Ricks and for several years held himself ready day and night to protect the lives and property of citizens. In the discharge of that duty he frequently guarded horses all night, and assisted in apprehending some Indians who had killed several brethren at Smithfield. When the county was organized into Cache Military District he was elected captain of fifty cavalry men, was promoted subsequently and served on the staff of Col. T. E. Ricks and later on that of Gen. Hyde.

He became second salesman in the firm of U. S. Ransohoff & Co., at Salt Lake City. Having made himself familiar with the details of a general mercantile business, he returned to Logan and engaged in that line with his father.

During the winter of 1865-66 Bishop Peter Maughan called him on a mission to Salt Lake City to acquire the art of telegraphy; but in the spring of the latter year President Young notified him of his wish, that he should fill a mission to Europe For that mission President Young personally blest and set him apart. He left home in April, 1866. and returned August 1868. During his absense on that mission he presided first over the Cheltenham then over the Birmingham Conference. Owing to exposure his health was considerably impaired; but his work was successful. On his return he again entered the mercantile field, his father and he forming the firm of "Thatcher & Son." Their business, with the counsel of Apostle Ezra T.

Benson and Bishop Maughan, was consolidated with that of Wm. H. Shearman, and the Logan Co-operative Institution was incorporated, he becoming its general manager. Later the Logan Institution became a branch of the parent Z. C. M. I. of Salt Lake City, and he was its superintendent until 1879. Upon the organization of the Utah Northern Railroad Company, in August, 1870, he was chosen a director and secretary and subsequently became superintendent as well.

Immediately on his return from his British mission he was elected Superintendent of the Cache Valley Sunday Schools, continuing in that calling until April, 1877. He served Cache and Rich Counties ten years in the Territorial Legislative Council and was an active member of the Constitutional Convention of 1872, and became one of the delegates authorized to present the state constitution to Congress, praying that honorable body to pass an enabling act admitting the Territory of Utah into the Union as a State.

When President Young organized the Cache Valley Stake of Zion, May 21,1877,he nominated Elder Thatcher for the Presidency. Being unanimously sustained, Pres. Young set him apart and blessed him for that calling and office. He held that position until April, 1879, when he was called to fill the vacancy in the Quorum of Twelve Apostles, occasioned by the death of Elder Orson Hyde. He was ordained to the Apostleship April 9, 1879, by Pres. John Taylor. During his business experience he organized the Cache Valley Board of Trade and successfully protected the interests of the people, directed the extension of the Utah and Northern Railway, northward from Franklin, Idaho, under its just and equitable co-operative provisions and was largely instrumental in forming Zion's Central Board of Trade, of which Elder John Taylor was President. The latter was organized with the view of harmonizing the business interests of the Territory, advancing the manufacturing, mercantile and agricultural pursuits of the citizens and enhancing their general prosperity by placing as far as possible, without the intervention of "middle men," the products of the country in the hands of consumers, and by securing for home consumption imported goods direct from the manufacturers.

Zion's Central Board of Trade was designed to be the hub and the Stake Boards the spokes of a wheel, that in the future must become a positive protective necessity. Selfish and conflicting interests have largely retarded its progress and jealousy has temporarily blocked its way, but when the clouds of persecution shall have passed away, the future progress of the Territory or State, will demand the revival of a system of trade calculated to unite the people as thoroughly in temporal as in spiritual matters; and to place the avenues of traffic in the hands of the many instead of in the hands of the few. During the latter part of 1878 and the beginning of 1879 Pres. John Taylor called and authorized Moses Thatcher to organize Stake Boards of Trade in the southern counties of the Territory and to explain to the officers and members thereof the objects had in view. The work was promptly and thoroughly accomplished.

Letters having been received by Pres. Taylor from a Dr. Rhodacanaty residing in the City of Mexico, enquiring about the principles of the Gospel, some of the Church publications were sent him as early as the autumn of 1878, and through these some fifteen or twenty Mexican citizens had come to believe the truths of the Gospel, as far as they were informed respecting them. Considering this matter the Council of Apostles called Elder Thatcher to proceed to Mexico and open the door of salvation to that nation. In company with Elder James Z. Stewart, who joined him at Chicago, and Milton G. Trejo, who joined him at New Orleans, he proceeded to the national capital, leaving Utah Oct. 26, 1879, and, taking steamer at New Orleans, crossed the Gulf of Mexico and reached Vera Cruz (City of the True Cross) Nov. 14th, of the same year. As fellow-voyagers he had, besides the Elders named, Baron Grenidl, Belgian Minister to Mexico, his secretary Count Chastel and Gwyn Foster, nephew of U. S. Minister Foster. The party reached the City of Mexico on the evening of Saturday Nov. 16th, and, being entire strangers put up at the principal hotel, "The Iturbide." They spent the following Sunday in viewing the cathedral, rebuilt by Cortez on the ruins of the great Aztec temple, and afterwards remodeled and finished A. D. 1631. They also spent a few hours at the "Zocolo," a beautiful public garden fronting the cathedral, and enjoyed the sweet strains of an excellent military brass band. The day was as pleasant and mild as any May day in Utah.

During the afternoon Dr. Platino C. Rhodacanaty, a Greek on the side of his father, but of Mexican decent from his mother, called and greeted them warmly. He was found to be a cultured and well educated gentleman. During the past few months he had published a monthly periodical called *Voz del Desierto*, advocating the principles of the Gospel.

On the evening of Tuesday following, Elder Thatcher, on the invitation of Mrs. Foster, attended Minister Foster's reception in company with Mr. Amos W. Butler, a young ornithologist from Evansville, Indiana, and met there Minister Foster, Major Clark, editor of the *Two Republics*, Messrs. Holden and McClay from New York, the secretary of the Minister from Germany, and a number of others—ladies and gentlemen. On invitation of Mrs. Foster he visited, the next day, the private department of the national museum, and in company with herself and guests examined with much interest a fine twenty-fold maguey map, the most valuable of any of the kind extant. It exhibits the migrations of the Aztecs from the regions of the north to Mexico. Some of its hieroglyphic writings resemble those found in the Pearl of Great Price. Other maps showing the City of Mexico before the conquest A. D. 1520, and pictures exhibiting the landing of the Spaniards at Vera Cruz in 1519, as executed by native artists at the time, were found of historical interest, as they had been spread before Montezuma previous to the fall of his empire. In the art gallery a scene of the Valley of Mexico with Popocatepetl in the distance attracted attention as a gem of art costing the government of Mexico two thousand dollars. Elders Stewart and Trejo having visited and preached to a number of people, some believed. In the baths of the garden of Olives, located near the fatal causeway "Noche Treste"(Melancholy night), so called because of the disaster to Cortez and his army on July 1, 1520, Elder Thatcher baptized Platino C. Rhodacanaty and Silviano Artiago, the latter a pure Aztec and, therefore. a descendant of Joseph. Six other male members were added to the Church by baptism, two days later. At the meeting for confirmation, the objects of the Mexican mission were fully explained by him. At that meeting Elder Thatcher earnestly invoked blessings upon Porferio Diaz, President of the Mexican Republic, upon all constituting the legislative and judicial and administrative departments of the government and upon all the inhabitants of the land, to the end that the honest and good throughout Mexico, Central and South America might hear the Gospel of Christ and receive the tidings of great joy. Three Elders were ordained and a branch organized at that meeting. Elder Rhodacanaty was authorized to preside over it. By the close of the year sixteen persons had been baptized, the Voice of Warning had been partially translated into the Spanish language, and several articles written and published in the newspapers of the capital, defending the faith and practices of the Saints. During January the Spanish translation of the "Voice of Warning" was completed and the manuscripts placed in the hands of the printer.

On the 3rd of that month, while enjoying the grateful shades of the cypress groves of Chapultepec, Elder Thatcher wrote his "Tribute to the Memory of Montezuma" as published in Vol. I. p. 145, of the *Contributor* and which was subsequently dedicated to his friend, the honorable and learned Ygnacio M. Altamirano of pure Aztec blood, and then one of the judges of the Supreme Court of the Republic, an author of eminence, one of the greatest orators of the age, and in many respects a remarkable man.

The New York *Sun* having published an article respecting Elder Thatcher's mission to Mexico, numerous papers of the capital made extracts therefrom and comments thereon, mostly favorable. But the *Two Republics* under the headings, "Yankee Diplomacy," "Fillibusterism," and "The Spread of Mormonism," attacked violently the "Mormon" people generally. Through *El Tribuna* Elder Thatcher replied refuting the slanderous stricture of the *Two Republics*. Thereafter that paper handled the "Mormon" question more carefully. In the Sunday issue of Jan. 11th, *El Monitor Republican*, one of the most powerful and influential journals published in Mexico, appeared a ridiculously, scurrilous editorial article about the Saints. It greatly incensed Elder Trejo, who had imagined that those speaking his native tongue would never stoop to vilify the "Mormons," as others had done in the United States and Europe. His hopeful dream having been dispelled, he was exceedingly anxious to hunt up and punish the "Juvenal" editorial author of the defamatory article, but was restrained by counsel given in the interest of patience and moderation. The publication led William Pritchard, an intelligent and educated English gentleman, a newspaper correspondent and magazine author of merit, to seek the acquaintance of the missionaries from Utah.

And through his aid, Elders Thatcher and Trejo became acquainted with the wealthy proprietor of *El Monitor Republicano*, Signor Vicente Garcia Torres, who wrote for his paper over the nom de plume "Fancrido," while his son used that of "Alcestes," and "Juvenai" proved to be one Senor Eurigre Chavara, who, after a long interview with the Elders, published in the following Sunday's issue an article retracting the scurrilous assertions of the former one and giving an excellent account of the sobriety, honesty, industry and morality of the "Mormons" generally; and Elder Trejo admitted that the result would be more favorable to the cause than any physical chastisement given by him to the writer could possibly have produced. Through favorable and unfavorable newspaper comments and strictures, the replies and retractions, the interests of the "Mormon" mission were greatly forwarded, and the Elders made numerous acquaintances and friends of eminent men, through whom they extended their influence to government officials.

General Alan G. Greenwood of Roanoke, Virginia, who fought in the war of the rebellion on the side of the South, secured interviews for Elder Thtatcher with Senor Sarate, minister of foreign affairs, M. Fernandez Leal, minister of Fomento (public works and of colonization), and Senor Don Carlos Pacheco, minister of war. They found Minister Sarate, a gentleman of about forty years of age, affable, polite and exceedingly graceful, a fine conversasationalist, speaking with a slight French intonation, well informed on general topics as upon national governmental affairs. In sympathy with the expressed views of Elder Thatcher, respecting the Mexicans and their ancestors, he spoke feelingly about the high degree of civilization among the Indians of Mexico previous to the Spanish conquest. In Minister Leal the Elders met a man of some fifty years, of commanding presence, strong character, marked features with large Roman nose, grey eyes and bald head, manners cordial, conversation frank. He had visited Utah and greatly admired the pluck of her enterprising and prosperous communities, regarded the "Mormons" as the most successful colonizers in the world; and as such said that Mexico would gladly welcome any of them choosing to make homes in the Republic.

Minister Don Carlos Pacheco, the hero of Pueblo, lost a leg and arm while assaulting that city, during the French Intervention. He is a man of indomitable courage, hard to read, nervous temperament and abrupt manners, his half closed eyes seem to see everything. Direct and pointed himself, he requires only the "key words," brooking no detailed explanations; familiar with the history of others, he knows the needs of his own country. War has made of him a physical wreck, yet he is a power in the land and next to Diaz is the leading government official. He was frank and cordial to Elder Thatcher, to whom he granted the interview while scores of army officers were waiting, and conferred upon him distinguished honor by freely and voluntarily tendering him letters of introduction and recommendation to the Executives of the various States of the Union, in the event of his desire to visit them. Later Elder Thatcher had an extended interview with Senor Ignacio Mariscal, minister of justice, many years the accredited representative of the Mexican government at Washington, D. C., and at the Court of St. James, now Mexican minister of foreign affairs. He it was who so successfully conducted, in behalf of Mexico, the "Cutting affair." He is the ablest statesman and diplomat of the nation without doubt. A brainy man of brilliant attainments and a perfect gentleman, the master of several languages. He is familiar with the history of the Saints from the beginning. The organ of the government officially noticed all these interviews. Through Mr. Pritchard Elder Thatcher became acquainted with Emelio Biebuyck, a Belgian gentleman of influence in Mexico and familiar with Utah affairs, having been thrice in the Teritory—the first time when Col. Steptoe was at Salt Sake City. He was personally acquainted with Pres. Young, having enjoyed several pleasant interviews with him. His influence (which was considerable) over the Mexican press was largely due to the connection of his father with the Press Association of Europe. He was a warm advocate of "Mormon" colonization in Mexico, and having a colonization contract with the Mexican government, conceding free public lands in any State of the Union, eighty dollars subsidy for adults, and forty dollars each for children, twenty years exemption from military duty and from taxation; free entry from tariff duty on teams, wagons, agricultural implements, building materials and provisions, pending the establishment of the colony and numerous other subventive privileges; he was desirous to endorse the contract to the "Mormon" people with the approval of the government officials. "With the 'Mormons' in Mexico," said Mr. Biebuyck, "will come stable government and consequent peace and prosperity and, therefore, success to my business, and that is all I ask." Having thoroughly reflected upon and prayed about this matter, and feeling strongly impressed that the success of the mission must ultimately largely depend on "Mormon" colonization in Mexico and the careful, judicious gathering thereto of native Saints for care and instruction, it was finally determined that Elder Thatcher should return and, meeting Mr. Biebuyck on a given date, lay the whole matter, with all its bearings, before Pres. Taylor and the Council of Apostles and abide their decision.

Having arranged payment for publishing the Voice of Warnings he joined with Elders Stewart and Trejo in dedicating the land of Mexico to the end that the Gospel might spread among her people. They besought the Lord to rid the nation of revolutionary elements and the disposition to shed blood, to break the shackles from the bodies and minds of the poor Lamanites, that they might be free in the law of Christ. And that, as the coming of the Spanish conqueror foreshadowed their bondage, so might the Gospel forshadow their deliverance; that as the first overcame them with the sword, so might the proclamation of divine truth subdue and soften their hearts. To this end blessings upon the state and governmental officials and people were besought, that intrigues, plottings and rebellions might cease, and peace and prosperity reign instead thereof.

This accomplished, Elder Thatcher, receiving many expressions of friendship and confidence, leading men assuring him that "Mormon" colonists would be welcome in the Republic, left for Utah Feb. 4, 1880, leaving Elder Stewart in charge of the mission. Reaching Salt Lake City on the 22nd of the same month, he reported to Pres. Taylor, and having on the same day fully explained the causes leading to his return, his action was endorsed by unanimous vote of the Quorum of Apostles.

Ten days later Mr. Biebuyck arrived and explained in detail the nature and advantage of his valuable concessions as embodied in his contract with the Mexican government. These being discussed and carefully considered and taken under advisement, the Council finally reached the conclusion that the colonization of Latter-day Saints in Mexico at that time, even under the generous concessions of the contract mentioned, would be premature. Mr. Biebuyck's offer was therefore rejected. He was disappointed and a few days later departed for San Francisco, thence to New York and Europe. During his stay in Salt Lake City, he was a part of the time the guest of Pres. Taylor, who was much pleased with his frank manners, unassuming deportment and general understanding of men and things. So also were the other members of the Quorum of Apostles who became acquainted with him.

During the summer of 1880 Elder Thatcher visited Chicago and New York on important business matters involving interests of the Church, of the people of Cache Valley and of himself. During that trip he went to Virginia and visited relatives there. Returning to Utah he went in company with Apostle C. C. Rich, Wm. B. Preston, Lorin Farr, his brother Joseph W. Thatcher and others, to Salt River Valley, in Wyoming, where a few families of the Saints had settled. The supervision of settlement in that county having by vote of the Apostles been placed in the care of Elders Rich and Thatcher, the object of their trip was to organize those already settled in the valley. That was accomplished and the name of the valley was changed by vote from Salt River to Star Valley. It had been blest and dedicated to the Lord for the Saints on August 29, 1878, by Apostle Brigham Young, Moses Thatcher and William B. Preston, Elder Young offering the prayer. It is the finest and most beautiful valley in all the mountains, and is now rapidly filling up with Saints.

Having assisted in the organization of the Quorum of the First Presidency of the Church in October, 1880, Elder Thatcher, accompanied by Elder Feramorz L. Young, who had been called on a mission to Mexico, again left Utah, Nov. 17th, and reached the Mexican capital on the evening of Dec. 5, 1880. On the 10th of the same month he presented to the Mexican Geographical Society, for its library, the following Church works in full gilt morocco: Book of Mormon, Doctrine and Covenants, Pearl of Great Price, Key to Theology, Voice of Warning, Spencer's Letters, Hymn Book, Bound Book of Pamphlets, My First Mission, Catechism and String of Pearls. On the 18th he presented a similar set to the National Museum Library and received handsome acknowledgments from the officials of those library organizations. The Voice of

Warning in Spanish had been extensively circulated, and 4,000 copies of Elder John Nicholson's "Means of Escape" had been translated, published and mostly distributed. During February, 1881, *El Abogado Christiano*, the monthly illustrated organ of the Methodists north, and *Evangelista Mexicano*, organ of the same sect south, published articles against the Saints. They were promptly replied to through the daily papers. During February and January Elder Thatcher also wrote a 32-page pamphlet entitled "Divine Origin of the Book of Mormon," which was translated into the Spanish and published. He also wrote a series on the same subject for publication in the *Contributor*, drawing evidence principally from historical works—mainly from the early Spanish historians and from Lord Kingsburne's "Mexican Antiquities." During March, Elder Thatcher wrote "Mormon Polygamy and Christian Monogamy Compared;" treating the subject from a biblical, hygienic, physiological and moral standpoint. It was published in the Spanish language and subsequently appeared in serial form in the *Contributor*. Quite a number had been added to the Church since the new year, and a branch was organized at Ozumba, at the base of Popocatepetl, 40 miles from the capital. On April 6, 1881, conference--the first Latter-day Saint gathering of the kind in Mexico—was held on that mountain about seventeen thousand feet above sea level. It required a day and a half of great exertion to reach the point, but all were richly repaid. "The rich may find the Lord in temples, but the poor can find Him on the mnoutains." Elder Thatcher also published several thousand copies of Elder Stewart's "Coming of the Messiah" and widely distributed them. During the summer the Elders continued to add new members to the Church; on one occasion Elder Thatcher baptized eight persons. Success created some animosity and jealousy, and as a result a plot was formed to test the divinity of the Elders' calling and discipleship by means of poison. One party agreed to furnish the poison, the other was to place it in the water from which the Elders drank. The heart of the latter failing him, he came to Elder Thatcher and confessed the whole thing.

Elder Thatcher was released from this mission in August, notice being received by telegraphic message on the 6th of that month. Sixty-one persons had been baptized. Accompanied by Elder Feramorz L. Young, he left the City of Mexico for home, *via* Vera Cruz, Havana and New York. Elder Young was ill, it was thought with malarial fever, but the disease developing into typhoid pneumonia, he died on the night of Sept. 27th, between Havana and the coast of Florida. There being insufficient ice on board the steamer to preserve the body, the weather being extremely oppressive, and no means of embalming, necessity compelled his burial at sea, which was done on the following day at 1 p. m., within about twenty miles of the coast of Florida, in Lat. 27, Long. 29. The care and subsequent death of this young missionary companion, and his burial at sea far from his mother, relatives and friends, was a trial under which Elder Thatcher's physical and mental powers encountered a test that greatly impaired his health and depressed his spirits. He reached home Oct. 8th, bringing with him Fernanda Lara, a young Mexican convert.

While in the Council of the Legislative Assembly and pending the passage of the Edmunds Bill, Elder Thatcher was called to Chicago, New York and Washington, D. C., being accompanied by Elder John Henry Smith. They carried with them numerously signed petitions askingCongress to pass no further proscriptive laws against Utah's people before sending a commission of investigation. They reached Washington Feb. 23, 1882; returned and attended the April Conference of the Church. At the following October Conference Elder Thatcher was called, in connection with Elder Erastus Snow, to explore in Mexico with the view of finding and purchasing some place suitable for a settlement of our people in that republic. They explored the head-waters of the Rio San Pedro and examined the San Bernidun Ranch on one of the tributaries of the Bivispa and Yagine Rivers in Sonora. Elder Snow, owing to illness, having returned home early in January, Elder Thatcher took a small company and a guide and explored the Santa Cruz, Cocosperu and Magdalina Valleys. He expected to cross into Mexico at La Noria, near San Raphial, but finding no Mexican custom-house there, he had to go out of the way, nearly one hundred miles. to Nogales. The guide was greatly annoyed by reason thereof and desired the company to go in without the necessary official permit, but his wishes were not complied with. Later the party learned that fifteen Mexican citizens had been killed by Apaches on the road, as near as could be calculated, at the point where the company would have been about the hour of the same day when the killing was done. Elder Thatcher returned to Utah in February, 1883, and in July following went on a mission to the northern Indians, having for missionary companions Elders Wm. B. Preston, Junius F. Wells, Bishop Gruwell, Amos Wright, James Brown (Indian), Moses Thatcher, jun., and Oscar Gruwell. They traveled *via* Beaver Canon, the Yellowstone National Park, down the Yellowstone River and across the Stillwater and Rosebud Rivers, visiting the Crow Indians at the latter place, delivering to some of the chiefs the message of peace and advising obedienc eand industry. They crossed the country mainly on an Indian trail to the Wind River, Washakie Agency, where council was held and similar advice given to the leading men. The party returned in September, having traveled some twelve hundred and fifty miles.

In December, 1883, Elder Thatcher was called to assist Delegate Caine at Washington, D. C., by soliciting the influence of personal friends and through them that of influential parties. He left home Jan. 4th, and returned early in April, 1884. In October of the same year he filled another mission to the Shoshones, who were disposed to be turbulent, sent presents and word, urging Washakie and his people to be at peace and not war. The advice was observed.

In January, 1885, he accompanied Pres. Taylor and party to Arizona and Mexico, and again explored on the Magdalina River in Sonora. He was appointed chairman of an exploringand purchasingcommittee of lands in Mexico, Pres. A. F. MacDonald, Christopher Layton, Jesse N. Smith and Lot Smith being the other members of the committee. He reached home Jan. 27th., assisted in gathering funds, and. ten days later, started again for Mexico, going into Chihuahua, reached Ascension, on the Rio Casas Grandes Feb. 20th, found several families of Saints there from Arizona, who, having received the impression that a purchase had been made in Chihuahua, came there by reason of the violent persecutions of courts, then prevailing in Arizona. He went to San Jose on the Mexican Central Railway, thence to El Paso, Texas. In company with Elder MacDonald, Anton Andersen, and Mr. Glenn(surveyor), explored the upper Rio Janas, in the Sierra Madres, and visited the strong holds of the Apache chiefs, "Victoria" and "Ju" and saw their fortifications and caves, in which they felt and were secure. They ascended "Cook's Peak" aud saw the Rio Virdie Valleys and Corrales Basin since purchased. Elder Thatcher made himself familiar with Mexican land matters and gained knowledge respecting property for sale; located Saints on leased lands and returned.

Under the influence of Americans at the City of Chihuahua the governor of the State issued, in April, an order of expulsion against the Saints on the Rio Casas Grandes. Through the efforts of Elders Teasdale and MacDonald the executive was appealed to aud finally consented to have the matter referred to the national officials at the capital. Elders Brigham Young and Thatcher being called to confer with those officials on the subject, reached the national capital May 11, 1885. They had interviews with Minister Mariscal of foreign affairs, Carlos Pacheco of Forento, minister of the interior and colonization, and with Pres. Proferio Diaz. The order of the governor of Chihuahua was revoked. When under pressure of enemies he subsequently reaffirmed it, he was removed.

Elder Thatcher reached home in June, and in July, 1886, was again called into Mexico to assist Elder Erastus Snow, who had been given charge of the settlement of our colony there, and to help in adjusting titles of purchases already made and to purchase other lands. This work was promptly seen to, Elder Thatcher again visiting the national capital in October, and while there, in company with Elder Snow, arrangements were made that resulted in the purchase of Corrales Basin, including Hop and Strawberry Valleys, comprising nearly 75,000 acres of timber, grazing and agricultural lands. The young colony needing machinery, Elder Thatcher visited St. David and the Gila settlements in January, 1887, and securing some assistance went to St. Louis and purchased a 25 horse-power engine, boiler and saw mill, shingle mill, sash mill and a combined planer and moulder,all of which are in operation and which, with cattle and necessary wagons, tools, etc., cost some $6,000. Since the first of the present year, the Saints have built a road costing nearly $2,000, and the Juarez town canal, 3½ miles long, costing about the same amount.

On the 1st of January, 1887, Elder Thatcher dedicated the Juarez townsite on the request of Apostle Snow. He has since explored somewhat extensively in the Sierra Madre Mountains and is still actively engaged, wherever directed, in the work of the Lord. For a number of years he has acted as Pres. W. Woodruff's assistant in the superintendency of the Young Men's Mutual Improvement Associations, and has also been an earnest writer for the *Contributor*.

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"*What thou seest, write in a book.*" Rev. 1. 11.

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THE TWELVE APOSTLES.

FRANCIS MARION LYMAN,

The eldest son of Amasa Mason Lyman and Louisa Maria Tanner, was born Jan. 12, 1840, near the town of McComb, McDonough Co., Illinois. His grand-parents were: paternal, Roswell* Lyman and Martha Mason; maternal, John Tanner and Lydia Stewart. His parents, being homeless, spent the winter with an old friend, Justus Morse, where Francis Marion was born. In the spring the family removed to Iowa on the halfbreed tract, where a cabin was built. In the spring of 1841 they moved into Nauvoo, in the winter of 1842 to Shockequon in Henderson County, and in 1843 to the town of Alquina, Fayette Co., Indiana. After the martyrdom of the Prophet Joseph and Patriarch Hyrum Smith in 1844, they moved back to Nauvoo.

In January, 1846, Francis M. with his sisters Mathilda and Ruth Adelia were taken into the Nauvoo Temple and were sealed to their parents in that holy house by President Brigham Young and Heber C. Kimball. In the following June he left Nauvoo for the west with his mother and three other children under the care of his grandfather John Tanner, his father having gone on ahead in the Pioneer corps. Francis M. remained in Winter Quarters, on the west bank of the Missouri River, till the spring of 1848. This year, when he was eight years of age, he was baptized and confirmed by his father, in the Elk Horm on the first day of July. He also drove a team of one yoke of cattle to a wagon, in which several members of his father's family rode from the Missouri River to Great Salt Lake Valley, where they arrived Oct. 19, 1848.

In 1851 he went to southern California with the family and was a "full hand" in driving loose stock all the way,to the San Bernardino Ranch, which was purchased by Amasa M. Lyman, C. C. Rich and their companions for a temporary home and outfitting point for the gathering Saints. He was given some chances in school at Winter Quarters, in Great Salt Lake City and in South Cottonwood, (Salt Lake Co.), but most of his school days were spent in the Cajon Pass under a large Sycamore tree, with James H. Rollins as teacher, and in San Bernardino, Cal.

In the fall of 1852 he went to Great Salt Lake City in company with his father and Elders C. C. Rich, John Murdock, Taylor Crosby and many others, where he spent the winter in school, and returned to San Bernardino in the spring of 1853, after witnessing the laying of the corner stones of the Salt Lake Temple in April. He was generally employed in the care and handling of cattle and horses and in freight-ing. He crossed the deserts between Utah and California sixteen times, and also spent about a year and a half at the joiners trade with Thomas W. Whittaker. At the time of the reformation in 1856 in San Bernardino he was rebaptized. At the same time he was ordained an Elder under the hands of his father.

In the spring of 1857, in company with his father, Elder C. C. Rich and others he went to Great Salt Lake City intending to go to England on a mission, but the coming of the army of the United States against the Saints caused a change in the programme. All misssionaries were called home, and also the Saints from San Bernardino. Instead of going to Europe, Brother Lyman's mission was changed to return to San Bernardino to close up business and move his father's family home to Utah. He returned early in October and entered fully into moving the people from that lovely place.

On the 18th of November, 1857, he received to wife Miss Rhoda Ann Taylor at the hands of President Wm. J. Cox. During the following winter he made two trips across the deserts in moving his own and his father's family.

At Cedar City, in 1858, an exploring party was organized by his father composed of the following brethren: Amasa M. Lyman, Robert Clift, Ira Hatch, Freeman E. Tanner, John D. Holliday, David H. Holliday, Henry G. Boyle, Walter E. Dodge, Wm. S. Warren, M. L. Shepherd, E. C. Mathews, E. T. Mills, F. T. Perris, Henry Jennings, Taylor Crosby, Nounon Taylor, Harvey Clark, Wm. H. Shearman and F. M. Lyman. Shearman was the able secretary and historian of the company. They started from Cedar City March 31st, crossed the great southern desert and went down the Colorado River as far as the Beal and Bishop Crossing and returned to Cedar City May 7th.

In the fall of 1859 Francis M. moved to Farmington, in Davis County, intending to take care of the farm while his father would be gone to England on a mission. Jan. 7, 1860, in Farmington, he was ordained a Seventy in the 40th quorum by Elder John S. Gleason. On the 9th he was chosen by Bishop John W. Hess as President of the Young Mens Literary Association of Farmington, which office he held during the winter.

That winter witnessed the beginning of his very active public life, which has continued ever since. Early next spring he was called on a mission to England, and he moved his family, consisting of a wife and one child, to Beaver, where he built a log room, the first he ever owned, in which he left them. He started from Great Salt Lake City May 1, 1860, for England, literally without purse or scrip, to preach the Gospel, in company with Elders Amasa M. Lyman, C. C. Rich and many others. On the way to New York, in company with Elder Reuben A. McBride, he visited Kirtland and the Temple, through which they were kindly shown by Martin Harris. With his father he also paid a visit to his grandmother, Martha, who was then the wife of Isaiah Emerson, and many more of the relatives on the Mason side of the family, in the States of New Hampshire, Vermont and Massachusetts. He sailed from New York, July 14th, on the steamship *Edinburgh*, in company with Elders Amasa M. Lyman, C. C. Rich, John Brown, James S. Brown, Jos. F. Smith, S. H. B. Smith, W. H. Dame, Jos. C. Rich, Reuben A. McBride, David M. Stuart, S. L. Adams and John Tobin, and arrived in Liverpool July 27th.

July 30th Elder F. M. Lyman was appointed to labor as a traveling Elder in the London Conference with Elder John Brown, under the Presidency of John Cook and went to his field of labor that day. On new year's day, 1862, he was appointed to preside over the Essex Conference, where he labored until April 30th, when he was released to return home.

He sailed from Liverpool May 13, 1862, on the *William Tapscott*, with a company of over eight hundred Saints, as second Counselor to Pres. Wm. Gibson. Elder John Clark was his first Counselor. They arrived in New York June 25th after a tedious passage of 42 days. Elders Clark and Lyman had to take entire charge of the company two weeks out from New York because of Pres. Gibson's incompetency. They at once took stock of all the companies' supplies and found it necessary to put all on half rations of water, flour, potatoes, pork, and in fact everything except junk and sea biscuit.

At New York Elder Lyman was put in sole charge of the company by Horace S. Eldredge and O. E. Bates and arrived in Florence in the beginning of July. He was busy on the camp ground of the Saints in Florence till August 15th, when he started for home in company with Elders Amasa M. Lyman, C. C. Rich, Joseph W. Young, Capt. Wm. H. Hooper and others, and arrived in Great Salt Lake City Sept. 16th and at his home in Beaver Oct. 16th. Under instructions from Pres. B. Young in March, 1863, he removed to Fillmore, which was destined to be his fixed home for more than fourteen years. From that time until June, 1877, he was very intimately connected with all principal political, Church and business matters of Millard County.

March 23, 1866, he was appointed U. S. assistant assessor of internal revenue for District No. 6, of the collection district of the Territory of Utah by Hugh McCulluck, secretary of the treasury. He served under the following assessors: Col. J. C. Little, A. L. Chetlain, John E. Smith. R. V. Morris and Dr. John P. Taggart. This same year (1866) he joined his father and built what is now known in Fillmore as the O. K. Flouring Mill. He engaged largely in the flour and grain trade as well as in other business enterprises.

In September, 1867, he was commissioned by Gov. Durkee as lieut.-colonel of the first regiment of militia in the Parowan Military District. In 1869 he was elected a member of the House of Representatives of the general assembly of the state of Deseret for Millard County. He subsequently represented Millard County in the Territorial Legislature in the 17th, 18th, 22nd and 23rd sessions, and Tooele County in the 24th and 25th sessions. During the last session (1882) he was speaker of the House. At the organization of the Millard Stake of Zion, March 9, 1869, he was chosen a member of the High Council, and was ordained a High Priest and set apart as a High Councilor, March 13th, by Pres. Thomas Callister. He also held the offices of prossecuting attorney and superintendent of common schools for Millard County, and was for many years the county clerk and recorder. He was secretary and treasurer of most of the county co-operative companies, and did nearly all the business connected with the entering of lands in that county, including homesteading, pre-empting and entering of townsites, in conjunction with Judge Edward Partridge and Mayor Jos. V. Robison.

Oct. 4, 1869, in Salt Lake City, he received to wife Miss Clara Caroline Callister, under the hands of Pres. D. H. Wells. On the 6th of October, 1873, he was called on his second mission to England; on the 16th he left his home and on the 20th left Salt Lake City, in company with R. V. Morris and thirteen other Elders. He sailed from New York Nov. 1st on the steamship *Oceanic*, of the White Star Line, being one of eighteen Elders, and landed in Liverpool Nov. 12th. On the following day Elder Lyman was appointed to succeed Elder John I. Hart in the presidency of the Nottingham Conference. He went to his field of labor on the 15th.

While on this mission he made a tour to Wales and Scotland. He also visited the Isle of Man, accompanied by Elder Lafayette Holbrook. On

May 19. 1875, in company with Pres. Jos. F. Smith and Elders John Henry Smith, E. H. Freeman and Milton H. Hardy, he started from London on a visit to Denmark, Germany, Switzerland and France, from which they returned to London June 12th.

June 13th Elder Lyman was selected to succeed Elder Robert I. Burton in the presidency of the London Conference. On this mission the following named brethren were associated with him as traveling Elders, A. B. Taylor, J. F. Wells, John Squires, G. L. Farrell, W. A. C. Bryan and A. D. Young, in Nottingham, and Wm. L. Binder, H. C. Fowler and David K. Udall, in London.

Sept. 9, 1875, he was released to return home and sailed from Liverpool September 15th, together with Pres. Joseph F. Smith and a company of three hundred Saints, including fourteen returning missionaries, in charge of Elder R. V. Morris with other Elders assisting him, on the steamship *Wyoming* of the Guion Line. Elders Lyman and Smith landed in New York September 26th and took train that same day for Salt Lake City, where they arrived Oct. 1st. The emigrants landed on the 27th.

Elder Lyman reached his home in Fillmore Oct. 11th.

In April, 1877, he attended the dedication of the St. George Temple, traveling thither in company with Elders Edward Partridge, Nephi Pratt and Christian Anderson.

At the organization of the Tooele Stake of Zion, in Tooele City, June 24, 1877, he was sustained as President of that Stake, with Elders Jas. Ure and Wm. Jefferies as Counselors; and at the annual election in August, 1878, he was elected county recorder and representative to the Territorial Legislature from Tooele County. Although the election was fairly won by the People's Party with a majority of 300 votes over all the Liberal frauds, the Liberal County Court as a board of canvassers, declared the minority Liberal candidates duly elected. Hon. Wm. C. Rydalch, as selectman of the People's Party, emphatically protesting against the villainy to the last. The case was taken to the District Court by Elder Lyman for the people, to compel a proper count, where the case was decided in his favor. The Liberal canvassers appealed to the Supreme Court of the Territory, and after an eight months' legal struggle the right triumphed, the court compelled them by mandamus, to truly count and deliver Tooele County once more to the control and care of the People's Party, which was duly accomplished on the 29th of March, 1879. The Liberal office holders at the time of the change were as follows: W. B. Schyler, probate judge, E. C. Chase and D. W. Rench, selectmen, D. W. Mitchell, sheriff and assessor and collector, W. B. Dods, coroner, Edward Bird, county treasurer, E. F. Martin, county clerk and recorder, Lawrence Bethune, county superintendent of district schools, and Lawrence A. Brown, prosecuting attorney.

Those of the People's Party who took office at the change were as follows: F. M. Lyman, representative to the legislature, Hugh S. Gowans, probate judge, S. W. Woolley and D. H. Caldwell, selectmen, John Pickett, sheriff, John Gillespie, coroner, Wm. R. Judd, assessor and collector, Thomas Atkin, jun., treasurer, F. M. Lyman, clerk and recorder, J. R. Clark, superintendent of schools, and Lysander Gee, prosecuting attorney.

The experience of Tooele County at that time may justly be quoted as a sample of Liberal carpet-bag rule. When the Liberals received the county, it was out of debt, $4,000 ahead and the county scrip worth 100 cts. on the dollar. At the end of four years of ruin rule of the Liberals, the $4,000 were gone, all current taxes expended, a debt of about $15,000 fastened upon the county, and the county scrip refused at 10 cts. on the dollar.

Aug. 12, 1880, Elder Lyman started from Tooele, in company with John Gillespie, and joined Elders E. Snow and B. Young in Sanpete, where their company was partially made up for a tour to the southeast and south. They started from Fairview, Sanpete Co., Aug. 19th, and were joined by brethren from Parowan and Panguitch, at Castle Dale, Emery Co. The company comprised ten persons, namely, Erastus Snow, Brigham Young, Wm. H. Dame, John Gillespie, Alonzo Knight, James Houston, Israel Butt, Ashby Snow, George Young and F. M. Lyman. There were three carriages, one baggage wagon, ten horses and two mules. They visited San Juan mission, crossed the Southern Ute-Reservation, in Colorado, and the Navajo and Zuni Reservations, in New Mexico, and visited the settlements of the Saints in the Eastern Arizona and Little Colorado Stakes. The company returned to Utah early in October, and Elder Lyman reached his home in Tooele, Oct. 23rd, after traveling about eighteen hundred miles with teams. While away on that tour he was chosen at the General Conference in Salt Lake City, Oct. 10th, as one of the Twelve Apostles to fill a vacancy in that quorum caused by the reorganization of the First Presidency. He received his ordination in the Endowment House, Salt Lake City, Oct. 27th, from Pres. John Taylor, assisted by his Counselors, George Q. Cannon and Joseph F. Smith, and Apostles Wilford Woodruff, Orson Pratt, Erastus Snow, F. D. Richards, and Brigham Young and Counselor D.H. Wells.

Elder Lyman's first mission as an Apostle was to the Goose Creek country, in Cassia Co., Idaho, where quite a number of the Saints from Tooele Stake were locating. His party, consisting of Edw. Hunter, jun., John W. Cooley, John Q. Knowlton, Samuel F. Lee, Thomas W. Morgan, Cyrus Bates and W. A. Critchfield, started from Grantsville, Nov. 8th, crossed the desert west of the Great Salt Lake and, by way of Grouse Creek, reached Oakley, on Goose Creek, Nov. 11th. Encouraging meetings were held with the new settlers; the resources and facilities of the valley were carefully examined, and suitable counsel given to Elder Wm. C. Martindale and his assistants, who were in charge of the new settlements. The party returned to Tooele, Nov. 19th.

On December 3rd, Elder Lyman preached the funeral sermon of Patriarch Thos. Callister in Fillmore.

In December Elders Lyman and John Henry Smith were sent to Parowan, Iron Co., to harmonize the Presidency of the Stake and High Council. They started from Salt Lake City, Dec. 22nd, and returned Dec. 29th, having attended meetings in Beaver and Minersville also. Feb. 17, 1881, they started on a mission through the Stakes of Juab, Sanpete, Sevier, Panguitch, Kanab, St. George, Parowan and Beaver, and returned March 29th, having been gone forty days, traveling 900 miles (700 miles with team) and held 86 meetings. In April they made a tour of Millard Stake, holding meeting in every settlement, and from April 29th to May 9th they made a tour of the Wasatch and Summit Stakes, attending conferences and holding meetings in most of the wards.

June 4th Elders Lyman, John Henry Smith and Junius F. Wells started on a mission south and were joined the next day, at Minersville, by Pres. John R. Murdock. They traveled through the Parowan, St. George, Panguitch, Beaver and Millard Stakes, and held meetings in most of the wards. On June 27th they organized a ward in Frisco, Beaver County, with Benjamin Bennett as Bishop, and S. H. Reeves and J. D. Irvine as his Counselors. They returned to Salt Lake City July 4th.

August 9th, Elder Lyman started from Salt Lake City for the Cassia County settlements, in Idaho, with the following brethren: John Henry Smith, H. J. Grant, Geo. S. Grant, O. P. Bates, Chas. L. Anderson, A.

H. Hale, A. W. Davis, John W. Cooley, F. M. Lyman, jun., A. J. Davis and Geo. A. Smith. They held meetings, gave additional organizations where such were required and returned to Salt Lake City Aug. 26th.

Oct. 20th, Elder Lyman and John H. Smith started on a tour to the Bear Lake Stake and held meetings in the settlements of Rich and Bear Lake Counties. They were called suddenly from this tour to join Pres. Taylor and company in a visit to the settlements of Millard, Beaver, Parowan and St. George Stakes.

Elder Lyman returned from St. George because of the death of his daughter Alta, and was thus prevented from returning with the company by way of the Kanab and Sevier Stakes. After the burial of his daughter, and having attended the Summit Stake conference Nov. 12th and 13th, in company with Pres. Jos. F. Smith and F. M. Lyman, jun., and also the Millard Stake conference on Nov. 26th and 27th, he hastened to meet Pres. Taylor and company at Gunnison, on their return from the south. The company attended the Sanpete Stake conference Nov. 30th and Dec. 1st, in Ephraim, and were joined by Pres. Jos. F. Smith, Elders John Henry Smith and C. W. Penrose. Meetings were held in different parts of Sanpete County by the Elders going out two and two, and all joined again and attended the Utah Stake conference Dec. 3rd and 4th, and reached Salt Lake City Dec. 5th. President Taylor was the only one of the Apostles who made the whole trip.

From the 21st of March to the 4th of April, 1882, Elder Lyman was on a mission in the Stakes of Sanpete and Millard, after which he moved part of his family to Provo and put his elder children in the B. Y. Academy for the following three years. On May 18th, he started south on a mission through the Stakes of Juab, Sanpete, Millard, Sevier, Panguitch and Beaver. He traveled in company with Pres. Woodruff, Elders F. D. Richards and John Henry Smith in Sanpete, was alone in Millard and with Bro. John H. Smith in Sevier, Panguitch and Beaver. They were joined by Elder Erastus Snow at Panguitch, and the three finished their labors together and returned to Salt Lake City June 21st. During this mission no less than half a dozen new wards or Bishoprics were organized. Jesse W. Crosby, jun., was sustained as President of the Panguitch Stake with M. M. Steele and Daniel Cameron as his Counselors. James Henrie was ordained a Patriarch. Daniel Thompson was sustained as first Counselor in the Presidency of the Millard Stake to fill the vacancy caused by the calling of Elder Edw. Partridge to preside over the Sandwich Islands Mission.

Between July 5th and 19th Elder Lyman attended the conferences of Parowan and Beaver Stakes and held meetings in the other settlements of those Stakes. He also spent a few days in the mountains east of Parowan with his brothers, Amasa M., Lorenzo S., Henry E., Charles R., William H., Solon E. and some of their families. Aug. 4th, he started from Provo. and joined Pres. Taylor's party at Salt Lake City, in a tour of the settlements of Cache and Bear Lake Valleys, attending conferences and holding meetings in the wards of those Stakes. The party consisted of Prests. John Taylor, Jos. F. Smith and W. Woodruff, Elders L. Snow, E. Snow, F. D. Richards, F. M. Lyman, John H. Smith and others. After the Cache Stake conference Pres. Taylor took Elders Moses Thatcher, F. M. Lyman and others with him to finish the rest of the northern mission. When they were nooning at the Temple Mill in the mountains between Cache and Bear Lake valleys, a message overtook them by express, requiring Pres. Taylor's immediate return to Salt Lake City. Pres. Taylor returned, and Elder Lyman continued his mission in company with his wife and daughter, Pres. C. O. Card and wife, and was joined in his labors by Elders William W. and John W. Taylor. They attended conference and many other meetings in Bear Lake Valley, Gentile Valley and Cache Valley, going by way of Soda Springs, and returned to Salt Lake City, Aug. 19th.

Sept. 21st, Elder Lyman, in company with Elders John Henry Smith, H. J. Grant, Bishop Edw. Hunter, jun., and the latter's daughter Ettie, started from Salt Lake City for the Goose Creek or Cassia County settlements, in Idaho. They went by train as far as Terrace. On this mission they completed the organization of the branches of Oakley, Little Basin, Albion, Cassia and Almo; in the Cassia Ward, under the Bishopric of Horton D. Haight, with Wm. C. Martindale and George Whittle as Counselors. They returned to Salt Lake City Sept. 29th.

From Nov. 16th to 23rd Elder Lyman was in company with Prests. Taylor, Cannon and Woodruff, Elders George Teasdale, George Reynolds and John Irvine in a preaching tour of the Sanpete and Juab Stakes.

On Nov. 17th President Taylor anounced to Elder Lyman that his Lamanite missionary labors would be to the Shoshones, of Tooele County, and the Utes, of Uintah. From Dec. 15th to 20th Elder Lyman joined the Presidency and half of his quorum in the conference at Logan and held meetings in most of the large settlements in Cache and Box Elder Stakes. At this conference the Cassia Ward with all its branches was detatched from the Tooele Stake and made a part of the Box Elder Stake.

At Grantsville, Dec. 30th, Elder Lyman sat in council with President Chas. L. Anderson, Bishop E. Hunter, jun., Wm. C. Rydalch, John T. Rich and Wm. H. Lee, and accepted the choice of the Presidency and Twelve of Bro. William Lee to take the Presidency of the Indian Mission in Tooele County. Owen H. Barrus and John A. Erickson were chosen as missionaries to the Lamanites. Subsequently Benjamin L. Bowen was also chosen for the same mission. They were to enter into this mission with their families.

From Jan. 6th to the 17th, 1883, Elder Lyman held meetings in all the wards of Millard Stake, assisted by the Presidency of the Stake. On Jan. 9th, he organized the Leamington Ward, with Lars Nielson Christensen as Bishop and Wm. A. Walker and B. P. Textorius as Counselors. Jan. 20th, he joined Prests. Taylor, Jos. F. Smith and W. Woodruff on their way from Salt Lake City to Ogden to attend the Weber Stake conference. Elder F. D. Richards joined the company in Ogden. At this conference Lewis W. Shurtliff was chosen as President of the Weber Stake, with C. F. Middleton and N. C. Flygare as Counselors. A new Bishopric for the Fourth Ward was organized with Bishop Edwin Stratford and Counselors Winthrop Farley and Thos. J. Stevens.

Jan. 22nd, Elder Lyman and Pres. Shurtliff held meeting in Plain City, when the Bishopric of that ward was given to George W. Bramwell, jun., with Counselors John Spiers and Peter C. Green. These brethren were ordained on the 23rd. Elders Lyman and Shurtliff also held meetings in Harrisville, Slaterville, North Ogden, West Weber and Hooperville, and returned to the City Jan. 24th.

From Feb. 16th to the 20th, inclusive, Elder Lyman and son F. M. Lyman, jun., attended the Sanpete Stake conference, in Ephraim, and also held meetings in Manti and Wales. At this conference he made arrangements with Bishop John Spencer and Indian Nephi, of Indianola, to accompany him in May or June of that year, on a mission to the Utes of Uintah. In March, accompanied by Elder Junius F. Wells, he made a preaching tour of the Emery Stake, holding meetings in all the settlements besides attending the conference in Huntington on the 3rd and 4th. At this conference the High Council of that Stake was sustained and organized. George Frandsen was ordained Bishop of the Price Ward, with E. W. McIntire and C. B. Rhodes as his Counselors.

March 13th, Elder Lyman started on a trip to Deep Creek, Tooele Co., in the interest of the Indian Mission, in company with Pres. C. L. Anderson and Elders W. C. Rydalch, John T. Rich and S. S. Worthington. He received by purchase over a thousand acres of land with water, much of it fenced, and with some buildings and other improvements for the establishment of an Indian Mission. He and his brethren preached the Gospel to the Lamanites, taught them the doctrines and history contained in the Book of Mormon and bore testimony to them of the restoration of the Gospel through Joseph Smith. He returned to Tooele March 21st.

On May 4th, he started from Provo, accompanied by Bishop John E. Booth as far as Heber City on his way to the Ute Indians of Uintah, and attended the Wasatch Stake conference on May 5th and 6th. in Heber City, where he made all necessary preparations for his mission. On the 9th, he and party, consisting of Pres. A. Hatch, Frank A. Fraughton and Geo. T. Giles moved out into Strawberry Valley, after having been hindered some time on the way by the breaking of a king bolt. In that valley they were joined by Bishop John Spencer and Hyrum Seely from Sanpete. These brethren had crossed the mountains from Spanish Fork Canyon, and were compelled to leave their wagon on top of the mountains in four feet of snow, with Indian Nephi to guard it and the supplies, as it was impossible to get the wagon and supplies out, Bros. Giles and Seely returned to their homes, having started out only to help across the mountain. The party laid over one day on Currant Creek, waiting for Bishop Spencer and Indian Nephi to bring up their baggage from their deserted wagon. In the afternoon of the 10th of May Elder Lyman walked to the top of a sugar loaf mountain, about two miles and a half north of the camp, on Currant Creek, which is about one thousand feet above the table land, and there kneeled upon a large flat stone, facing the Indian country and offered up a prayer for the opening up of the mission to the Lamanites of that region, and particularly asked the Lord to soften the hearts of the Indian agents at Uintah and Ouray, on the Uncompahgre reservation. He had learned that these agents were very bitterly opposed to the "Mormon" people and their doctrines.

Early in the morning of the 12th, Elder Lyman was seized with what threatened to prove a fatal rupture, in the lower part of his body on the left side, which put him for two hours in the throes of death, from which he was only rescued by the power of God, through the laying on of hands by Pres. A. Hatch and the Elders of the camp. He was healed instantly as the hands were taken from his head. Up to this juncture, it seemed as if Satan were determined that the mission to the Utes should not be opened up. Immediately after the recovery of Elder Lyman, the company, now consisting of himself, Pres. Hatch, Bishop Spencer, Elders Fraughton and Indian Nephi, with two wagons and five horses, continued their journey without any further trouble. On the 15th, at the Uintah Agency, they were joined by Pres. A. K. Thurber, who had left Richfield on the 8th with his pack mule and riding horse and was alone till he fell in with A. C. Hatch, at Currant Creek, who was company for him to the agency.

Agents J. J. Critchlow, at Uintah, and J. F. Minniss, at Ouray, received the missionaries with marked kindness, and the white men at both agencies, including Agent Minniss, attended the meetings. The Gospel and the Book of Mormon were freely taught by Elder Lyman and his brethren, including Elder Nephi and Tabby and many more of the chief

Utes, who are firm Latter-day Saints. They bore very powerful and fearless testimonies. A conference was held at Ashley on the 19th and 20th of May, when the following Indian missionaries were selected, sustained and set apart: Bishop Jeremiah Hatch. President, Israel Clark, Jeremiah Hatch, jun., Thomas Karren, George Glines and Thomas Bingham, jun. The party returned to Heber City on the 27th and Elder Lyman to Provo on the 28th of May. From the 6th to the 14th of June Elder Lyman made a tour of Millard County holding meeting in the principal settlements. From the 16th to the 27th of June he was one of the party with Prests. Taylor and Cannon on a southern tour. They held meetings at Nephi, Deseret, Minersville and Beaver, and attended the Parowan Stake conference on the 23rd and 24th, at which point Elder Erastus Snow joined the company.

August 11th, Elder Lyman took his son (F. M., jun.) and went by rail and team to Indianola, Sanpete Co., which is an Indian Ward, where they held meetings; the singing and much of the praying were done by the Lamanites. At this place a small company was formed consisting of the two Lymans, Bishop J. Spencer, Henry E. Gardner, Jos. Nephi Seely with wife and two little children, with two wagons, and Indian Nephi (who had been surnamed "Lehi" by Elder Lyman while on their former mission to Uintah), on horse back. They started on the 13th for Strawberry Valley, where they met Pres. A. Hatch, Bishop Wm. Forman, Frank A. Fraughton and other brethren with quite a number of ladies out on a picnic. They held meeting with a small company of red men, preached the Gospel to them and baptized three; the others were already members of the Church. Elder Lyman and son returned to Provo on the 16th.

On the 17th, Elder Lyman joined Elders Erastus Snow, Brigham Young, Charles Wilcken and Andrew Jenson, at Provo, in a tour of the Sanpete Stake, attended conference at Mt. Pleasant, and many other meetings. Lyman held meeting in Fountain Green and inaugurated there a new Bishop, James Yorgason, and returned to Provo on the 22nd. On Aug. 30th Elder Lyman joined Elder John Morgan from Salt Lake City, at Provo, went east over the D. and R. G. Ry. to the Emery Stake, attended conference at Castle Dale, Sept. 1st and 2nd, and also held meetings in the other wards. They then continued their journey eastward to Denver, and into San Luis Valley, in Colorado, and held conference at Manassa on the 8th and 9th; they also held meetings in all the wards. Elder Morgan was stricken down with sickness so that he could do but little preaching in that Stake. They then continued their journey making a thorough tour of the San Juan Stake and held conference at Bluff on the 22nd and 23rd, wher L. C. Burnham was sustained and ordained Bishop of Burnham Ward, with Joshua Stevens and A. S. Farnsworth as Counselors. They visited Burnham and Mancos, parts of the Stake, and returned, visiting Leadville on the way, to Provo, where they arrived on the 29th.

In November Elders Lyman and C. W. Penrose attended the Wasatch Stake Conference. He made a tour of all the branches in the Cassia Ward, in Idaho, and on November 21st started south, taking with him his daughter Annie. At Scipio he selected Pres. Daniel Thompson to accompany him. Pres. A. H. Cannon joined him in his labors in Millard Stake, where the Seventies were reorganized. Pres. Ira N. Hinkley took the party to Beaver, and Pres. J. R. Murdock to Parowan and Panguitch. Meetings were held by the way and conference at Panguitch. Elder John Houston accompanied the party through the Kanab, St. George and Parowan Stakes, where conferences or other meetings were held in most of the settlements. Pres. Woodruff, Erastus Snow and George

Teasdale were also present at the St. George conference on Dec. 15th and 16th. Elder Edw. M. Dalton accompanied the party to Milford from Parowan, and Elder Lyman returned to Provo Dec. 25th, after having traveled 905 miles, attended five quarterly conferences, and altogether 60 meetings in 35 days.

Dec. 27th, he joined company with Pres. Jos. F. Smith at Provo, on his way to the conference in Beaver, which they attended on the 29th and 30th, held meeting in Minersville on the 31st and returned to Provo Jan. I, 1884.

April 17, 1884, Elder Lyman accompanied Prests. John Taylor and Geo. Q. Cannon with the committee on the Iron Works. viz: Wm. Jennings, Moses Thatcher, Erastus Snow, John R. Murdock, F. M. Lyman and Elias Morris, also Supt. John Sharp and many others—23 all told—to the south country. They held meetings through Beaver and Parowan Stakes, visited the iron mines and works at Iron City, and reported upon the changes of that interprise.

Elder Lyman returned by way of Parowan, Beaver, Fillmore and Deseret to Salt Lake City April 28th. On May 3rd he started with Elder B. Young on a mission to Arizona, by way of Denver, Pueblo and Albuquerque. They held conference in St. Johns, Apache Co., Arizona, May 17th and 18th, and in St. Joseph, in the Little Colorado Stake, May 31st and June 1st. They also visited and instructed the people of all the other settlements in those Stakes. In visiting Prescott, the capital of Arizona, they were joined by Pres. Lot Smith and by Daniel Seegmiller, where they were courteously received by Gov. F. A. Tritle, Secretary Van Arman, Judge Sumner Howard, Sheriff Henkle and members of the bar. They visited Fort Moroni, in the San Francisco mountains. Returning from the capital, they crossed the country from Holbrook,on the Atlantic and Pacific railway, by Woodruff, Snowflake, Erastus, St. Johns, Zuni village and Reservation Savoia and Fort Wingate, then to the railway again, and reached Salt Lake City on June 20th.

From July 9th to the 23rd Elder Lyman was off on a preaching tour through Millard Stake. August 5th, he joined President Taylor's party, including Pres. Geo. Q. Cannon, Elders L. John Nuttall, John Irvine and a number of sisters in a tour of the Bear Lake, Bannock, Oneida and Cache Stakes. Conferences or other meetings were held in the settlements *in detail*, including the Indian Mission and settlements in Malad Valley. The High Council of the Bannock Stake and several Bishoprics were organized. and a large amount of important business transacted in each Stake. Elder Geo. Teasdale joined the company at Evanston, and was with it the balance of the tour. Elders Erastus Snow and Sol. H. Hale, from Gentile Valley, joined the party at the conference in Paris on the 10th, also Pres. C. O. Card from Logan. They returned as soon as conference was over. After a laborious mission the party returned to Salt Lake City Aug. 28th and was met in Ogden by Pres. Jos. F. Smith, Elders Erastus Snow and John Morgan.

From Sept. 18th to 25th Elder Lyman was preaching in the Millard Stake settlements. On Nov. 14th, he joined Prests. Taylor, Geo. Q. Cannon, W. Woodruff and Elders Moses Thatcher, W. N. Dusenberry, L. John Nuttall and John Irvine in a tour of the Sanpete Stake and holding conference in Ephraim, and visiting the Temple in Manti. The party returned to Salt Lake City, while Elder Lyman continued his mission south, in company with Pres. A. K. Thurber, holding meetings by the way and conference in Richfield, Nov. 22nd and 23rd, where he was joined by Elder Geo. Teasdale and Pres. S. B. Young. The reorganization of the Seventies of the Sevier Stake was accomplished. Elders Lyman, Teasdale and Pres. Thurber made a tour of Rabbit Valley and Grass Valley, attended the Panguitch Stake conference on the 29th and 30th, and visited the out-of-the-way settlements of Escalante and Cannonville, accompanied by Pres. Jesse W. Crosby, jun. At Cannonville they effected a ward organization with Wm. J. Henderson as Bishop, and Daniel Goulding and E. H. Thompson as his Counselors. The Elders with Pres. Crosby extended their mission through the Stakes of Kanab, St. George and Parowan, attended the conferences and held meetings in all the wards by the way. They shared their labors in St. George with Elder Erastus Snow and were taken from Parowan to Milford by Elder Edw. M. Dalton on the 22nd, and reached Salt Lake Dec. 23rd. On the 24th Elder Lyman took quite a number of his family to Payson, where he attended the reunion of the Tanner family, which lasted over the 25th, 26th and 27th. Elder F. D. Richards and members of his family were also in attendance.

On the 27th Elder Sidney Tanner was ordained a Patriarch to the family and promised five years more lease of life, if he would faithfully attend to the duties of his office, although he was at that time 75 years of age.

On the evening of the 27th Elder Lyman took train for Beaver, where he joined Elder Teasdale in conference at noon on the 28th. The two Elders were engaged with important business in Beaver on the 29th and 30th, and while holding meeting in Adamsville in the evening of the 30th, Elder Lyman received a message from Pres. Taylor requesting him to be in Salt Lake City on the 2nd of January, 1885, "prepared to take a few weeks' trip."

Jan. 3, 1885, Pres. Taylor's party started out over the Utah Central and Union Pacific Railways by way of Denver, Pueblo and Albuquerque. The party was made up as follows: Prests. John Taylor and Joseph F. Smith, Elders Brigham Young, Moses Thatcher, F. M. Lyman, John Q. Cannon, Jesse N. Smith, Lot Smith, C. W. Penrose, John Sharp, George Reynolds, Daniel S. Spencer, Charles Barrell, Brigham Randall and Mr. Miller. Elder Erastus Snow joined the party at Pueblo, traveling by the D. & R. G. Ry. Elders Young and Penrose and Mr. Miller parted from the company at Cheyenne Jan. 4th. While Pres. Taylor and the rest of the party were making the tour of the eastern Arizona and Little Colorado Stakes, Elder Lyman and Bishop John Sharp made a trip to Prescott on business, and returned to Holbrook, on the Atlantic and Pacific Railway, where they again joined company with the main party on Jan. 11th, and traveled to Albuquerque the same evening, where they transferred to the A. T. and S. F. Ry., and reached St. David on the 13th on their way into Sonora. The 14th was spent in St. David, and on the 15th they ran down past Nogales, and Hermosilla, the capital of Sonora, to Guaymas, on the Gulf of California. Returning to St. David they parted company with Prests. Jesse N. and Lot Smith and were joined by Pres. C. Layton. They made a tour of the Maricopa Stake, after which Elder Lyman and Pres. C. Layton on Jan. 21st visited Elders Flake and Skouson in the Yuma Penitentiary, Arizona. (These were the first of our brethren ever committed to that prison for conscience sake.) They joined the main party again on the 22nd and continued the tour by way of Los Angeles, San Francisco and Sacramento to Salt Lake City, where they arrived Jan. 27th.

While this party was away many threats were in the air that Pres. Taylor and other members of the party would be arrested at once on their arrival either at Ogden or Salt Lake City. Nothing of the kind was attempted. Since that time, however, it has seemed wise for the Presidency and some of the Apostles to withdraw from the public gaze and to perform their duties in a more retired way.

Feb. 9th, Elder Lyman went to Payson. At Nephi, on the 13th he was joined by Elders H. J. Grant, S. B. Young and C. D. Fjeldsted. They attended the Stake conference in Manti on the 14th and 15th. Elders Lyman and Grant continued their mission to Gunnison, Scipio and Fillmore. At the latter place Stake conference was held on the 21st and 22nd. At this conference Bishop Joseph D. Smith was honorably released from the Bishopric of the Fillmore ward, as he was soon to start on a mission to Europe. Thomas C. Callister was chosen and ordained Bishop to fill the vacancy, and Alma Greenwood and James A. Melville were set apart as his Counselors. Elder Grant returned to the City on the 23rd and Elder Lyman on the 24th.

From Feb. 26th to March 9th, Elders Lyman and Grant made a tour of the Emery Stake and Pleasant Valley coal mines. From March 31st to April 8th Elder Lyman was in attendance at the General Annual Conference, at Logan, at which time the U. S. marshal and his deputies were present in force from Salt Lake City and Idaho, with the air full of threats to arrest, and to enter the Temple in the hope of finding the Presidency. Elder Lyman and Erastus Snow attended the Stake conference at Coalville, Summit Co., on May 9th and 10th.

From May 12th to the 24th Elder Lyman was on a visit to the Deep Creek Indian Mission, in company with Pres. H. S. Gowans and Elder Wm. C. Rydalch. On this occasion Pres. Wm. Lee, at his own request, was honorably released from the Indian Mission because of his age and feebleness. Elder Owen H. Barrus was then chosen to preside in the mission with John A. Erickson and Benjamin L. Bowen as his Counselors.

June 5th, Elder Lyman was appointed on an exploring mission to Mexico to be joined at El Paso, in Texas, by Senor Ignacio Gomez del Campo, from the city of Mexico, to examine government lands suitable for the settlements. From June 12th to the 30th he and John Henry Smith performed a mission in Millard, Parowan and Beaver Stakes. Elder H. J. Grant joined them at Minersville and shared in the labors at the Parowan Stake conference on the 20th and 21st, at which time Bishop John E. Dalley was sustained as first Counselor in the Presidency of the Stake, Bishop Wm. C. Mitchell as a member of the High Council. The two wards of Parowan were joined in one, with Charles Adams as Bishop and W. C. McGregor and Lars Mortensen as his Counselors.

July 3rd, Elder Lyman left his home in Tooele on his mission to Mexico, at which time members of his family were prostrated with serious attacks of sickness. He left Salt Lake City July 5th without a companion, traveling by rail to El Paso, Texas, where he arrived July 8th, and was met by Elders George Teasdale and Jesse N. Smith on the 9th. Elder Lyman was very kindly received by Senor Escobar, Mexican consul at El Paso, who introduced him to Senor Campo.

At this time the States of Chihuahua and Sonora in Mexico, as well as Arizona, were in terror from the murderous raids of Geronimo, the Apache chief, and his band of outlaws, and they were understood to be in the Sierra Madre, in the State of Chihuahua, the very country they were to explore. Hence Senor Campo concluded to send a military man—Colonel Angel Boquet—with orders for a company of Mexican troops for their protection, should they need them. Elders Lyman, Teasdale and party reached Corralitos, on the Casas Grandes River, in the State of Chihuahua, July 16th, where four days were spent in holding meetings with the camps of the Saints and in getting together a small company of explorers, with riding and pack animals, saddles, provisions, arms and ammunitions. Colonel Boquet would not consent to enter the mountains without soldiers, as news of fresh raids on ranches with murder and robbery came in every few days. The party all told was as follows: F. M. Lyman, George Teasdale, A. F. Macdonald, Jesse N. Smith, Geo. C. (or Parson) Williams, Isaac Turley, A. L. Farnsworth, Edmund Richardson, Moses M. Sanders and Israel Call.

On July 20th they started from Turley's Camp, on the Casas Grandes River. The colonel was not ready with his soldiers, but proposed to overtake the party after a few days. With his troops he attempted to overtake the explorers, but failed, and suffered greatly for want of food before they found their way back to the settlements and supplies. The party finished their explorations July 31st and arrived at Pres. Jesse N. Smith's camp, near La Ascencion, where they were joined by Elders Erastus Snow, John W. Taylor and Frank R. Snow, Aug. 2nd.

August 6th, after having visited all the camps of the Saints in that region of country, Elders E. Snow, Lyman, Teasdale, Taylor and F. R. Snow took passage in wagons with Pres. Lot Smith and M. M. Sanders for San Jose station, on the Mexican Central Railroad. From that point Elders Teasdale, Smith and Sanders returned to the camps, the others going to El Paso by rail, where they were met by Elder Brigham Young and President C. Layton on the 9th.

August 13th, Elders Snow and Lyman started by the Mexican Central Railway for the city of Mexico, where they arrived August 16th. The mission to the city of Mexico and the regions round about occupied those brethren till Sept. 7th. Elder Helaman Pratt, who presided in the Mexican Mission, was located in the city of Mexico with his family, also Elder Horace Cummings. At Ozumba Elders Isaac J. Stewart and Wm. W. Cluff, jun., were located. Elders Snow and Lyman took leave of the city of Mexico Sept. 7th and arrived in Salt Lake City on the 13th, traveling all the distance by rail.

In October Elder Lyman was in attendance at the General Semi-Annual Conference of the Church in Logan, in connection with Elders F. Richards, Moses Thatcher, John Henry Smith, Heber J. Grant and John W. Taylor, of the Apostles; and on his return to Salt Lake City, with Elder John Henry Smith, held meetings in Hyrum and Wellsville; at the latter place they were assisted by Elder Moses Thatcher; they also held meetings in Mantua, Brigham, Willard and Huntsville.

From Oct. 20th to Nov. 6th Elder Lyman was on a mission to all the settlements of Emery Stake, assisted on the west side of the Stake by Elder B. Young and at Price and Moab, on Grand River, by Elder H. J. Grant. Having been called on another mission to Mexico, he started from Salt Lake City Nov. 10th, in company with Elders Erastus Snow and Brigham Young for the south. They went by rail to Holbrook, on the Atlantic and Pacific Railway, from which point they traveled by team preaching the Gospel in all the settlements of the Little Colorado and Eastern Arizona Stakes, and then crossed the great Mogollon Mountains to the Gila settlements, in the St. Joseph Stake. The murderous Apaches were stealing and killing at the time on every hand. They reached the settlement of Safford Nov. 29th and on the 1st of December, on the road they had passed over, Lorenzo S. Wright, aged 31 years, and Seth Wright, 21 years of age, sons of the late Hon. Jonathan C. Wright, of Box Elder County, Utah, were shot to death by Apaches. Elders Snow, Young and Lyman each spoke at the funeral of the murdered brethren in Layton Dec. 2nd. After finishing their labors among the Gila settlements the brethren who accompanied the Apostles over the mountains (including Pres. Oscar Mann, Bishop Edward Noble, Smith D. Rogers, Price Nelson and others) returned home, and the Elders traveled by teams to St. David on the San Pedro River, accompanied by Prests. Layton, Martineau and Johnson and Bishop Taylor, of Pima, where they arrived Dec. 5th.

From Dec. 11th to 21st the following brethren were gone on an exploring tour in Sonora as far south as the dilapidated town of Arispe, the ex-capital of the State of Sonora, on the Sonora River, viz: Brigham Young, F. M. Lyman, John W. Campbell, John Hill, Thos. S. Merrill, Joseph N. Curtis and M. G. Trejo. Elder Snow in the meantime made a tour of the Maricopa Stake, on Salt River. On the return of the exploring party they were joined at St. David by Elders Erastus Snow and Geo. Teasdale.

Dec. 24th Elders Young and Lyman took train at Benson on the Southern Pacific Railway, accompanied to Deming by Elder Teasdale, and arrived in Salt Lake City Dec. 29, 1885. Elder Lyman traveled in 1884 and 1885 about 36,000 miles.

Jan. 19, 1886, Elder Lyman's family were accorded a hearing before the grand jury of the Third District Court, in Salt Lake City, and since that time it has been deemed unsafe for him to remain in Utah Territory.

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SALT LAKE COUNTY.

Salt Lake County contains that part of Utah Territory "which is bounded south by Utah County, west by the summit of the range of mountains (Oquirrh) between Great Salt Lake and Tooele Valleys and a line running from the northern termination of saidsummit through Black Rock on the south shore of Great Salt Lake, north by the shore of said lake easterly to the mouth of the Jordan River, thence by the centre of the channel of said river to a point due west from the Hot Springs north of Salt Lake City, thence by a line running due east to said Hot Springs, thence by the summit of the spur range terminating at such Hot Springs to its intersection with the summit of the Wasatch Mountains, and east by the summit of said Mountains," which separate Salt Lake County from Summit and Wasatch Counties. All the islands in the Great Salt Lake also belong to Salt Lake County for election, revenue and judicial purposes.

Salt Lake County is the oldest most populous and richest county in Utah and covers an area of about twelve hundred square miles. The county has almost double the population of any other, while its capital, Salt Lake City, has about four times the number of inhabitants that the next largest city in Utah contains. The area of the county is not very large, but it is thickly settled. Salt Lake County is a practical embodiment, or representative, of all the counties north of the southern rim of the Salt Lake Basin. It contains a great number of farms, which are utilized to the best advantage; its irrigating system is the most perfect; all the minerals that have contributed to the wealth of other communities, excepting, perhaps, coal, are found in Salt Lake County in great abundance and are unusually easy of access. The natural tendency of wealth has been and still is to concentrate here, where the capital of the Territory is; and trade has consequently followed, or come with it hand in hand. The most remarkable granite deposits exist in this county, and in Little Cottonwood Canyon. This has for years been a source of wealth. The Salt Lake Temple is built of granite quarried from this deposit, while frequent demands are made for it for other purposes. The Salt Lake Assembly Hall is also constructed of the same stone. There are two woolen mills in the county; the largest tannery and shoe factory in the Territory; numerous smelting and reduction and sampling works, lead pipe and white lead works. Of a population bordering on 35,000 souls, Salt Lake City itself has close on 25,000, which leaves 10,000 for the farming, mining and stock-raising inhabitants of the county. The east side of the valley is most thickly settled, because the Wasatch Range yields an abundance of water which is utilized for farming; while the low Oquirrh Range on the western side of the valley affords but few and insufficient streams. Canals are being constructed and artesian wells bored, which are assisting very materially in the more rapid settlement of the western half of the county, and give promise that, in a few years, it will not be behind the eastern half, with all its natural advantages. The Jordan River, the outlet for Utah Lake, runs almost through the centre of the county and finds its way to the Great Salt Lake. The other principal streams in the county are City Creek, Red Butte Creek, Emigration Creek, Canyon or Parley's Creek, Mill Creek, Big and Little Cottonwoods Creeks, all rising in the Wasatch Mountains on the east, and Bingham Creek, Rose Creek and Butterfield Creek, whose sources are in the Oquirrh range of mountains on the west.

The earliest, and perhaps the richest mining districts in which gold and silver, and lead and copper were found in abundance in the Territory, and which first excited attention, were discovered in this county. The Bingham or West Mountain district is inferior, only to the Tintic Districts. There are also the Little Cottonwood and Big Cottonwood districts in the Wasatch Range, in both of which are hundreds of good properties. The other mining districts in the county are Adams', Hot Springs, Draper, Granite, Red Butte, Island and New Eldorado. Gold, silver, lead, copper, iron, marble and salt abounds.

The people of Salt Lake County generally are wealthy in homes, in excellent farms, in a fine grade of cattle and horses, in manufactures, and in all that contributes to wealth and to its permanent increase through economic resources. The mineral springs—Hot and Warm so called—are among the most noted in the West, while the Great Salt Lake is yearly visited by thousands who pass through this county to reach its shores. It is a central point for nearly all the railroads in the Territory. Salt Lake City is not only the capital of the county, but of the Territory.

Salt Lake County is at present divided into 31 voting precincts. Of these five are in Salt Lake City, namely the First (comprising the First, Second, Third, Eighth, Ninth and Tenth Bishop's Wards). Second (comprising the Fourth, Fifth, Sixth, Seventh, Fourteenth and Fifteenth Bishop's Wards). Third (comprising the Sixteenth, Seventeenth and

Nineteenth Bishop's Wards). Fourth (comprising the Eighteenth, Twentieth and Twenty-first Bishop's Wards) and Fifth (comprising the Eleventh, Twelfth and Thirteenth Bishops Wards. The country district is divided into 26 precincts, namely, Big Cottonwood, Bingham, Bluff Dale, Brighton, Butler, Draper, East Mill Creek, Farmers, Granger, Granite Herriman, Hunter, Little Cottonwood, Mill Creek, Mountain Dell, North Jordan, North Point, Pleasant Green, Riverton, Sandy, Silverton, South Cottonwood, South Jordan, Sugar House, Union and West Jordan.

The county is also divided into school districts numbered respectively from 1 to 64, with a few numbers omitted.

HISTORY — Salt Lake County, originally known as Great Salt Lake County, was first created by an act passed by the General Assembly of the State of Deseret, in Dec., 1849. This act was ratified by the Legislative Assembly of Utah Territory Feb. 3, 1852. On March 15th following the county was fully organized with Elias Smith as probate judge. Its present boundaries were established by an act of the Utah Legislature approved Jan. 10, 1866.

When the county was first organized in 1852, it was divided into four voting precincts, to wit., G. S. L. City, Farmers, Cottonwood and West Jordan Precincts. Draper Precinct was added March 4, 1856 by order of the county court. On July 21, 1863, the county court redistricted the county, dividing it into 11 precincts (4 in G. S. L. City and 7 in the country) namely: First, Second, Third and Fourth Precincts of G. S. L. City, and Sugar House, Mill Creek, Big Cottonwood, South Cottonwood, Union, Fort Herriman and Draper, the latter being the only one whose boundary lines were not changed. By subsequently dividing and subdividing those precincts the following new ones have since been established:

South Jordan	created	May 13, 1867
Brighton	do.	” ”
Bingham	do.	Feb. 4, 1871
Granite	do.	March 24, ”
Little Cottonwood	do.	” ”
Silverton	do.	June 6, ”
North Jordan	do.	June 3, 1872
Sandy	Created	Aug. 16, ”
Pleasant Green	do.	July 21, 1874
Fifth Precinct, City,	do.	” ”
Mountain Dell	do.	Nov. 10, 1877
East Mill Creek	do.	Dec. 5, ”
Farmers	do.	” ”
Butler	do.	” ”
Granger	do.	April 13, 1878
Riverton	do.	Dec. 23, 1879
Hunter	do.	March 19, 1880
North Point	do.	” ”
Bluff Dale	do.	Dec. 14, 1883

The various school districts in the county, now numbering 60, have been created as convenience and increase of population demanded it. Their numbers, location and dates of organization by the county court are given in the following:

			Created
Dist. No.	1,	City, 1st Ward,	June 7, 1852
”	2,	” 2nd ”	” ”
”	3,	” 3rd ”	” ”
”	4,	” 4th ”	” ”
”	5,	” 5th ”	” ”
”	6,	” 6th ”	” ”
”	7,	” 7th ”	” ”
”	8,	” 8th ”	” ”
”	9,	” 9th ”	” ”
”	10,	” 10th ”	” ”
”	11,	” 11th ”	” ”
”	12,	” 12th ”	” ”
”	13,	” 13th ”	” ”
”	14,	” 14th ”	” ”
”	15,	” 15th ”	” ”
”	16,	” 16th ”	” ”
”	17,	” 17th ”	” ”
”	18,	” 18th ”	June 8, ”
”	19,	” 19th ”	” 7, ”
”	20,	” 20th ”	” 8, ” (1
”	21,	West Jordan,	” ”
”	22,	Draper,	” ”
”	23,	Union,	” ”
”	24,	South Cott'wood,	June 8, ”
”	25,	”	” ”
”	26,	”	” ”
”	27,	West Jordan,	Dec. 30, 1879 (2
”	28,	Big Cott'wood,	June 8, 1852
”	29,	Sugar House,	” ”
”	30,	Mill Creek,	” ”
”	31,	”	” ”
”	32,	Brighton,	Dec. 29, 1873 (3
”	33,	E. Mill Creek,	March 24, 1853
”	34,	Herriman,	Sept. 6, 1854
”	35,	South Jordan,	” 23, ”
”	36,	Mill Creek,	April 2, 1856
”	37,	Big Cott'wood,	” ” (4
”	38,	North Jordan,	Dec. 8, 1868 (5
”	39,	Mill Creek,	June 9, 1872
”	40,	Farmers,	May 3, 1872
”	41,	Sandy,	Aug. 6, ” (6
”	42,	Granite.	Jan. 18, 1873
”	43,	Bingham,	” ”
”	44,	Riverton,	Dec. 7, 1874
”	45,	S. Cott'wood,	March 6, 1882 (7
”	46,	Granger,	Dec. 30, 1876
”	47,	Pleas't Green,	March 5, 1877
”	48,	North Point	” 24, ”
”	49,	Farmers,	April 7, ”
”	50,	Hunter,	May 1, 1882 (8
”	51,	City, 21st Ward,	Aug. 11, 1877
”	55,	Mountain Dell,	Nov. 10, ”
”	56,	Granite,	” ”
”	57,	Butler,	Dec. 15, ”
”	58,	Sugar House,	June 3, ”
”	59,	Granger,	Sept. 2, 1878
”	61,	Bluff Dale,	Dec. 14, 1883
”	62,	Brighton,	July 3, 1884

	Created
Dist. No. 63, Hunter,	Feb. 3, 1885
" 64, North Jordan,	" 13, 1886

Note 1. District No. 20 was located in West Jordan until Dec. 8, 1868. See District No. 38.

Note 2. A district No. 27 was established on the Big Cottonwood June 8, 1852, was consolidated with Dist. No. 26, Dec. 21, 1878.

Note 3. A district, No. 32, established June 8, 1852, formerly existed east of Salt Lake City.

Note 4. District No. 37 was known as Dist. No. 36 until Dec. 8, 1868.

Note 5. District No. 38 was formerly Dist. No. 20. See that District.

It appears that no district numbered 52, 53 and 54 were ever organized.

Note 6. A district, No. 60, organized Feb. 7, 1880, was attached to Dist. No. 41, June 21, 1887.

Note 7. A district, No. 45, was established in Bingham Canyon, May 12, 1876; discontinued and attached to Dist. No. 43, Jan. 22, 1881.

Note 8. A district, No. 50, known as the Old Telegraph or Duncan's Store District, was established in Bingham Canyon July 7, 1877; discontinued and attached to Dist. No. 43, Jan. 22, 1881.

SALT LAKE STAKE OF ZION

Comprises all of Salt Lake County and consists of 41 Bishop's Wards, namely, 21 City Wards and 20 in the country. The stastistical report on page 274 shows the number of members, etc., in each Ward and also the total for the whole Stake.

In May, 1887, the presiding authorities and the acting Priesthood of the Stake stood as follows:

Presidency of the Stake—Angus M. Cannon, President; Joseph E. Taylor and Charles W. Penrose first and second Counselors.

Members of the High Council—William Eddington, Theo. McKean, George J. Taylor, H. Dinwoodey, Joseph Horne, A. W. Winberg, John T. Caine, Jesse W. Fox, Elias Morris, James P. Freeze, Milando Pratt, H. P. Richards.

Alternate Councilors—Elias A. Smith, Jesse W. Fox, jun., Alonzo H. Raleigh, J. D. C. Young, John Nicholson, John Clark, David L. Davis, James Moyle, Orson A. Woolley, W. W. Riter.

Clerk of the Stake and High Council—James D. Stirling.

Stake Reporter—Arthur Winters.

Patriarchs—Chas W. Hyde, John Lyon, Lorenzo D. Young, Wm. J. Smith, Geo. W. Hill, Wm. Draper, Jos. C. Kingsbury, A. H. Raleigh, Truman O. Angell, Alexander Hill, Washington Lemon, Thos. E. Jeremy.

Presidency of the High Priests' Quorum—Elias Smith, President; Elias Morris and Edward Snelgrove, Counselors.

Home Missionaries—James H. Anderson, of the Sixth Ward; Francis Armstrong, of the Eleventh Ward; Theodore Angell, of the Third Ward; Joseph Bull, of the Seventeenth Ward; Walter J. Beatie, of the Seventeenth Ward; Wm. S. Brighton, of the Eleventh Ward; Willard C. Burton, of the Fifteenth Ward; Henry W. Brown, of South Cottonwood; Heber Bennion, of North Jordan; R. A. Ballantyne, of Draper; Reynold A. Crump, of Herriman; Rudger Clawson, of the Eighteenth Ward; Spencer Clawson, of the Thirteenth Ward, George M. Cannon, of the Seventeenth Ward; Martin Christofferson, of the Farmers Ward; Jeter Clinton, of the Fourteenth Ward; William B. Dougall, of the Seventeenth Ward; David L. Davis, of the Seventeenth Ward; David F. Davis, of the Seventeenth Ward; William Eddington, of the Seventh Ward; Jas. W. Eardley, of the Third Ward; Erastus G. Farmer, of Herriman; James T. Flashman, of the Sixteenth Ward; Hyrum Goff, of West Jordan; Hyrum Groesbeck, of the Fifteenth Ward; Heber S. Goddard, of the Thirteenth Ward; Leonard G. Hardy, of the Twelfth Ward; Francis D. Hughes, of the Eleventh Ward; Joseph Harker, of North Jordan; Thomas Harris, of the Sixteenth Ward; Joseph S. Hyde, of the Seventeenth Ward; Frank H. Hyde, of the Seventeenth Ward, Andrew Jenson, of the Seventeenth Ward; James H. Johnson, of the Second Ward; Wm. Knox, of the Seventh Ward; Andrew S. Kimball, of the Nineteenth Ward; George C. Lambert, of the Seventh Ward; Richard G. Lambert, of the Fourth Ward; Charles Livingston, of the Eleventh Ward; Joseph R. Morgan, of the Fifteenth Ward; Elias Morris, of the Fifteenth Ward; Frederick A. Mitchell, of the Eleventh Ward; Jas. H. Moyle, of the Eighteenth Ward; Saml. McKay, of the Eleventh Ward; Jas. L. McMurrin, of the Eighth Ward; Saml. W. Musser, of the First Ward; Alexander McMaster, of the Eleventh Ward; James McGhie, of the Sugar House Ward; Aurelius Miner, of the Fourteenth Ward; John Nicholson, of the Eighteenth Ward; Henry W. Naisbitt, of the Twentieth Ward; Samuel Priday, of the Fifth Ward; Joshua H. Paul, of the Tenth Ward; M. R. Pack, of the Seventeenth Ward; Milson R. Pratt, of the Nineteenth Ward; Ward E. Pack, jun., of the Ninth Ward; John A. Quist, of Big Cottonwood; Wm. W. Riter, of the Ninth Ward; F. S. Richards, of the Eighteenth Ward; Sam. W. Richards, of the Sugar House

STATISTICAL REPORT

OF THE

SALT LAKE STAKE OF ZION,

August 31st, 1887.

WARDS.	OFFICERS MEMBERS AND CHILDREN.												
	APOSTLES.	PATRIARCHS.	SEVENTIES.	HIGH PRIESTS.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.	MEMBERS.	TOTAL OFFICERS AND MEMBERS.	CHILDREN UNDER 8 YEARS.	TOTAL OF SOULS.	FAMILIES.
SALT LAKE CITY:													
First,	. .		24	12	38	1	. .	16	368	460	153	613	104
Second,	. .	. .	22	13	38	1	3	24	328	429	89	518	55
Third,	. .	. .	14	9	30	4	2	20	211	290	167	457	75
Fourth,	. .	. .	14	7	16	1	8	32	179	257	109	366	64
Fifth,	. .	. .	5	9	55	5	11	20	240	345	185	530	115
Sixth,	. .	. .	28	8	62	18	2	27	402	547	186	733	132
Seventh,	. .	1	30	8	21	3	10	26	380	479	128	607	105
Eighth,	. .	. .	36	6	36	5	. .	23	355	461	118	579	114
Ninth,	. .	. .	28	6	38	2	3	8	240	325	119	444	82
Tenth,	. .	. .	30	13	94	1	1	44	495	678	264	942	202
Eleventh,	. .	1	59	18	95	25	10	57	800	1065	280	1345	250
Twelfth,	. .	1	40	12	34	. .	5	20	250	362	92	454	85
Thirteenth,	. .	. .	26	13	31	18	10	30	438	566	165	731	177
Fourteenth,	1	1	33	13	41	8	9	15	390	511	132	643	136
Fifteenth,	. .	. .	51	12	71	10	13	54	473	684	260	944	197
Sixteenth,	1	. .	76	11	108	48	24	46	702	1016	254	1270	262
Seventeenth,	1	. .	51	13	48	5	10	23	581	732	131	863	188
Eighteenth,	2	. .	19	9	66	3	2	10	363	474	156	630	122
Nineteenth,	1	2	68	24	139	15	5	90	963	1307	253	1560	286
Twentieth,	1	1	66	11	55	6	3	18	460	621	162	783	171
Twenty-first,	. .	. .	56	11	125	50	23	43	662	970	399	1369	300
COUNTRY WARDS:													
Big Cottonwood,	. .	. .	21	25	80	. .	3	46	360	535	204	739	130
Bluff Dale,	. .	. .	6	4	9	11	1	6	46	83	37	120	25
Brighton,	. .	. .	11	8	35	5	2	11	132	204	71	275	55
Draper,	. .	. .	68	12	18	48	24	24	328	522	233	755	129
East Mill Creek,	. .	. .	13	9	22	3	3	31	173	254	127	381	65
Farmers,	1	. .	7	5	12	5	.	18	125	173	45	218	39
Granger,	. .	. .	21	4	17	4	6	16	125	193	128	321	53
Granite,	. .	. .	12	5	12	3	. .	25	146	203	86	289	43
Herriman,	. .	1	23	3	12	4	10	26	120	196	72	271	41
Mill Creek,	. .	2	71	29	89	44	29	67	719	1050	340	1390	228
Mountain Dell,	. .	. .	1	3	7	. .	. .	11	19	41	17	58	11
North Jordan,	. .	. .	28	10	22	14	5	33	220	332	151	483	74
Pleasant Green,	. .	. .	11	3	42	. .	. .	14	152	222	95	317	54
Riverton,	. .	. .	27	3	14	13	2	2	116	177	122	299	50
Sandy,	. .	. .	20	4	36	3	13	36	225	337	179	516	94
South Cottonwood,	. .	. .	48	19	89	27	24	53	572	832	298	1130	236
South Jordan,	. .	. .	40	7	15	20	16	17	154	269	142	411	73
Sugar House,	. .	. .	24	7	17	6	12	27	185	278	182	460	73
Union,	. .	. .	31	6	40	5	3	56	188	329	142	471	103
West Jordan,	. .	. .	51	19	82	2	18	59	487	718	252	970	163
Totals,	8	11	1310	423	1911	446	325	1224	13872	19530	6725	26255	4961

Ward; John Siddoway, of the First Ward; Joseph F. Simmons, of the Twentieth Ward; Joseph W. Summerhays, of the Sixteenth Ward; Joshua B. Stewart, of the Seventh Ward; Arthur Stayner, of the Fourteenth Ward; James Sharp, of the Twentieth Ward; Charles R. Savage, of the Twentieth Ward; Robert W. Sloan, of the Eighteenth Ward; John W. Snell, of the Eighth Ward; William W. Turner, of the Sixteenth Ward; William Wood, of the Nineteenth Ward; Albaroni H. Woolley, of the Ninth Ward; William Willes, of the Twentieth Ward; John Walsh, of the Tenth Ward; Wilford Woodruff, jun., of the Fourteenth Ward; Orson A. Woolley, of the Eleventh Ward; Joseph D. C. Young, of the Second Ward; Henry A. Young, of the First Ward.

Seventies—The following named quorums of Seventies are located in the Stake, and the names of the members of their respective councils given, although not properly belonging to the Stake organization:

— 2nd Quorum, located in the Sixth and Fifteenth Wards: Edson Barney, of St. George, Utah, Wm. F. Cahoon, of the Twelfth Ward, Zach. W. Derrick, of the Twelfth Ward, Wm. Taylor, of Big Cottonwood, Eugene B. Fullmer, Thomas C. Griggs and Alexander Burt.

— 3rd Quorum, located in the Fourteenth and Seventeenth Wards: Edmund Ellsworth, of Show Low, Apache Co., Arizona, Homer Duncan, of the Tenth Ward, Aurelius Miner, James W. Burbidge, Geo. G. Bywater, Rodney C. Badger and Andrew Jenson.

— 4th Quorum, located in the Twenty-first Ward: Søren P. Neve, Thomas F. H. Morton, of the Third Ward, Thomas F. Thomas, Wm. H. Tovey, Wm. D. Owen and Richard J. Caffall.

— 8th Quorum, located in the Twelfth and Thirteenth Wards: Robert Campbell, Stephen B. Rose, of Pleasant Grove, Utah Co., John Jaques, T. V. Williams, Wm. G. Phillips, of the Twentieth Ward, George Goddard and Charles J. Thomas.

— 10th Quorum, located in the Second, Third, Eighth and Ninth Wards: Chandler Holbrook, of Fillmore, Millard Co., Royal Barney, Hamilton G. Park, of the Thirteenth Ward, Horace Drake, of Centerville, Davis Co., John Clark, of Fifteenth Ward, Chas. H. Bassett and Royal B. Young.

— 13th Quorum, located in the Eighteenth and Twentieth Wards: Solon Foster, of the Eighth Ward, John Needham, of the Eighth Ward, Brigham Y. Hampton, Parley P. Pratt, Charles Sansom, James Sharp and Bernard Herman Schettler.

— 14th Quorum, located in the North Jordan, Brighton, Granger and Pleasant Green Wards: Cyrus H. Gold, Peter LeCheminant, Hyrum Bennion, John T. Evans, Robert Hazen, sen., James L. Bess and Heber B. Bennion.

— 16th Quorum, located in the First, Tenth and Sugar House Wards: Thomas Higgs, of Manti, Sanpete Co., Edwin W. Davis, of the Seventeenth Ward, Edwin Frost, of the Eighth Ward, Richard W. McAllister, Charles H. Wilcken, John Siddoway and Martin Garn.

— 23rd Quorum, located in the Fourth, Fifth, Seventh and Farmers Wards: Charles Lambert, George C. Lambert, John W. Sharp, of Union Ward, John M. Cowley, David M. Evans and John Worthen.

— 24th Quorum, located in the Sixteenth Ward: Geo. Reynolds, of the Twentieth Ward, Andrew Smith, of the Eight Ward Peter Reid, J. W. Summerhays, Peter Gillespie, James Lawson and William White, of the Seventeenth Ward.

— 30th Quorum, located in the Nineteenth Ward: Edward Stevenson, of the Fourteenth Ward, John W. Cooley, of Grantsville, Tooele Co., Wm. L. Perkins, Joseph Watson, Archibald N. Hill, Andrew Kimball and Henry Grow.

— 33rd Quorum, located in the West Jordan Ward: Enoch B. Tripp, of the Sixteenth Ward, Samuel Bateman, John A. Egbert, Hyrum Goff, James F. Turner, Samuel W. Egbert and Levi Naylor.

— 57th Quorum, located in the Eleventh Ward: Walter E. Wilcox, of the Sixteenth Ward, Fred. A. Mitchell, Wm. J. Newman, of the Sixteenth Ward, Charles Livingston, Charles H. Crow, John Sears and Charles F. Wilcox, of the Fourteenth Ward.

— 61st Quorum, located in the Mill Creek and East Mill Creek Wards: W. Casto, of Big Cottonwood, Edward F. M. Guest, Julian Moses, Charles Stillman, Oliver P. Lemon, Wm. W. Casper and Levi P. Helm.

— 72nd Quorum, located in the Big Cottonwood and South Cottonwood Wards: Richard Maxfield, Henry W. Brown, Richard Howe, Swen M. Lövendahl, B. B. Bitner, John A Quist and Francis McDonald.

— 73th Quorum, located in the Draper Ward: Lauritz Smith, John Fitzgerald, Peter N. Garff, Peter A. Nielsen, Joseph M. Smith and Heber A. Smith.

— 93rd Quorum, located in the Union, Sandy and Granite Wards: Thomas Hewlett, Thomas H. Smart, Wm. R. Scott, Gustaf L. Rosengreen, Wm. W. Wilson, Mark Bleazard and John G. Sharp.

— 94th Quorum, located in the Herriman, Riverton and Bluff Dale Wards: W. H.

Freeman, George Miller, Timothy Gilbert, Alexander B. Kidd, Charles M. Nokes and John M. Bowen.

— 95th Quorum, located in the South Jordan Ward: Edward D. Holt, James Oliver, Henry B. Beckstead, Albert Holt, Isaac J. Wardle, Andrew Amundsen and Alexander Bills.

Elders' Quorums—Presidency of the 1st Quorum, located in the Fourteenth and Seventeenth Wards: Edward W. Davis, President, George M. Cannon and John N. Matheson, Counselors.

— 2nd Quorum, located in the First and Tenth Wards: James E. Mann, President, Niels Rasmussen and John Walsh, Counselors.

— 3rd Quorum, located in the Second, Third, Eighth and Ninth Wards: Thomas Girrard, President, Paul Olsen and Jacob Piercy, Counselors.

— 4th Quorum, located in the Fourth, Fifth, Sixth, Seventh and Farmers Wards: Robert R. Irvine, sen., President, Thomas Winter and John Ross Wilson, Counselors.

— 5th Quorum, located in the Fifteenth, Pleasant Green and Brighton Wards: James W. Ure, President, Andrew S. Gray and William Gedge, Counselors.

— 6th Quorum, located in the Sixteenth Ward: Zadoc B. Mitchell, President, Edwin F. Parry and Charles Seal, Counselors.

— 7th Quorum, located in the Nineteenth Ward: Joseph R. Matthews, President, John Irvine and Samuel Holmes, Counselors.

— 8th Quorum, located in the Thirteenth and Eighteenth Wards: Henry A. Woolley, President, George Saville and George Naylor, Counselors.

— 9th Quorum, located in the Eleventh and Twelfth Wards: John Coulam, President, Edward J. Liddle and Millen D. Atwood, Counselors.

— 10th Quorum, located in the Twentieth Ward: Levi W. Richards, President, George White and Heber J. Romney, Counselors.

— 11th Quorum, located in the Twenty-First Ward: William P. Affleck, President, John Therning and Richard S. James, Counselors.

— 12th Quorum, located in the West Jordan, North Jordan and part of Granger Wards: Robert Walters, President, William L. Bateman and Joseph Glover, Counselors.

— 13th Quorum, located in the Mill Creek and East Mill Creek Wards: John H. Osguthorpe, Acting President.

— 14th Quorum, located in the Big Cottonwood and South Cottonwood Wards: Charles A. Harper, President, Jonas Johnson and Daniel P. Jones, Counselors.

— 15th Quorum, located in the Draper, Sandy, Granite and Union Wards: David O. Ridout, President, Willard Bergen and William Thompson, Counselors.

— 16th Quorum, located in the Herriman, Riverton, South Jordan and Bluff Dale Wards: Samuel L. Howard, President, James Tempest and John Wheden, Counselors.

— 17th Quorum, located in the Sugar House and Mountain Dell Wards: Horace Eldredge, President; Paul A. Elkins and William Hards, Counselors.

Miscellaneous:—Ebenezer Beezley, conductor of the Tabernacle Choir, Thomas C. Griggs, his assistant; Joseph Daynes, organist.

— Anders W. Winberg, President of the Scandinavian meetings in Salt Lake City; Soren P. Neve and Anders Frantzen, Counselors.

—Arnold H. Schulthess, President of the German meetings of Salt Lake City, and Henry Reiser and Christian Willey his Counselors.

—Joseph H. Dean, President of the Hawaiian meetings, and Richard G. Lambert his assistant.

—John C. Cutler, Stake Superintendent of Sabbath Schools, and David R. Lyon and Richard S. Horne, Counselors.

—Jos. H. Felt, Stake President of the Y. M. M. I. A.; George C. Lambert and Royal B. Young, Counselors.

—Mary Isabella Horne, Stake President of the Relief Societies, Elmina S. Taylor and Helen M. Whitney, Counselors.

—M A. Freeze, Stake President of Young Ladies' Mutual Improvement Associations; Maria Dougall and Nellie Colebrook, Counselors.

—Ellen C. Clawson, Stake President of Primary Associations; Camilla C. Cobb and Lydia Ann Wells, Counselors; Bessie Dean, secretary.

HISTORY OF THE STAKE PRESIDENCY AND HIGH COUNCIL—The Pioneers, under the direction of President B. Young, arrived in Great Salt Lake Valley in July, 1847, Before returning to Winter Quarters, the Twelve Apostles made preparations for the organization of a Stake of Zion in the valley, by appointing John Smith President, with Charles C. Rich and John Young as Counselors. This organization was to take effect on the arrival of the emigrant companies in the fall.

On the 3rd of October, 1847, the Saints met in conference in the G. S. L. City fort, when the above named brethren were sustained as a Presidency of the Saints in the valley, and the following Elders were at the same time sustained as members of the High Council: Henry G. Sherwood, Thomas Grover, Levi Jackman, John Murdock, Daniel Spencer, Lewis Abbott, Ira Eldredge, Edson Whipple, Shadrach Roundy, John Vance, Willard Snow and Abraham O. Smoot. Albert Carrington was sustained as clerk of the High Council.

At the General Conference held in G. S. L. City, Oct. 8, 1848, Charles C. Rich was sustained as the President of the Church in G. S. L. Valley, in place of John Smith, who was appointed presiding Patriarch to the Church. John Young and Erastus Snow were sustained as Counselors to President Rich. The members of the High Council were sustained as at the preceding conference, with the exception of Thomas Grover, whose name was omitted. Newel K. Whitney was sustained as Presiding Bishop.

In a council of the Twelve Apostles held in the house of George B. Wallace, G. S. L. City, Feb. 13, 1849, a more permanent Stake organization was effected with Daniel Spencer as President and David Fullmer and Willard Snow as his Counselors. Elders Charles C. Rich and Erastus Snow had been ordained into the quorum of Twelve Apostles the day previous. On the 14th, it was decided to divide G. S. L. City into nineteen Wards, and on the 16th the High Council was also organized with Isaac Morley as President, and the following named members: Eleazer Miller, Levi Jackman, John Vance, Henry G. Sherwood, Edwin D. Woolley, Titus Billings, Shadrach Roundy, Ira Eldredge, Phinehas Richards, Wm. W. Mayor and Elisha H. Groves. The Stake authorities were ordained and set apart by the First Presidency and Twelve Apostles.

At the General Conference in October, 1849, Henry G. Sherwood was appointed President of the High Council, instead of Isaac Morley, who was called to preside over the settlement founded in Sanpete Valley. Heman Hyde and John Kempton were sustained as members of the High Council instead of Phinehas Richards and Titus Billings, who had also moved away from the city.

At the April Conference, 1850, Thos. Grover was sustained as a member of the High Council, but as he shortly afterwards went to the States, John Parry was sustained as a High Councilor in his place, at the General Conference held in G. S. L. City, Sept. 8, 1850.

At the General Conference held Sept. 8, 1851, Elders Winslow Farr and William Snow were voted to be members of the High Council, instead of Lewis Abbott, deceased, and Elisha H. Groves, who had removed south. Nathaniel H. Felt was sustained as a member of the Council at the October Conference, 1852, Henry G. Sherwood having denied the faith.

Willard Snow having been sent on a mission to Europe in the fall of 1851, and Daniel Spencer in 1852, Counselor David Fullmer, at the April Conference, 1853, was voted to be President of the Stake. Thomas Rhoads and Phinehas H. Young were subsequently chosen as his Counselors.

At the April Conference, 1853, Phinehas Richards was called to fill the vacancy in the High Council caused by the death of John Kempton Dec. 18, 1852. William W. Mayor being sent on a mission to England, Seth M. Blair was added to the Council in his stead, at the October Conference, 1853.

At the fall conference, 1854, Daniel Garn and Ira Ames were added to the Council, instead of Nathaniel H. Felt and Seth M. Blair, who were absent on missions.

After these changes the Council stood intact until October 1859.

At the October Conference, 1856, Elder Daniel Spencer, who had returned from his mission to Europe, was again sustained as President of the Stake. David Fullmer and Thomas Rhoads were chosen as his Counselors.

At the General Conference held in G. S. L. City, Oct. 8, 1859, the High Council was, on motion, dissolved, because of its members being too scattered to attend to business. A few days later, Oct. 16, 1859, a new High Council was organized consisting of the following brethren, who were ordained at Pres. Young's Office: W. Eddington, James A. Little, Claudius V. Spencer, Samuel W. Richards, George Nebeker, John T. Caine, Joseph W. Young, Gilbert Clements, Edward Partridge, Franklin B. Woolley, Orson Pratt, jun., and Joseph F. Smith.

At the April Conference, 1860. George B. Wallace was sustained as second Counselor to Pres. Daniel Spencer, instead of Thomas Rhoads who had moved away.

At the April Conference, 1861, John V. Long, John L. Blythe, Brigham Young, jun., and Howard O. Spencer were sustained as members of the High Council instead of Joseph F. Smith, C. V. Spencer, Edward Partridge and Samuel W. Richards, who were absent on missions.

At the General Conference, April 7, 1862, Claud. V. Spencer, who had returned from his mission to Europe, was sustained as a member of the High Council instead of James A. Little, Thos. B. Broderick instead of Franklin B. Woolley, and James H. Hart instead of Orson Pratt, jun. Elders Spencer, Hart and Broderick were blessed and set apart for their positions, April 10, 1862.

At the semi-annual conference October 7, 1862, John Squires and Wm. H. Folsom were sustained as members of the High Council in the places of Gilbert Clements, who had left the country, and Brigham Young, jun., who was absent on a mission to England.

Elders Emanuel M. Murphy and Thomas E. Jeremy were sustained as members of the High Council, at the semi-annual conference, Oct. 8, 1864, instead of Thomas B. Broderick, deceased, and James H. Hart, who had removed to Bear Lake Valley.

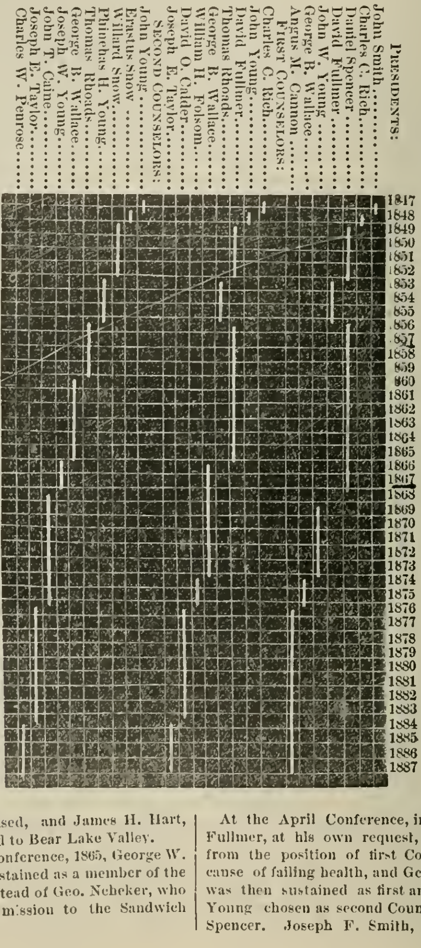
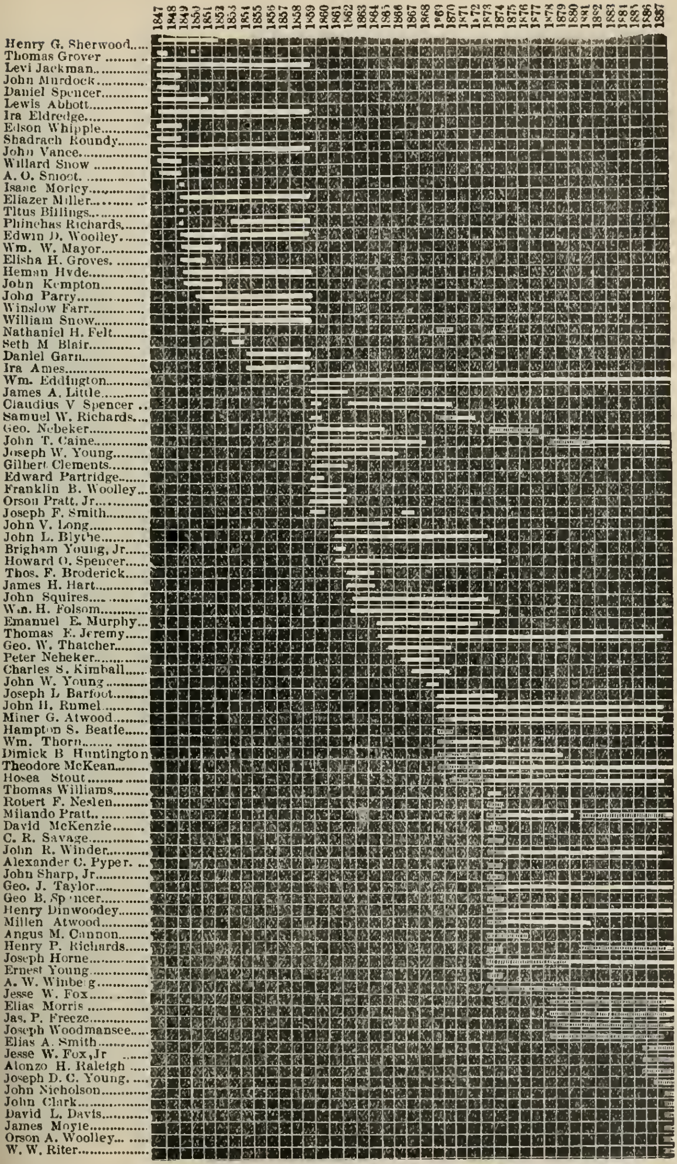


DIAGRAM OF THE STAKE PRESIDENCY.

At the April Conference, 1865, George W. Thatcher was sustained as a member of the High Council, instead of Geo. Neheker, who was called on a mission to the Sandwich Islands.

At the April Conference, in 1866, David Fullmer, at his own request, was released from the position of first Counselor, because of failing health, and Geo. B. Wallace was then sustained as first and Joseph W. Young chosen as second Counselor to Pres. Spencer. Joseph F. Smith, who had re-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Daniel Spencer
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Ira Eldredge
Edson Whipple
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John Vance
Willard Snow
A. O. Smoot
Isaac Morley
Eliazer Miller
Titus Billings
Phinehas Richards
Edwin D. Woolley
Wm. W. Mayor
Elisha H. Groves
Heman Hyde
John Kempton
John Parry
Winslow Farr
William Snow
Nathaniel H. Felt
Seth M Blair
Daniel Garn
Ira Ames
Wm. Eddington
James A. Little
Claudius V Spencer
Samuel W. Richards
Geo. Nebeker
John T. Caine
Joseph W. Young
Gilbert Clements
Edward Partridge
Franklin B. Woolley
Orson Pratt, Jr
Joseph F. Smith
John V. Long
John L. Blythe
Brigham Young, Jr
Howard O. Spencer
Thos. F. Broderick
James H. Hart
John Squires
Wm. H. Folsom
Emanuel E. Murphy
Thomas E. Jeremy
Geo. W. Thatcher
Peter Nebeker
Charles S. Kimball
John W. Young
Joseph L Barfoot
John H. Rumel
Miner G. Atwood
Hampton S. Beatie
Wm. Thorn
Dimick B Huntington
Theodore McKean
Hosea Stout
Thomas Williams
Robert F. Neslen
Milando Pratt
David McKenzie
C. R. Savage
John R. Winder
Alexander C. Pyper
John Sharp, Jr
Geo. J. Taylor
Geo B. Spencer
Henry Dinwoodey
Millen Atwood
Angus M. Cannon
Henry P. Richards
Joseph Horne
Ernest Young
A. W. Winberg
Jesse W. Fox
Elias Morris
Jas. P. Freeze
Joseph Woodmansee
Elias A. Smith
Jesse W. Fox, Jr
Alonzo H. Raleigh
Joseph D. C. Young
John Nicholson
John Clark
David L. Davis
James Moyle
Orson A. Woolley
W. W. Riter

turned from his mission) and Peter Nebeker were sustained as members of the High Council, in the places of Joseph W. Young (chosen as Counselor) and John V. Long.

At the General Conference, Oct. 8, 1867, Joseph F. Smith was called to be one of the Twelve Apostles, and Charles S. Kimball was chosen a High Councilor in his stead.

At the October Conference, 1868, John T. Caine was chosen as second Counselor in the Stake Presidency, instead of Joseph W. Young, who was called to the Southern Utah Mission. John W. Young was then sustained as a member of the High Council instead of John T. Caine.

President Daniel Spencer died in Salt Lake City, Dec 8, 1868, and at the April Conference, 1869, John W. Young was sustained as President of the Stake, with Geo. B. Wallace and John T. Caine as Counselors. At the same time Joseph L. Barfoot and John H. Rumel were chosen as members of the High Council, instead of Peter Nebeker and John W. Young. The following named alternates were also chosen: Samuel W. Richards, Miner G. Atwood, Hampton S. Beatie, William Thorn, Dimick B. Huntington, Nathaniel H. Felt and Theodore McKean.

At the General Conference held in May, 1870, Councilors Geo. W. Thatcher (removed to Cache Valley) and Charles S. Kimball (dropped for neglect of duty, etc.) were not sustained; Alternates Miner G. Atwood and Hampton S. Beatie filled the vacancies caused thereby in the Council. Hosea Stout was added to the list of alternates.

At the October Conference, 1870, Councilors C. V. Spencer and H. S. Beatie and Alternate N. H. Felt were not re-elected. This change admitted Alternates S. W. Richards and Wm. Thorn into the Council.

At the April Conference, 1872, the names of Councilors S. W. Richards and Emanuel M. Murphy were omitted, and Alternates Dimick B. Huntington and Theodore McKean were added to the Council. At a meeting held at President Young's Office, May 9, 1873, the following named brethren were ordained and set apart as alternates. Robert F. Neslen, Milando Pratt, David McKenzie, Charles R. Savage, John R. Winder, Alex. C. Pyper, John Sharp, jun., Geo. J. Taylor, Geo. B. Spencer, Henry Dinwoodey, Millen Atwood, Angus M. Cannon, Henry P. Richards, Joseph Horne, Ernest Young and Andrew W. Winberg. Shortly afterwards Alternates Hosea Stout and Thomas Williams were taken into the Council, to fill the vacancies caused by the absence of John L. Blythe (called on a mission to Arizona) and John Squires (gone on a mission to Europe).

At the General Conference, May 9, 1874, Geo. B. Wallace was sustained as President of the Stake, instead of John W. Young, who had moved south. Wm. H. Folsom and John T. Caine were sustained as Councilors to Pres. Wallace. High Councilor Thomas Williams died on July 17, 1874, and a few weeks later the High Council was partly reorganized. Alternates Milando Pratt, John R. Winder, Geo. J. Taylor, H. Dinwoodey and Millen Atwood being admitted into the Council, instead of Thos. Williams (deceased), Howard O. Spencer (moved south), Jos. L. Barfoot (excused because of sickness), Wm. Thorn (appointed Bishop of the Seventh Ward), and W. H. Folsom (chosen as Counselor in the Stake Presidency). About the same time the following named brethren were released from acting as alternates: Robert F. Neslen, David McKenzie (absent on a mission to Scotland), C. R. Savage, Alexander C. Pyper, John Sharp, jun., Geo. B. Spencer, Henry P. Richards and Ernest Young (absent on a mission to England).

At the General Conference, April 9, 1876, Elder Angus M. Cannon was sustained as President of the Stake with David O. Calder and J. E. Taylor as Counselors. Elder Cannon was set apart to his position, April 13, 1876. In April, 1878, Elders John T. Caine, Jesse W. Fox, Elias Morris, Jas. P. Freeze and Joseph Woodmansee were added to the list of alternates. Elder Freeze was ordained a High Priest and set apart to his position by Pres. John Taylor May 14, 1878, and Jesse W. Fox Sept. 18, 1878. Councilor Geo. Nebeker was released from serving in the Council. Councilor Dimick B. Huntington died Feb. 1, 1879, and Alternate Joseph Horne was taken into the Council, to fill the vacancy.

In January, 1880, Alternate A. W. Winberg was taken into the Council to fill a vacancy caused by Milando Pratt's removal to Ogden. Subsequently Elder Pratt returned and took a position as an alternate.

In the latter part of 1881 Alternate John T. Caine was admitted into the Council, instead of Millen Atwood who was ordained Bishop of the Thirteenth Ward.

Counselor David O. Calder died at Lake Point, Tooele Co., Utah, July 3, 1884, and at the Stake conference, held Aug. 2, 1884, Charles W. Penrose was sustained as second Counselor to Pres. Cannon, Counselor Joseph E. Taylor taking the position as first Counselor.

In 1885, Elias A. Smith, Jesse W. Fox,

jun., and Alonzo H. Raleigh were added to the list of alternates; Joseph D. C. Young was chosen an alternate in 1886.

At the special Stake conference, held in Salt Lake City, May 7th and 8th, 1887, Alternates Milando Pratt, Henry P. Richards, Jesse W. Fox, Elias Morris and James P. Freeze were sustained as members of the High Council, instead of Thomas E. Jeremy (to be ordained a Patriarch), John H. Rumel (dropped), Miner G. Atwood and Hosea Stout (excused because of failing health) and John R. Winder (appointed second Counselor to the Presiding Bishop of the Church). The following named brethren were sustained as additional alternates: John Nicholson, John Clark, David L. Davis, James Moyle, Orson A. Woolley and Wm. W. Riter.

For a number of years, previous to the general reorganization of the various Stakes of Zion, in 1877, the Salt Lake Stake embraced Salt Lake, Tooele, Davis, Morgan, Summit and Wasatch Counties.

Organization of Wards—At a council of the First Presidency, the Apostles and other leading men in the Church, held in G. S. L. City, Feb. 14, 1847, the City was divided into 19 wards. At a similar council held Feb. 16, 1849, the following division of the Great Salt Lake Valley was decided upon: The country south of the City and east of the river Jordan was divided into four wards, viz., Canyon Creek Ward (afterwards Sugar House Ward) embracing the Five Acre Survey and all east of it, Mill Creek Ward, embracing the Ten Acre Survey and all east of it, a third Ward (Holladay's Settlement *alias* Big Cottonwood) embracing the country between the Ten Acre Survey and (Big) Cottonwood Creek, and a fourth Ward embracing all the country south of the (Big) Cottonwood Creek. West of the river Jordan it was decided to organize another Ward to be known as the Canaan Ward.

Feb. 22, 1849, Presidents Brigham Young and Heber C. Kimball, several of the Twelve Apostles and others met in council in G. S. L. City, when the following named brethren were ordained and set apart as Bishops of the City Wards: David Fairbanks (1st Ward), John Lowry (2nd), Christopher Williams (3rd), Wm. Hickenlooper (6th), Wm. G. Perkins (7th), Addison Everett (8th), Seth Taft (9th), David Pettegrew (10th), Benjamin Covey (12th), Edward Hunter (13th), John Murdock, (14th), A. O. Smoot (15th), Isaac Higbee (16th), Jos. L. Heywood (17th), and James Hendrix (19th). April 8, 1849, a Bishopric was set apart for the Fourth Ward, Salt Lake City.

Three of the country Wards (Mill Creek, Big Cottonwood and South Cottonwood) were organized, at least in part, in 1849, but the Canyon Creek or Sugar House Ward was not fully organized until years afterwards, and the proposed Canaan Ward was not organized at all.

A new Ward was added towards the close of 1849, namely that of Little Cottonwood, afterwards known as Union. The Eighteenth Ward, Salt Lake City, was organized in April, 1851, the Eleventh Ward July 13, 1851, West Jordan Ward in January, 1852, Draperville Ward in the spring of 1852, the Fifth Ward April 11, 1853, the Sugar House Ward in April, 1854, the Twentieth Ward in October, 1856, the Herriman Ward in 1858, and the Brighton Ward in February, 1867. At the time of the general reorganization in 1877, seven new Wards were organized by dividing up some of the larger Wards, namely, South Jordan and North Jordan Wards, both organized June 17, 1877; Granite Ward, organized July 1, 1877; the Twenty-First Ward, Salt Lake City, organized July 5, 1877, and the East Mill Creek and Farmers Wards, both organized July 15, 1877. Besides these, the Fifth Ward, Salt Lake City, and Union, Herriman and Brighton Wards, which had existed for several years previous as mere branches or parts of other Wards, were reorganized. Since the general reorganization, six other new Wards have been organized, namely, Mountain Dell Ward (org. Aug. 8, 1882), Sandy (org. Sept. 3, 1882), Pleasant Green (org. Oct. 1, 1882), Granger (org. Feb. 2, 1884, Bluff Dale (org. Aug. 8, 1886) and Riverton (org. Aug. 8, 1886)

MINOR DIVISIONS.

The following descriptive and historical articles, alphabetically arranged, embrace all minor divisions and points of interest within the limits of Salt Lake County:

ALTA, one of the famous mining towns in Utah, is situated at the foot of the celebrated Emma Hill, near the summit of the Wasatch Mountains, on the head waters of the Little Cottonwood Creek, 16 miles east of Sandy and 28 miles south-east of Salt Lake City. It is the business centre of the Little Cottonwood Precinct and Mining District, and the terminus of the Alta Branch of the Denver and Rio Grande Railway. The shipments comprise silver and lead ore. The population is about 100.

HISTORY—Alta dates back to 1868, when the Little Cottonwood Mining District was first organized. At one time it was a populous and influential city, but a disastrous fire almost swept it away Aug. 1, 1878, and it has not since been extensively rebuilt. A large number of people have lost their lives by snow-slides in Alta and surrounding hills at various times.

BINGHAM CREEK, one of the principal mountain streams which enters Salt Lake Valley from the west. rises near the summit of the Oquirrh Mountains and flows in a north-easterly direction through Bingham Canyon, where it is utilized for mill and cleansing purposes, and in the valley below for the irrigation of farming lands. From the head of Car Fork, its principal tributary, to its original outlet into the river Jordan is a distance of nearly fifteen miles. Formerly its water was pure and good, but since the opening of the mines in Bingham Canyon, where the stream is monopolized for cleansing and other mining purposes, it has become filthy and poisonous.

BINGHAM JUNCTION is a railway station on the D. & R. G. Ry. within the limits of the West Jordan Ward, 11 miles south of Salt Lake City. Here the Bingham Branch of the D. & R. G. Ry. system diverges to the west and the Alta Branch to the east.

BINGHAM PRECINCT comprises about thirty square miles of mountain country bounded on the north by West Jordan Precinct, on the east and south-east by Herriman Precinct and south-west by the summit of the Oquirrh Mountains, which separates it from Tooele County. Pop. in 1880, 1,022. In the centre of this precinct is the mining town of Bingham situated in Bingham Canyon, on the Bingham Branch of the D. & R. G. Ry. It is 26½ miles south-west of Salt Lake City, and contains a bank, a brewery, a brickyard, Baptist and Josephite churches, a distillery, 5 quartz mills, a saw mill, good public and private schools and numerous handsome and well stocked general and special stores; also a number of saloons, gambling houses etc. It is the central point of the West Mining District. The town is surrounded by numerous mines, the majority of which are turning out large quantities of paying ore. Bingham is the terminus of the Bingham Branch of the D.& R. G. Ry.

HISTORY—Bingham dates back to 1863, when precious metals were first discovered in Bingham Canyon by the California Volunteers under General Connor. The first mining claim was recorded Sept. 17, 1863, since which the number of claims has increased to about four thousand. In past years it enjoyed the reputation of being one of the most solid and reliable mining camps in the country.

BIG COTTONWOOD CREEK, one of the largest streams entering Salt Lake Valley from the east, rises in a number of romantic lakes near the summit of the Wasatch Mountains. The creek flows through the celebrated Big Cottonwood Canyon in a westerly direction until it emerges into Salt Lake Valley about eighteen milesfrom its highest source. Thence its course is north-westerly through Butler, Big Cottonwood and South Cottonwood Precincts until it empties into the river Jordan about five miles south of Salt Lake City. In the summer its waters are all used for irrigation purposes. From its source to its original outlet into the river Jordan is a distance of about twenty-six miles. There are four water-power saw-mills on the creek and one steam saw-mill.

The best known of all the Big Cottonwood lakes is the so called Silver Lake (also known as Brighton's Lake), a small sheet ofwater occupying a few acres of a fine flat which is formed by the mountains on both sides of the canyon receding back from the main creek. This flat which affords fine pasturage in the summer measures from one hundred yards to a quarter of a mile in width and about half a mile in length; and there, on what is known as Brighton's place, is built a hotel and a number of small summer residences.

About one mile above Silver Lake

is Lake Mary, which is supposed to be the finest small sheet of water in the mountains of Utah. It is surrounded by lofty cliffs, which cast their shadows in the clear waters below, giving the whole a very romantic and phantom-like appearance. Immediately below is a smaller lake commonly known as Lake Phoebe, and a few hundred yards above is Lake Catharine, another beautiful sheet of water surrounded by cliffs, meadows and groves of timber. Still half a mile further to the south Lake Martha nestles amidst the naked hills, near the summit of the mountains. This is the head waters of one of the principal affluents of the Big Cottonwood Creek.

Besides this string of fine mountain lakes, which all abound in fish of various kinds, there are two other small lakes on the road between Alta and Brighton's, about one mile above Silver Lake, known as the Twin Lakes; they are about two hundred yards apart, both surrounded by groves of timber and meadows, and are the source of another tributary of the Big Cottonwood Creek.

HISTORY--Big Cottonwood Canyon is famous in Church History as the place where the people of G. S. L. City celebrated Pioneer day in 1856 and 1857. On July 24th, of the latter year, when the festivities were going on in commemoration of the Pioneers entering G. S. L. Valley ten years previous, Mr. Judson Stoddard arrived from Independence, Mo., and reported that General Harney was on the march to Utah with an army for the purpose of annihilating the "Mormons." The pine tree on which the American flag on that occasion was unfurled in the breeze is still standing immediately back of Mr. Brighton's house. In 1870 W. S Brighton made some improvements near Silver Lake and claimed the adjacent flat. In 1871 he built a log cabin and opened a boarding house, since which a number of other buildings have been erected, and the place, being cool and healthy in the summer, is fast becoming popular as a desirable place for spending a few weeks during the hot season.

BIG COTTONWOOD PRECINCT established July 21, 1863, is bounded on the north by East Mill Creek Precinct, east and south by Butler Precinct, and west by South Cottonwood and Mill Creek Precincts. It contains about eleven square miles lying on both sides of the Big Cottonwood Creek. Pop. in 1880, 661.

BIG COTTONWOOD WARD is coextensive with the precinct bearing the same name. The ward meeting house, situated on rising ground near the right bank of the Big Cottonwood Creek, is about nine miles south-east of the Temple Block, Salt Lake City. The ward comprises a fine farming district.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—David B. Brinton. Bishop; Santa Anno Casto and Milo Andrus, jun., Counselors; B. B. Bitner, ward clerk.

Deacons' Quorums— Joseph Larsen William H. Stout, John Brockbank and Hyrum Sutherland presided over the 1st, 2nd, 3rd and 4th quorum of Deacons.

Sunday School—O. H. Worthington, supt.; L. A. Howard and John Sutherland, assistants; Jos. Boyes, secretary.

Relief Society—Emily Stevenson, Pres.; Elizabeth Boyes and Mary Andersen, Counselors; Hannah Stevenson, secretary.

Y. M. M. I. A.—James A. Taylor, Pres.; Joseph Boyes and Jac. Christensen, Counselors; Hyrum Sutherland, secretary

Y. L. M. I. A. —Sarah Crump, Pres.; Anna Bitner and Mary Christensen. Counselors; Louisa Brockbank, secrstary.

Primary Association—Ellen Sutherland, Pres.; Mary Quist and Mary Ann Brockbank, Counselors; Louella Bitner, secretary.

HISTORY—Big Cottonwood, originally known as Holladay's Settlement, was settled in the spring of 1848 by John Holladay, Porter Doudle, William and Benjamin Matthews, Washington Gibson, Allen Smithson and others who had arrived in the valley with the Pioneers in July, 1847, in what is known in Church History as the Mississippi Company, because most of the Saints who arrived in it hailed from Monroe County, Mississippi. Some of them, however, were from Illinois. After spending the winter of 1847-48 in the G. S. L. City fort, these families started out in the spring of 1848 to find a suitable place for locating farms, and finally made a camp on Spring Creek, about half a mile south-east of the present Big Cottonwood ward house, or three miles below the mouth of Big Cottonwood Canyon. They settled close together and built a number of log cabins. The little village, which was the first founded in Utah outside of Salt Lake City, was called Holladay's Burgh, in honor of John Holladay, one of the first settlers, who also was the first acting Bishop of the place. He presided from 1849 to 1851, and then accompanied Elders Amasa M. Lyman and Charles C. Rich to San Bernardino, Cal. Ezekiel Lee (popularly known as Doctor Lee) was appointed to act as Bishop in his stead. Bishop Lee presided five years and a half. His Counselors were Lyman Stevens and Ephraim Badger. When E. Badger subsequently removed from the Ward, Geo. Boyes was chosen as second Counselor in his stead. In October, 1853, the population of Holladay's Settlement, which was then known as Big Cottonwood, had increased to 161 souls.

Nov. 15, 1856, David Brinton was ordained Bishop of the Ward by Edward Hunter. Four days later (Nov. 19th) a meeting of the officers and members of the Big Cottonwood Ward was held in Bishop Brinton's house, when Milo Andrus was chosen as first and Albert Miles as second Counselor to Bishop Brinton.

Dec. 21, 1856, at a meeting held at the Big Cottonwood school house, Winslow Farr, sen., Wm. T. Smith, Wm. W. Hutchings, Wm. Watkins, Robert D. Covington and James S. Cantwell were appointed ward Teachers. They were set apart the following day.

In 1857 Bishop Brinton was called on a mission to the United States, and during his absence Counselor Milo Andrus had charge of the Ward as acting Bishop.

March 23, 1858, a special meeting was held in the ward house for the purpose of making arrangement for moving south on account of the approach of Johnston's Army. Pres. Brigham Young had counseled the Saints of Big Cottonwood to remove to Beaver Valley, and consequently W. S. Covert was chosen as captain of the company selected to go there. But when the general move took place in April, 1858, the majority of the Big Cottonwood Saints settled temporarily on the bottoms north of the Provo River, where they remained until they returned in July following.

At a meeting held near the Provo River April 25, 1858, the Big Cottonwood Saints were reorganized by the appointment of W. S. Covert as first and Wm. Watkins as second Counselor to Elder Milo Andrus. Wm. W. Hutchings, W. T. Smith, James S. Cantwell and Henry Hughes were appointed to act as Teachers and Henry Hughes as leader for the choir.

Bishop Brinton having returned from his mission, a meeting was held in Big Cottonwood Feb. 6, 1859, for the purpose of reorganizing the lesser Priesthood of the Ward. On that occasion Milo Andrus tendered his resignation as first Counselor to Bishop Brinton, which was accepted, and on March 6, 1859, Albert Miles also resigned as second Counselor.

March 13, 1859, Charles A. Harper was appointed first Counselor, and on March 20, 1859, George Boyes was chosen as second Counselor to Bishop Brinton.

Oct. 1, 1866, Bishop Brinton appointed Levi Stewart as his first Counselor, instead of Charles A. Harper, who had resigned his position.

In 1869 a serious difficulty arose between Bishop Brinton and James Spillet, but the case was finally settled by the assistance of Apostles Geo. Q Cannon and Brigham Young, jun. A distillery for making whiskey was subsequently started in the Ward by Wm. Howard, which caused considerable drunkenness.

In 1870 a petition was gotten up and forwarded to President Brigham Young from a number of the residents of the South District to have the Bishop removed, and consequently Apostles John Taylor, W. Woodruff and Geo. Q. Cannon held a meeting with the Saints, March 6, 1870, when, after considerable discussion and preaching, the people voted to sustain their Bishop.

About this time Levi Stewart removed from the Ward, when Geo. Boyes became first Counselor and Alexander De Witt was chosen as temporary Counselor to Bishop Brinton. The Bishop was called on a mission to England in 1870, and during his absence Counselor Boyes had temporary charge of the Ward. He called Alex. De Witt and Charles Stillman to his aid as temporary Counselors.

Bishop Brinton returned from his mission in the summer of 1872. Counselor Boyes died and B. B. Bitner was chosen first Counselor in his stead. When David Brinton was discontinued as Bishop in 1873, Elder B B. Bitner was placed in charge of the Ward.

He presided about one year until William G. Young, formerly of South Cottonwood, was appointed Bishop. He chose as Counselors John Neff and Niels Petersen. This Bishopric continued until the time of the general organization.

The Big Cottonwood Ward was reorganized July 15, 1877, with David B. Brinton asBishop, and Santa Anna Casto and Milo Andrus, jun., as his Counselors. They were all ordained and set apart by Pres. Daniel H. Wells.

As successors to James Brooks (who moved away) Elders Charles A. Harper, N. Petersen, John Rider, Wm. Lark and B. B. Bitner have acted as ward clerks and recorders.

A number of brethren were employed at the numerous saw-mills located at various points in Big Cottonwood Canyon at an early day, and as a general desire was manifested to have Sabbath meetings held there, a branch organization was effected in the canyon, May 17, 1857, at a meeting held in the house of J. T. Phippen. George Gardner was appointed President, and Joseph T. Phippen, James Wade, Lorenzo Johnson and James Adams, Teachers. Bro. Gardner subsequently moved away and Freeman T Phippen was appointed to preside over the Saints in Big Cottonwood Canyon in his stead, Feb. 14, 1858. This branch, which was during its existence under the jurisdiction of the Big Cottonwood Bishopric, was discontinued some time afterwards.

The first building erected for public worship in Big Cottonwood was also used for school purposes It was built at an early day and is not now in existence. At a meeting held June 15, 1861, it was resolved to build a new ward meeting house to cost about fifteen hundred dollars; $1,250 was subscribed for this purpose at the meeting. The house cost $4,100 before it was finished That building has now been torn down and a new ward house, a fine brick building has just been erected on the same grounds.

BLUFF DALE PRECINCT, created Dec. 14, 1883, is bounded on the north by Riverton and Draper Precincts, east by Draper Precinct, south by Utah County and west by Herriman Precinct. It contains about twenty-five square miles of a hilly and mountainous country, lying on both sides of the river Jordan. It embraces School District No. 61.

BLUFF DALE WARD is coextensive with the Bluff Dale Precinct. The ward house, beautifully situated on the top of the bluffs on the west side of the river Jordan, is about twenty-two miles south-west of the Temple Block, Salt Lake City.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Lewis H. Mousley, Bishop; Wm. W. Merrill and Alfred J. Dansie, Counselors; Lewis Petersen, ward clerk.

Deacons' Quorum—George Hatt, Pres.

Sunday School—Lewis Petersen, supt.; Jedediah Casper and Charles Jensen, Counselors; Joseph S. Mousley, secretary.

Relief Society—Mary A. Mousley, Pres.; Lucy Merrill and R. S. Madsen, Counselors: Martha Dunyon, secretary.

Y. M. M. I. A.—Lewis Petersen, Pres.; Isaac Dunyon and Jedediah Casper, Counselors; Joy Dunyon, secretary.

Y. L. M. I. A.—Harriet Petersen, Pres.; Martha Dunyon and Hannah Madsen, Counselors; Ellen Nichols, secretary.

HISTORY—The settlers in that tract of country now included in the Bluff Dale Ward originally belonged to the West Jordan and subsequently to the South Jordan Ward. At a meeting held Aug. 8, 1886, at which Prests. Angus M. Cannon and Joseph E. Taylor and other leading men were present, the south part of the Riverton branch of the South Jordan Ward and the west part of Draper Ward was organized into a separate ward with Lewis H. Mousley as Bishop and Wm. Wallace Merrill as first and Alfred John Dansie as second Counselor.

BRIGHTON PRECINCT, established May 13, 1867, is bounded on the north by North Point Precinct, separated from Salt Lake City and Farmers Precinct on the east by the river Jordan, bounded on the south by Granger Precinct, and west by Hunter Precinct. It contains 18 square miles and embraces school districts Nos. 32 and 62. Pop. in 1880, 387.

BRIGHTON WARD comprises the Brighton and North Point Precincts. Most of the soil within the limits of the Ward is very salty and unproductive, a small portion only can be irrigated from the canals. There is, however, a few very good farms on the west bank of the river Jordan. Dry farming has been tried to quite an extent, but with only moderate success. Nearly all the inhabitants are Latter-day Saints. There are two meeting houses in the Ward, one in Brighton Precinct, situated a few hundred yards south of the Utah and Nevada Ry. track, and about four miles west of the Temple Block, Salt Lake City. The other one is in North Point Precinct and is pleasantly situated on rising ground a short distance west of the Jordan River, about seven miles by road north-west of the Temple Block, Salt Lake City. Regular services are held in both houses every Sabbath day, and there is at North Point also a separate Sunday School and a Y. M. and Y. L. M. I. A.; also a branch of the Brighton Relief Society which meets every second week under the direction of Sister Hannah Hanson.

In May, 1887, the presiding officers of the Brighton Ward stood as follows:

Bishopric—Fredrick W. Schoenfeld, Bishop; Nathan Hanson and Edward Schoenfeld, Counselors; Joseph Schoenfeld, ward clerk.

Deacons' Quorum—Geo. C. Jones President.

Sunday School at Brighton—Cyrus H. Gold, supt.; John R. Jones and Robert Hazen, sen, assistants; Robert Hazen, jun., secretary.

Sunday School at North Point—W. A. Barron, supt.: Joseph Hanson and Orson W. Rudy, assistants; Emma Hansen, secretary.

Relief Society—Mary Ann Hazen, Pres.; Hannah Hanson and Ottilia Schoenfeld, Counselors; Agnes M. Jones, secretary.

Y. M. M. I. A. at Brighton—Robt. Hazen, jun., Pres.; Cyrus H. Gold and Wm. R. Gedge, Counselors; Joseph Schoenfeld, secretary.

Y. L. M. I. A. at Brighton—Anna Cochrane, Pres.; Belle Adamson and Nettie Jones, Counselors; Nettie Jones secretary.

Y. M. & Y. L. M. I. A. at North Point—Wm. A. Barron, Pres., George E. Lufkin and Joseph Hanson Counselors; Emma Hanson, secretary.

HISTORY—At a meeting of the general authorities of the Church held in G. S. L. City, Feb. 16, 1849, it was decided to organize all that part of G. S. L. Valley lying west of the river Jordan into a Ward to be known as the Canaan Ward. It appears, however, that no such Ward organization was ever effected. In the fall of 1849 a company of Welsh Saints, under the direction of Reese Williams, located what was known as the Welsh settlement, on a spot now embraced in the late Feramorz Little's farm in Granger Ward, but the farming not proving successful, the settlement was subsequently broken up. Levi Reid and Simeon Baker were among the first settlers west of the Jordan on what is now known as North Point Precinct. They were followed by a number of others who took up farms near the river and also located stock ranches further west, clear up to the Tooele County line.

At an early day the settlers west of the Jordan were under the jurisdiction of the Nineteenth and Sixteenth Ward Bishoprics, and the people generally attended meetings in the City. The Brighton Ward was organized in answer to the following petition from the settlers and those owning land west of the river Jordan, not comprehended in any previous organization:

> "Brighton, Feb, 2, 1867.
>
> "Pres. Brigham Young.
>
> "Dear Brother. We, the undersigned members of the Brighton Ward, would be much pleased if you would appoint or cause to be appointed an officer to preside over this Ward as a Bishop, believing that the moral and pecuniary interests of the people here would be greatly benefited by such a step. We have had no meetings and but few regulations, which are so much needed to keep us in training and to unite us in carrying out every enterprise inaugurated for our mutual good."

This petition was signed by A. W. Cooley, J. Nash, P. A. Droubay, H. Sutton, W. Gedge, J. Wood, G. R. Jones, F. Shoenfeld, C. Howell, Benjamin Hiskey, J. Vincent, L. Walls, G. B. Wallace and J. G. Carlisle.

Pres. Young directed Elders Geo. A. Smith, A. M. Musser and a number of other brethren to go over and organize the settlers into a Ward. Accordingly, a meeting was held in the house of Wm. W. Camp, Feb. 24, 1867. On that occasion Andrew W. Cooley was elected Bishop of the new Ward by unanimous vote. He was ordained March 7, 1867. The Ward, when first organized, included all the settlers and country on the west side of the Jordan River, north of West Jordan Ward, extending north to the Great Salt Lake and west to the boundary line of Tooele County. Robert Hazen, sen, was shortly afterwards chosen to act as clerk of the Ward, and a quorum of Teachers set apart to visit the members, who all lived in a scattered condition.

In the summer of 1870 Bishop Cooley removed from the Ward, and at a Teachers meeting held July 16, 1881, Elder Henry Sutton, sen., was put in temporary charge, and the branch attached to the Nineteenth Ward.

At a meeting held in J. M. Bernhisel's house, June 14, 1874, Bishop A. H. Raleigh presiding, a branch of the "United Order of Zion" was effected at Brighton with A. H. Raleigh as President; Henry Sutton and Robert Hazen, Vice-Presidents; F. W. Shoenfeld, secretary; Wm. W. Camp, treasurer; Peter Bell, James Lane and John Hirst, directors.

July 18, 1875, Elder Frederick W. Shoenfeld was appointed the presiding Teacher of the Ward, and at a meeting held in the house of J. R. Jones, Sunday Dec. 5, 1875, Elder Shoenfeld offered a spot on his homestead (six rods square) as a donation for the purpose of having a meeting house erected thereon. His offer was accepted and preparations made for building. It took several years before it was completed sufficient to hold meetings in it, and has not yet been dedicated. It is used for all kinds of gatherings; also the district school is taught in it.

Sept. 2, 1875, a Female Relief Society was organized in the Ward with the necessary officers who yet hold their respective positions.

July 12, 1876, the work on the Brighton canal was completed and water turned in. This canal, which taps the Jordan River at a point due west of the "Church farm houses" is about ten miles long.

A meeting was held in the bowery at Brighton, July 29, 1877, for the purpose of effecting a thorough reorganization of the Ward. Daniel H. Wells, Angus M Cannon, David O. Calder, Geo. Teasdale, Elias Smith and a good number of the local Priesthood and Saints were present. It was moved by Pres. Cannon, and sustained with unanimous vote, that all that country bounded on the north by the Great Salt Lake, on the east by the river Jordan, on the south by the North Jordan Ward and on the west by Tooele County, be designated as the Brighton Ward, and that Fred. W. Shoenfeld be Bishop of the same, with Nathan Hanson as his first and John R. Jones as his second Counselor; that Robert Hazen act as ward recorder and John Hirst as presiding Priest of the Pleasant Green District. The following named brethren were also sustained as Teachers of the Ward: Wm. Gedge, Peter Bell, Joseph Parry, G. M. Jones, Levi Reid, Robt. Hazen, Henry Sutton, sen., Alexander Adamson, James Bertoch, Osmond LeCheminant, Lehi N. Hardman and Edward Lambert. Elders Shoenfeld, Hanson, Jones and Hirst were then ordained to the High Priesthood and set apart to their various positions by Pres. D. H. Wells.

April 13, 1879, a Sunday School was organized with James Clayton as superintendent. Previous to this, commencing with 1872, Elders Fred. W. and Edward Shoenfeld had organized a family Sunday School for the benefit of their own children, to which they also invited all others in the neighborhood to send their children. This private school, which at times was well attended, was held alternately in the houses of the two brothers Shoenfeld.

In November, 1879, a mutual improvement association was organized. About this time the population of the Ward consisted of 241 souls. Oct. 2, 1880, Edward Shoenfeld was ordained a High Priest by Pres. A. M. Cannon and set apart to act as second Counselor to Bishop F. W. Shoenfeld, instead of John R. Jones, who had removed to Iron County.

The North Point meeting house was built by donations in 1884. It is an adobe building 32 x 20 feet. Meetings have been held in it regularly since its completion in the fall of 1884. It is also used for district school purposes.

By the organization of the Pleasant Green Ward in 1882, and the Granger Ward in 1884, the Brighton Ward was reduced to its present dimensions.

BUTLER PRECINCT, created Dec. 15, 1877, out of portions of Big Cottonwood, South Cottonwood and Granite Precincts, is bounded on the north by Big Cottonwood and East Mill Creek Precincts, east by Silverton Precinct, south by Granite Precinct and west by Union and Big Cottonwood Precincts. It contains seventeen square miles of mountain and valley country lying on both sides of Big Cottonwood Creek. Pop. in 1880, 165.

BUTLERVILLE, a post office in

Butler Precinct, is situated about twelve miles south-east of Salt Lake City.

BUTTERFIELD CREEK, a small mountain stream, rises in the Oquirrh Mountains near the south-west corner of Salt Lake County. It flows north-east through Butterfield Canyon until it emerges into Salt Lake Valley. About nine miles from its head-waters it reaches the little settlement of Herriman, where it is conveyed out of its original channel and used for irrigation purposes.

CANYON CREEK, or Parley's Creek, a clear mountain stream, rises near the summit of the Wasatch Mountains. The Creek proper is formed by a number of affluents, of which Lamb's Canyon Creek, Big Mountain Creek, Summit Creek and Hatch Creek are the four principal streams. It flows in a south-westerly direction through Parley's Canyon until it emerges into Salt Lake Valley about seven miles south-east of Salt Lake City. From the source of Big Mountain Creek to its original outlet into Mill Creek is a distance of about twenty miles. There are one steam saw-mill and two woollen factories (the Wasatch Mills and the Deseret Mills) on the creek, the two latter below the mouth of the canyon.

HISTORICAL—July 4, 1850, Parley's Canyon was opened for travel under the name of the "Golden Pass." The road from the mouth of the canyon to what is known as Hardy's Station was made under the direction of Apostle Parley P. Pratt.

CITY CREEK, a fine mountain stream, rises near the summit of the Wasatch Mountains, near the boundary line between Salt Lake and Davis Counties. It flows in a south-westerly direction through City Creek Canyon for about twelve miles until it emerges into Salt Lake Valley a short distance above the Temple Block, Salt Lake City. From this creek the supply of water is obtained for the Salt Lake City water works, which are located in the canyon a short distance above the City.

HISTORY—When the Pioneers first came he valley in 1847 they found this creek divided into three different channels; one of these flowed in a north-westerly direction through what is now known as the Seventeenth and Nineteenth Wards, another ran in a westerly direction through the Temple Block and the Sixteenth Ward, and a third one known as the east channel cut through Pres. Young's garden, thence flowed in a southerly direction over the grounds where the buildings on the east side of upper Main Street now stands, thence in a south-easterly direction through the Eighth and Third Wards until it united with the waters of Red Butte, Emigration, Canyon and Mill Creek in a marsh immediately south of the City. Later the three channels were united into one and conducted through an aqueduct along the centre of North Temple Street straight west to the river Jordan.

DRAPER PRECINCT, established March 4. 1856, is bounded on the north by Sandy and Granite Precincts, east by the Wasatch Mountains, south by Utah County and west by Bluff Dale, Riverton and South Jordan Precincts. It contains about forty square miles of valley and mountain country. Pop. in 1880, 425.

DRAPER WARD, formerly known as South Willow Creek, is coextensive with Draper Precinct. It is a flourishing settlement on the U. C. Ry. 17 miles south-east of Salt Lake City and contains a ward house, a school house, a steam saw-mill, several stores and a large number of comfortable private dwellings. Grain, general produce and fruits are raised in great abundance. The Ward is noted for its well attended meetings, a model Sunday School and lively associations. Nearly all the inhabitants are Latter-day Saints.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Isaac M. Stewart, Bishop; Henry Day and Absalom W. Smith, Counselors; John Heward, ward clerk,

Priests' Quorum—Bishopric presiding.

Teachers' Quorum—Hyrum Brown, Pres.

Deacons' Quorum—Isaac Fitzgerald, Pres.; Joseph Terry and Wm. Norris, Counselors.

Sunday School—Peter N. Garff, supt; Joseph M. Smith and Charles C. Crapo, assistants; David O. Ridout, secretary.

Relief Society—Catharine Smith, Pres.; Hannah Rawlins and Mary Smith, Counselors; Hannah Burnham. secretary.

Y. M. M. I. A.—David O. Ridout, Pres.; David Brown and Charles Sadler, Counselors; John Hyrum Smith, secretary.

Y. L. M. I. A.—Mary Ann Ridout, Pres.; Mary Ann Ballantyne and Hannah Brown, Counselors; Alice Stringfellow, secretary.

Primary Associations—Catharine Smith, Pres.; Emmy Terry and Elizabeth Day, Counselors; Eliza J. Stewart, secretary.

HISTORY—Draper was first settled by Ebenezer Brown and family in 1849; the following year Wm. Draper, Zemira Draper, And J. Allen, Andrew Burnham, and a few others, with their respective families, settled on a small creek which they called South Willow Creek. Later, when a post-office was established and a precinct organized, the name of the new settlement was changed to Draper, in honor of Wm. Draper and family, who were among the first settlers. In October, 1853, the population had increased to 222. At the time of the Indian difficulties in 1854, a fort, inclosing a few acres on the grounds where the present ward house now stands, was erected, and most of the settlers spent the winter of 1854-55 within its walls, but the following spring the people moved back onto their respective farms. Some years later the present town site was surveyed.

In 1858, at the time of the general move, the place was deserted for a few months, but most of the settlers returned to their homes as soon as peace was fairly established between the Saints and Johnston's Army. The early settlers irrigated their lands from four small streams rising in the mountains east of the settlement. The largest of these was Willow Creek. About the year 1860 these four streams were converted into one at an expense of about $5,000. The water supply still proving insufficient to irrigate all the available farming lands in the immediate neighborhood of the settlement, steps were taken to bring water from the river Jordan by digging a large canal, which taps the river near the county line, at the same point as the Utah and Salt Lake Canal. This canal, which is known as the East Jordan and Draper Canal, is twenty feet wide in the bottom and nearly eighteen miles long. It cost about $150,000. There are over four hundred shareholders.

Elder William Draper was the first acting Bishop or presiding Elder of the Draper Ward. He presided from 1852 to 1856, with Ebenezer Brown and Zemira Draper as Counselors. In October, 1856, Isaac M. Stewart was ordained Bishop. W. R. Terry and Absalom W. Smith were chosen as his Counselors. In 1862 Elder Terry was called to go to southern Utah, when Absalom W. Smith became first and Henry Day second Counselor. No change in the Bishopric was made at the time of the reorganization, although a meeting similar to those held in other Wards for that purpose was held June 24, 1877. On account of the reli g cution now raging against the Saints, Counselor Smith has been forced into exile, and in 1886 Jonathan C. Crapo was ordained and set apart to act as Counselor *pro tem.* during the absence of Elder Smith.

EAST MILL CREEK Precinct, established Dec. 5, 1877, is bounded on the north by the Sugar House and Mountain Dell Precincts, separated from Summit County on the east by the summit of the Wasatch Mountains, bounded on the south by Silverton, Butler and Big Cottonwood Precincts and west by Mill Creek Precinct. It contains about twenty-four square miles, most of which is mountainous country. Pop. in 1880, 371.

EAST MILL CREEK WARD is coextensive with the precinct bearing the same name. Nearly all the inhabitants are Latter-day Saints. The commodious ward house, which is also used for school purposes, is romantically located on rising ground overlooking the whole country west and northward. It is about eight miles south-east of the Temple Block, Salt Lake City.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—John Neff, Bishop; Henry B. Skidmore and Samuel Oliver, Counselors; James M. Fisher ward clerk.

Deacons' Quorum—Oscar Capson and Joseph Osguthorpe, Presidents of 1st and 2nd Quorum.

Sunday School—Daniel H. Kimball supt.; James M. Fisher and James Russell, assistants; Marian B. Neff, secretary.

Relief Society—Anna E. Neff, Pres.; Lydia Osguthorpe and Sarah A. Skidmore, Counselors; Francis Maria Neff, secretary.

Y. M. M. I. A.—John B. Fagg, Pres.; John Capson and Amos B. Neff, Counselors; C. F. Stillman, secretary.

Y. L. M. I. A.—Grace A. Neff, Pres.; Mary B. Neff and Delia Stillman, Counselors; Marian B. Neff, secretary and treasurer.

Primary Association—Fannie Oliver, Pres.; Francis Maria Neff and Edith E. Fisher, Counselors; May S. Neff, secretary.

HISTORY—The early history of East Mill Creek is identified with that of Mill Creek, It was first distinguished as the upper district of the Mill Creek Ward; a school house was erected at an early day and regular meetings held every Sabbath. Later, when the Mill Creek Ward had grown quite large, that part of it which is now included in East Mill Creek was attached to Big Cottonwood, [illegible]er being at that time only a small Ward. Thus it continued until the reorganization in 1877.

While East Mill Creek existed as a mere branch or part of other Wards, it had a presiding Elder who took charge of meetings and affairs generally under the direction of the respective Bishoprics. The first of these presiding Elders was Julian Moses who presided a number of years. He was suceeded by John Haslem and John Neff, the latter presiding until called on a mission to England in 1873. After this H. B. Skidmore presided until July 15, 1877, when East Mill Creek was organized into a Ward, with John Neff as Bishop, and Henry B. Skidmore and Samuel Oliver as Counselors. All these brethren were ordained and set apart by Pres. Daniel H. Wells.

While the East Mill Creek Saints were connected with the people of Mill Creek and Big Cottonwood, they assisted in building meeting houses in both these Wards. And later they have built their own commodious ward house at a cost of about three thousand dollars.

Some of the first fruit grown in Salt Lake Valley was raised in East Mill Creek, by D. Russell, who planted an orchard near the mouth of Mill Creek Canyon. Some of the trees planted by him in 1849 are still alive and bearing fruit.

EMIGRATION CREEK, a mountain stream of considerable size, rises near the summit of the Wasatch Mountains. The East Fork, West Fork and Brigham's Fork are its main tributaries. It flows in a south-westerly direction through the celebrated Emigration Canyon until it emerges into Salt Lake Valley about twelve miles from its head waters. From its source to its original junction with Mill Creek, at a point immediately south of the present site of Salt Lake City, is a distance of about sixteen miles.

HISTORICAL—Emigration Canyon is famous in the early history of Utah as the mountain pass through which the Pioneers and early immigrant trains entered Salt Lake Valley. After the opening of a good wagon road through Parley's Canyon, the immigration, in order to avoid the crossing of the "Little Mountain", generally passed through that canyon.

ENSIGN PEAK is a dome-shaped mountain, standing out in bold relief from the more lofty mountains behind it, about two miles north of the Temple Block, Salt Lake City. From its top, which is about five hundred feet above the Temple Block, a fine view is had of the City, Valley and Great Salt Lake.

HISTORICAL—This mountain is famous in the history of Utah as the spot where the Pioneers, after their arrival in the valley, first unfurled the "stars and stripes." Pres. Brigham Young and others ascended the peak for that purpose, July 26, 1847, and at the same time named it. On the top of Ensign Peak, July 21, 1849, also, were administered the first endowments given in Salt Lake Valley. Elder Addison Pratt was the person to whom the blessings were administered on the occasion.

FARMERS PRECINCT, established Dec. 5, 1877, is bounded on the north by Roper Street, or the corporation limits of Salt Lake City, east by Sugar House Precinct, south by Mill Creek Precinct and separated from Brighton Precinct on the west by the river Jordan. It contains only about five square miles of rich farming and pasture lands, being the smallest precinct in the county in point of area. Pop. in 1880, 320.

FARMERS WARD, formerly a part of the Sugar House Ward, is coextensive with Farmers Precinct, and contains the west part of the original Five Acre Survey. The ward house located on the State Road is about three miles south of the Temple Block, Salt Lake City.

In May 1887, the presiding officers of the Ward stood as follows:

Bishopric—Henry F. Burton, Bishop; John Gabbott and Wm. Wagstaff, Counselors; Wm. Gibby, ward clerk.

Deacons' Quorum—Lyman W. Burton, Pres.: John Gray Peart and Albert Van Cott, Counselors.

Sunday School—Willard L. Snow, supt.; Asahel H. Woodruff and Frank Van Cott, assistants; Albert G. Wagstaff, secretary.

Relief Society—Emma Woodruff, Pres.; Sarah Jane Cannon and Catherine Gibby, Counselors; Annie Free, secretary.

Y. M. M. I. A.—Asahel H. Woodruff, Pres.; Wilford A. Kimball and John G. Peart, Counselors; Ray Van Cott, secretary.

Y. L. M. I. A.—Elizabeth Peart, Pres.; Naomi Butterwood and Ella Snow, Counselors.

HISTORY—Farmers Ward was organized July 23, 1877, at a meeting held in the Sugar House ward house, with Lewis H. Mousley as Bishop, and John Wagstaff and John Gabbott as his Counselors. Elders Mousley and Wagstaff were ordained and set apart at the time and Elder Gabbott on the 26th, Pres. Daniel H. Wells officiating.

Lewis H. Mousley having removed to Bluff Dale, a meeting was held Sept. 12, 1886, when H. F. Burton was sustained as Bishop of the Farmers Ward, with John Gabbott and Wm. Wagstaff as his Counselors.

FORT DOUGLAS, one of the most desirable military posts in the United States, is a beautiful suburban spot located on rising ground, near the mouth of Red Butte Canyon and about three miles east of the Temple Block Salt Lake City. The Fort Douglas Military Reservation contains 2,560 acres. Pop. in 1880, 403, mostly soldiers.

HISTORY—In the fall of 1862 Col. P. E. Connor, commanding the Third California Volunteers, and a regiment of Nevada troops, came to Salt Lake Valley, with orders to establish a military post there. The "overland travel" was at that time menaced by Indians, and Salt Lake Valley was selected for a permanent camp, on account of its central position and the facilities it offered for supplying the troops with what was necessary for their support. The site of the present post was selected by Col. Connor, Oct. 20, 1862, and was named in honor of Stephen A. Douglas, the distinguished senator from Illinois. At first the reservation was only one mile square, but subsequently was enlarged to its present dimensions, four square miles. The first flagstaff was cut in the Wasatch Mountains by the troops, and with infinite labor was brought to camp. In an address by General Morrow, delivered Dec. 26, 1873, on the occasion of raising the flagstaff, the following of historical interest was said, relating to the first quarters built at Fort Douglas:

"There was no railroad in 1862. Everything was scarce, and if procurable at all, procurable at high prices. The troops wintered in 1862-63 in 'dug-outs,' and in 1863 the permanent quarters were begun. The work was all done by the volunteers; and it is a tribute to the ingenuity and enterprise of our volunteer soldiery, and a comment on our 'regular' establishment, when I say that little has been done to our quarters or barracks at the post since the volunteers left them."

In 1865, Colonel George, First Nevada Volunteers, was in command of Camp Douglas. After the war of the rebellion had ended the "regular" troops came again to Utah, and Major William H. Lewis, Thirty-sixth Infantry, came to command Camp Douglas in the summer of 1866, relieving Colonel Potter.

Since the days of the volunteer companies the fort has been rebuilt in a fine, substantial manner, and additional improvements are made yearly.

FRANCKLYN, a railway station on the Utah Central and D. & R. G. Rys., is situated in South Cottonwood Precinct, between the two Cottonwood Creeks, near the Horn Silver Smelter and 7 miles south of Sa Lake City.

GERMANIA is the name of a railway station and the most extensive smelting and lead works in Utah. They are situated on the south side of the Little Cottonwood Creek, on the line of the U. C. Ry., 7½ miles south of Salt Lake City.

GRANGER PRECINCT, established April 13, 1878, is bounded on the north by Brighton Precinct, separated on the east from Mill Creek Precinct by the river Jordan, bounded on the south by North Jordan Precinct and west by Hunter Precinct. It contains 12 square miles of good farming land. Pop. in 1880, 145.

GRANGER WARD is coextensive with the Granger Precinct. The ward house site (building in course of erection), located in the centre of a fine farming district, is nine miles south-west of the Temple Block, Salt Lake City. The farming lands are irrigated from the North Jordan, South Jordan and Utah & Salt Lake Canals. All kinds of small grain and vegetables are raised. Nearly all the people are Latter-day Saints; meetings are held in the district school house.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Daniel McRae, Bishop; John Bawden, Counselor; John C. McKay, ward clerk.

Deacons' Quorum—Geo. A. Wallace, Pres.; Alma J. Gerber and James H. Taylor, Counselors;

Sunday School—Henry L. Bawden, supt.; Alexander J. Hill and Fred. B. Eldredge, assistants; R. C. Wilckin, secretary.

Relief Society—Mary E. Porter, Pres.; Elizabeth Park and Mary Bess, Counselors; Kate McKay, secretary.

Y. M. M. I A.—Alexander J. Hill, Pres.; Josiah Wallace and Wm. H. Park, Counselors; Samuel D. Wallace, secretary.

Y. L. M. I. A.—Agnes Mackey, Pres.; Henrietta Wallace and Emily C. McRae, Counselors; Mary J. Park, secretary.

Primary Association—Hannah Wallace, Pres.; Mary A. Gerber and Agnes B. Park, Counselors; Florence Barton, secretary.

HISTORY—That district of country now included in the Granger Ward formerly belonged to the North Jordan and Brighton Wards. At a meeting held in the North Jordan ward house, Feb. 24, 1884, the Ward was organized with Daniel McRae as Bishop and Abram Sorensen and John Bawden as Counselors. Counselor Sorensen has since removed to Cache Valley.

GRANITE, once a flourishing town, was situated in the mouth of Little Cottonwood Canyon, about twenty miles by rail south-east of Salt Lake City, and 1½ west of Wasatch, the nearest railway station. See *Granite Ward*.

GRANITE PRECINCT, established March 24, 1871, is bounded on the north by Butler Precinct, east by Little Cottonwood Precinct, south by Draper Precinct and west by Draper and Sandy Precincts. It contains about twenty miles of valley and mountain country, lying on both sides of the Little Cottonwood Creek. Pop. in 1880, 250.

GRANITE WARD comprises Graite, Butler, Little Cottonwood and Silverton Precincts, consisting chiefly of a hilly and mountainous tract of country. There are only a very few Latter-day Saints in the two last named precincts, but they constitute nearly all the population of Butler and Granite. All the inhabitants live very much scattered on their farms, and most of them realize but small returns from their lands, which is rather poor and can only be cultivated in spots, on account of its uneven surface and the scarcity of water. The only public building in the Ward is the Butler district school house, which has a most romantic location on the brow of a hill overlooking the valley north and west. It is about twelve miles, by road, south-east of Salt Lake City. Meetings are held in this building every Sunday, and every other Sunday religious services are also held at Wasatch, in Little Cottonwood Canyon, which belongs to the Granite Ward. A commodious ward house is now in course of erection near the centre of the Ward. There is a separate Sunday School in Granite whic meets in a lumber building located near the stamp-mill, between the Little Cottonwood Creek and the Alta

Branch of the Denver & Rio Grande Railway.

On the Big Cottonwood Creek, in this Ward, and about ten miles from Salt Lake City, is located the famous Deseret Paper Mills.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Alva Butler, Bishop; Wm. Thomson, Counselor and ward clerk.

Deacons' Quorum—Thomas Thomson, Pres.; Geo. F. Despain and Lewis Neeley, jun., Counselors.

Sunday School at Granite—Solomon A. Wixom, supt.; Oscar N. Despain and James Muir, assistants; Adell Boyce, secretary.

Sunday School at Butler—George Low, supt.; Mark H. Bleazzard and George U. Thomson, assistants; Josephine Thompson, secretary.

Relief Society—Ruth A. Despain, Pres.; Jane E. Butler and Charlotte Mason, Counselors; Josephine Thompson, secretary.

Y. M. & Y. L. M. I. A.—Mark H. Bleazzard, Pres.; Wm. Hadfield and Alva J. Butler, Counselors; Alva J. Butler, secretary.

HISTORY—A town called Granite was located in the mouth of Little Cottonwood Canyon in 1870. At the time of its greatest prosperity (1872-74) it consisted of about fifty buildings, mostly stores, saloons, boarding houses and cabins for the accommodation of the workmen employed on the Flagstaff and Davenport smelters (situated near by), and the teamsters who hauled ore from the mines up the canyon to the smelters below. This teaming was the main support of the town. Finally the smelters were removed, and the town has since become extinct, only one house now remaining on the town site. In the meantime the surrounding country had been settled by Latter-day Saints who originally belonged to the South Cottonwood Ward, but when the reorganization of the Salt Lake Stake of Zion took place, that portion of the country above described was organized into a Ward. This was done at a meeting held in the South Cottonwood ward house, July 1, 1877, when Solomon J. Despain was appointed Bishop of the new Ward. Niels Grahn and Hyrum S. Despain were ordained High Priests and set apart by Daniel H. Wells to act as first and second Counselors, July 15, 1877. Subsequently Counselor Grahn removed to Idaho, when John Boyce became first Counselor, and on May 7, 1881, Alva Butler was ordained a High Priest and set apart to act as second Counselor.

In 1886 Bishop Despain was forced into exile because of religious persecution. Counselors Boyce and Butler then took temporary charge of the Ward until March 13, 1887, when Pres. Angus M. Cannon and other Elders met with the Saints of the Granite Ward in the Paper Mill buildings, for the purpose of reorganizing the Bishopric. At that meeting Alva Butler was nominated for Bishop. He was ordained a High Priest and set apart to this position March 16, 1887, by Franklin D. Richards. William Thomson, jun., was ordained a High Priest and set apart to act as second Counselor. No first Counselor has yet been appointed.

HERRIMAN PRECINCT, established July 21, 1863, is bounded on the north by West Jordan Precinct, east by South Jordan, Riverton and Bluff Dale Precincts, south by Utah County and west by Bingham Precinct. It contains about forty miles of valley and mountain country. Pop. in 1880, 342.

HERRIMAN WARD is coextensive with the Herriman Precinct. The village of Herriman, containing nearly all the inhabitants, is pleasantly situated on Butterfield Creek, 22 miles south-west of Salt Lake City, and 2 miles south of Revere Switch, the nearest railway point. It has a good meeting house, which is also used for school purposes, and a number of comfortable dwellings.

In May, 1887, the presiding authorities of the Ward stood as follows;

Bishopric—Charles C. Crump, Presiding Elder.

Deacons' Quorum—Joseph H. Crump, Pres.; James T. Butterfield and George G. Miller, Counselors.

Sunday School—Henry Crane, supt.; Samuel Butterfield and Almon Butterfield, assistants; Nancy J. Freeman, secretary.

Relief Society—Alice B. Crane, Pres.; Margaret E. Crump and Sarah T. Butterfield, Counselors; Mary A. Tempest, secretary.

Y. M. M. I. A.—Jeremiah R. Freeman, Pres.; Wm. Crane and David J. Bowen, Counselors; James G. Crane, secretary.

Y. L. M. I. A.—Emma J. Bodell, Pres.; Sarah Ann Newman and Alice B. Crane, Counselors; Nancy J. Freeman, secretary.

Primary Association—Mary Ann Tempest, Pres.; Clara D. Farmer and Sarah B. Freeman, Counselors; Nancy J. Freeman, secretary.

HISTORY—Herriman was first settled in the spring of 1849 by Henry Herriman, Thos. Butterfield, sen., Robert Petty and John Stocking. These four brethren built a log cabin each, fenced some land, raised a crop and called their location Butterfield Settlement. They also made a mountain road up what they called Butterfield Canyon, where they found considerable timber. In the fall of 1853, the settlement was strengthened by the arrival of about twenty other families, who were called by President B. Young to locate there. This increased the population to 71 souls. The following year a fort inclosing 2½ acres of ground was built of concrete, as a protection against the Indians, who, while hostile, stole several bands of horses and cattle from the settlers. In the spring of 1858 the settlement was abandoned because of the "Utah war", but reoccupied the same year when peace was restored. Shortly afterwards the present townsite was surveyed, and the settlement named Herriman, in honor of Henry Herriman, one of the first seven Presidents of the Seventies, since which the population has steadily increased, though the prosperity of the place during the last few years has been much impeded by the water in the creek becoming impure through mining camps being established in the canyon above. When the place was first settled the water was pure, grass and timber plentiful and all other natural facilities excellent.

Henry Herriman was the first presiding Elder. He was succeeded by Thomas Butterfield, who presided until 1855, when he was called on a mission to Snake River, and McGee Harris then took charge until the move in 1858, under the direction of the West Jordan Bishopric. After the move Bishop L. W. Hardy and A. O. Smoot visited Herriman and organized it to a Ward with Alexander F. Barron as Bishop and John Stocking and Henry Arnold as Counselors. In 1861 Bishop Barron was called on a mission to southern Utah, after which Henry Arnold took charge as presiding Elder until the spring of 1866, when he removed to Salt Lake City. In the autumn Ensign I. Stocking returned from a four-year mission to Europe and was ordained Bishop of the Herriman Ward. He presided about ten years, or until he removed from the Ward in 1876, when Herriman again became a part of the West Jordan Ward, with James Crane as presiding Elder. At a special meeting held in the West Jordan ward house, June 17, 1877, Herriman was organized into a separate Ward, for the third time. On that occasion James Crane was ordained Bishop, with David Bowen and Chas. C. Crump as Counselors, Pres. Daniel H. Wells officiating.

Nov. 25, 1885, Apostle John Henry Smith, Joseph E. Taylor, Bishop Wm. B. Preston and others met with the Saints of Herriman and set apart Chas. C. Crump to act as first Counselor to Bishop Crane. instead of David Bowen, resigned. James G. Crane was ordained a High Priest and set apart as second Counselor.

Bishop Crane died July 6, 1886, since which Elder Chas. C. Crump has had temporary charge of the Ward.

HUNTER PRECINCT, established March 19, 1880, and organized out of the east part of Pleasant Green Precinct, is bounded on the north by the Great Salt Lake, east by North Point, Brighton and Granger Precincts, south by North Jordan Precinct and west by Pleasant Green Precinct. It contains 42 square miles. This precinct, which also comprises School Districts Nos. 50 and 63, belongs to the Pleasant Green Ward.

HOT SPRINGS. On the lines of the Utah Central and D. & R. G. Rys., nearly four miles north-west of the Temple Block, Salt Lake City, and within the city corporation limits, are the celebrated Hot Springs, which boil up from under a huge rock forming a clear and transparent pool of a bluish shade. The water which has a temperature of about 128 deg., smell strongly of sulphur, as it emerges from its cavernous source. From the pool it is conveyed in an 8-inch pipe for a distance of about one hundred yards to a cooling tank, 126x30 feet, from which it is brought into the bath houses and then allowed to escape to the Hot Springs Lake, a shallow sheet of water, with irregularly defined shores covering about four square miles of the low country lying between the mountains and the river Jordan, with which the lake is connected by an outlet. Although the healing properties of the Hot Springs water was known at an early day, and experience in several instances showed it to be efficacious in curing diseases, it was not utilized to any extent until a few years ago, when John Beck bought the Hot Springs property with a view of converting it into a bathing resort. He built two bathing houses, made nearly all the improvements now found on the grounds and opened the resort to the public in 1885. The main building is 120x96 feet and contains a plunge bath, 58x32 feet, two ladies baths and four tub baths. The smaller building, 81x35 feet, contains 12 baths, connected with 17 bed and dressing rooms. The business is at present managed by James L. Tibbitts, under the direction of H. B. Clawson, of Salt Lake City, the latter having acted as Mr. Beck's Agent since July 22, 1887. The property is now known as Beck's Hot Springs; the proprietor is absent from the Territory.

LITTLE COTTONWOOD CREEK one of the principal streams entering Salt Lake Valley from the east, rises near the summit of the Wasatch Mountains, a short distance south of the mining town of Alta, and flows in a westerly direction through Little Cottonwood Canyon until it emerges into Salt Lake Valley, about eleven miles from its source; thence its course is north-westerly, through Granite, Union and South Cottonwood Wards, until it empties into the river Jordan about six miles south of Salt Lake City. Its whole length is nearly twenty-four miles. One of the main tributaries of the creek rises in Case's Lake, a small but very romantic sheet of water situated near the tops of the mountains, about two miles south of Alta. It was named after Mr. Geo. W. Case, who located a mining claim near by. Being surrounded by cliffs reaching clear down to the water's edge, it very much resembles Lake Mary, on the Big Cottonwood Creek. The Little Cottonwood Creek has no forks, but a large number of small streams empties into it from both sides of the canyon, some of them heading in romantic lakes near the tops of the mountains.

On this creek is Alta, once an important mining camp, and Wasatch, where the men employed at the Church quarry have their quarters. The tramway between Wasatch and Alta has opened the canyon for the traveling public, and during the summer season a large number of tourists visit Alta and the head-waters of the Little Cottonwood Creek, to enjoy the grand scenery and the cool, refreshing canyon breeze.

HISTORICAL—Little Cottonwood Canyon has been renowned for its rich mines, and at an early day for its excellent timber. At one time a large number of saw-mills were located at various points in the main canyon and several of its numerous side gulches; now there is but little accessible timber left. The mines also are worked but little, compared to what they were years ago.

LITTLE COTTONWOOD PRECINCT, established March 24, 1871, is bounded on the north by Silverton Precinct, east and south by the summit of the mountains, and west by Granite Precinct. It contains all that portion of the Wasatch Mountains which is drained by the head-waters of Little Cottonwood Creek, about 25 square miles. Near the centre of the precinct is situated the mining town of Alta. Pop. in 1880, 300.

HISTORICAL—When the precinct was first organized, it was called Mineral Precinct, but the County court changed its name to what it now is, July 22, 1871.

LITTLE COTTONWOOD WARD. See *Union*.

LÖVENDAHL'S, a flag station on the U. C. Ry., 9 miles south of Salt Lake City, was named in honor of S.

M. Løvendahl, the owner of the adjacent property.

MILL CREEK, a beautiful mountain stream, rises near the summit of the Wasatch Mountains and flows westward through Mill Creek Canyon for about twelve miles until it emerges into Salt Lake Valley. There it is used for irrigation purposes. From it's source to where it originally emptied into the river Jordan, at a point immediately south of the White Bridge, at the foot of North Temple Street, Salt Lake City, was a distance of about twenty-one miles. In its original course it received as tributaries Canyon Creek, Emigration Creek, Red Butte Creek and part of City Creek. These streams all came together in a sort of marsh immediately south of the present site of Salt Lake City. A canal, about one mile long, now conducts the surplus waters of Mill Creek from the Wasatch Roller Mills (situated a short distance west of the State Road) due west to the river Jordan, into which it empties at a point four miles south of the original outlet. The surplus waters of Emigration Creek, Canyon Creek and Red Butte Creek are conducted through a canal along 8th West Street, Salt Lake City, to the Hot Springs Lake.

In early Utah days there were a number of saw-mills on Mill Creek; now there are only two running, as the best timber in Mill Creek Canyon has long since been taken away.

MILL CREEK PRECINCT, established July 21, 1863, is bounded on the north by Farmers and Sugar House Precincts, east by East Mill Creek and Big Cottonwood Precincts, south by South Cottonwood Precinct and separated from North Jordan and Granger Precincts on the west by the river Jordan. It contains about twelve square miles of some of the best and most productive farming land in. Utah. Pop. in 1880, 1,416. This precinct contains School Districts Nos. 30, 31, 36 and 39.

MILL CREEK WARD is coextensive with Mill Creek Precinct. It contains a water power flouring-mill, several saw, shingle and planing mills, a number of well stocked general and special stores and many comfortable private residences. The shipments comprise flour, grain and general produce. The ward house is pleasantly situated on rising ground near the centre of the Ward, ½ mile east of the State Road and about five miles south-east of the Temple Block, Salt Lake City. The Ward is noted for its well attended meetings, well conducted organizations, excellent district schools, and for the liberality of the Saints in paying tithing and donations.

In May, 1887, the officers of the Ward stood as follows:

Bishopric—James C. Hamilton, Bishop; John F Snedaker and Jens Hansen. Counselors; Geo. B. Bailey, ward clerk.

There is a Priests' Quorum presided over by the Bishopric, a quorum of ordained Teachers, under the presidency of Samuel Cornwall, and two Deacons' Quorum, presided over by Frank Murphy and Abraham Hill.

SundaySchool—John F. Snedaker, supt.; O. P. Lemmon and Levi P Helm, assistants; Clara Snedaker, secretary.

ReliefSociety—Elizabeth Hill. Pres; Ann Walters Lemmon and Elizabeth Snedaker, Counselors; Francis Hanson, secretary.

Y. M. M. I. A.—Levi P. Helm, Pres.; Wm. N. Hill and Joseph Hansen, Counselors; Philip Carlisle, secretary.

Y. L. M. I. A.—Clara Snedaker, Pres.; Mary B. White and Agnes Merrill, Counselors; Mary Jensen, secretary.

There are four Primary Associations, one in each school district, presided over by Ann Walters Lemmon, Mary McAllister, Francis Hanson and Mary Ann Birch.

HISTORY—In the spring of 1848 John Neff located a mill site on Mill Creek, near a little grove, about two miles below the mouth of Mill Creek Canyon. In July and August following the mill race was dug by a Mr. Binley and about harvest time the mill commenced operation, even before the building was roofed in. With the exception of a small chopping mill put up by Charles Crisman, at the mouth of City Creek Canyon, this was the first mill in Salt Lake Valley, and it made the first flour produced in Utah. This mill occupies one of the finest mill sites in Utah Territory.

Mr. Neff moved his family out on the mill site early in the fall of 1848 and thus became the first settler on Mill Creek. A few weeks later Daniel Russell settled near the mouth of Mill Creek Canyon, about a mile above the mill, and the following spring planted an orchard and commenced farming.

For a number of years the Neff and Russell families were the only settlers in that tract of country now included in the East Mill Creek Ward. In the early days of Utah that upper bench country was considered unfit for cultivation; but some years ago its special adaptation for the raising of fruit and lucern was discovered, and at the present time the excellent quality of the tame hay, garden vegetables and fruits raised in that locality is known all over the country.

In 1848 and 1849, the Gardner family (including Robert Gardner, sen., Archibald Gardner and Robert Gardner, jun.), Reuben Miller, Alexander Hill, Wm. Casper and family, John Borrowman, Joseph Fielding, John Scott, Stephen Chipman, Roger Lukeham, Mary Smith and family (including Patriarch John Smith and Apostle Joseph F. Smith) and others settled at various points on Mill Creek and Big Cottonwood Creek. The Gardners built a saw-mill and subsequently a grist-mill about two miles below John Neff's mill site.

In the winter of 1849-50 religious services were held in Alexander Hill's house, on the Big Cottonwood Creek. During the few following years meetings were held in private houses, and in 1853 the first school house, a small adobe building, was erected on the State Road, immediately north of Big Cottonwood Creek. Another small school house (known as the North school house) was built near the present residence of Levi North. This building, which was rather plain in point of architecture, having a mud roof and rough flooring, was pulled down by a number of young men who conceived the idea of a better building. Another house, 30 x 20 feet, was consequently erected in 1855, near the point where the "big ditch" crossed the county road going to Union Fort. A similar school house was built a short distance east of the first school house on the Big Cottonwood, part of the material used for the former building being utilized again. Later, another school house known as the Scott school house, 20 x 30 feet, exclusive of a vestry, was built near the northern limits of the Ward. The present ward house was erected in 1868.

At the time of the general move in April and May, 1858, the Mill Creek Saints settled temporarily at Spanish Fork. A few, also, stopped at Springville, Goshen and other places in Utah County. Nearly all returned in July following.

Shortly after the move, James Gordon opened a distillery and commenced to manufacture whiskey on the State Road. This served as a temptation for the young to become intemperate. For refusing to cease that obnoxious business, Mr. Gordon was excommunicated from the Church, April 10, 1859.

April 8, 1849, Joel H. Johnson was ordained the first Bishop of the Mill Creek Ward. His Counselors were Reuben Miller and James Rawlins. At the General Conference of the Church, held in G. S. L. City, in April, 1851, Reuben Miller was voted to be the Bishop of the Ward. He was ordained shortly afterwards. He chose as Counselors James Rawlins and a brother Hotchkinson. Counselor Hotchkinson, went to California in 1851, and Alexander Hill was chosen second Counselor in his stead. Elder Rawlins was discontinued as Counselor in 1852 or 1853, when Alexander Hill became first Counselor, and Alva Keller was chosen to act as second Counselor. Alva Keller was dropped in 1856, and John A. Smith was chosen in his stead. During the absence of Alexander Hill on a four-months' mission to Salmon River, Robert Gardner acted as Counselor *pro tem.* in his stead. John A. Smith removed to Tooele County in 1859, and Washington Lemmon was chosen as second Counselor in his stead. This Bishopric (Miller, Hill and Lemmon) stood intact for twenty-three years, no change being made, at the time of the general reorganization in 1877, except that the Ward was slightly diminished in size by the organization of new Wards.

Bishop Reuben Miller died in July, 1882, beloved and honored by the people, over whom he had presided so many years. After his death, Counselor Hill had temporary charge of the Ward until Sunday, March 30, 1884, when Pres. Jos. F. Smith, Apostle Brigham Young, and Prests. Angus M. Cannon and Joseph E. Taylor and others met with the Saints of Mill Creek for the purpose of appointing a new Bishopric. On that occasion James C. Hamilton was ordained a High Priest and set apart to act as Bishop of the Mill Creek Ward by Jos. F. Smith. John F. Snedaker was ordained and set apart by Angus M. Cannon as first, and Jens Hansen by Joseph E. Taylor as second Counselor to Bishop Hamilton.

MOUNTAIN DELL PRECINCT, created Nov. 10, 1877, is bounded on the north by Morgan County, east by Morgan and Summit Counties, south by East Mill Creek Precinct, and west by Sugar House Precinct. It contains about fifty square miles of mountain country and includes School District No. 55. Pop. in 1880, 95.

MOUNTAIN DELL WARD is coextensive with the precinct bearing the same name. The ward house, a small log building, which is also used for school purposes, is situated in Parley's Canyon, about fourteen miles south-east of the Temple Block, Salt Lake City. The population of the Ward consists of eleven "Mormon" families and two families of "outsiders." Most of the people live on the creeks near what is known as Hardy's Station. All kinds of small grain and potatoes are raised without irrigation. The farms are located on the table land back from the creeks.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. B. Hardy, Bishop; Wm. W. Taylor and James Laird, Counselors; Bines Dixon, ward clerk.

Sunday School—Wm. W. Taylor, supt.; W. B. Hardy assistant, Bines Dixon, jun.; secretary.

Relief Society—Mary Dixon, Pres.; Tacy Hardy and Elizabeth Windmill, Counselors; Emily Taylor, secretary.

Y. M. & Y. L. M. I. A.—Mary Hards Pres.; Mary Dixon and Velara Laird, Counselors; Elizabeth Taylor, secretary.

HISTORY—The first settler in Parley's Canyon was Mr. Hatch who located on Big Mountain Creek, about two miles north of Hardy's Station about the year 1855. One or two more families moved up soon afterwards. In 1860 Bishop L. W. Hardy built a house at the "forks," where he for a number of years kept a mail station. Ephraim Hanks had made some improvements on the same grounds previous to this. It is only a few years since farming was actually commenced.

The first ecclesiastical organization known dates back to Oct. 5, 1878, when James Laird "was sustained as presiding Priest of the Mountain Dell Branch of the Sugar House Ward." This was done at a Stake conference. Aug. 20, 1882, the branch was organized as a Ward with Wm. B. Hardy as Bishop and Wm. W. Taylor and James Laird as Counselors. Counselor Laird died, and Bines Dixon was subsequently ordained a High Priest and set apart as second Counselor to Bishop Hardy by C. W. Penrose.

MURRAY, the post office name for South Cottonwood, 7 miles south of Salt Lake City, was named in honor of Governor Eli H. Murray.

NORTH JORDAN PRECINCT, established June 3, 1872, is bounded on the north by Pleasant Green, Hunter and Granger Precincts, separated from Mill Creek and South Cottonwood Precincts on the east by the river Jordan, bounded on the south by West Jordan Precinct and separated from Tooele County on the west by the summit of the Oquirrh Mountains. It contains about thirty square miles of valley and mountain country. Pop. in 1880, 282.

NORTH JORDAN WARD, also known as Taylorsville, is coextensive with the North Jordan Precinct. The ward house beautifully located near the centre of the Ward west of the river Jordan, is 10½ miles south-west of Salt Lake City, and 1½ west of Francklyn, the nearest railway station. The Ward contains a water power grist-mill, some of the best farms in Salt Lake Valley and many fine residences. Farming and sheep raising are the principal industries of its inhabitants. The Ward is known for its well attended meetings, orderly Sunday School, lively associations and the general inbustry of its inhabitants. An efficient choir is ably conducted by Archibald Frame.

The follwing were the presiding authorities of the Ward in May, 1887.

Bishopric—Samuel Bennion, Bishop; William Panter and Samuel Bringhurst, jun.; Counselors.

Deacons' Quorum—Parley Wiliams. President; Archibald Frame, jun.; and Wm. H. Harker, Counselors. There are also a number of ordained Priests and Teachers not yet properly organized into quorums.

Sunday School—Archibald Frame, superintendent; George M. Spencer, and Wm. H. Haigh, assistants; Albert Spencer, secretary.

Relief Society—Eliza Spencer, Pres; Mary P. Bennion and Mary Ann Webster, Counselors; Alice J. Harker. secretary.

Y. M. M. I. A.—Joseph S. Lindsay, Pres.; Wm. Harker and James Frame, Counselors; John W. Webster, secretary.

Y. L. M. I. A.—Fanny Frame, Pres.; Mary Ann Haigh and Elizabeth Frame, Counselors; Georgiana Webster, secretary.

Primary Association—Eliza A. Bennion, Pres.; Susan W. Bennion and Mary E. Lindsay, Counselors; Laura Bennion, secretary.

HISTORY—The early history of the North Jordan Ward is interwoven with that of West Jordan, being the head-quarters of the latter Ward until the spring of 1859, when Bishop A. Gardner became Bishop. At that time the West Jordan Ward, included all that part of Salt Lake County lying west of the river Jordan, besides a small tract of country on the east side. A branch organization was effected at North Jordan with John Bennion as presiding Elder. He acted under the direction of Bishop Gardner. Elder John Bennion resigned his position and Samuel Bennion succeeded him as presiding Elder, Sept. 27, 1863. The latter acted in that capacity until June 17, 1877, when the North Jordan branch was organized into a Ward with Samuel Bennion as Bishop and Archibald Frame and Joseph Harker as Counselors. These brethren were all ordained and set apart on that occasion, Elder Bennion by Bishop Hunter. The Ward at that time also comprised most of that section of country now included in the Granger Ward. July 29, 1883 Daniel McRae and Samuel Bringhurst, jun., were ordained High Priests and set apart to act as Counselors to Bishop Bennion, instead of Counselor Frame and Harker; and when the Granger Ward was organized partly of the north district of North Jordan, Feb. 24,1884, William Panter was chosen as first Counselor to Bishop Bennion, instead of Counselor McRae, who was chosen as Bishop of the new Ward. The original North Jordan Canal (See *West Jordan*) has been enlarged several times until it now is 16 feet wide in the bottom. The North Jordan people have also taken an active part in making the so-called South Jordan Canal, which taps the river at Bluff Dale at the same point as the Salt Lake City Canal. From these two canals the people get their main water supply for irrigation purposes.

The present ward house, a fine brick building, was erected in 1878, as an addition to the rock school house built some pears previous.

NORTH POINT PRECINCT, established March 19, 1880, of a part of Brighton Precinct, is bounded on the north by the Great Salt Lake, separated from Davis County and Salt Lake City on the east by the river Jordan, bounded on the south by Brighton Precinct and west by Hunter Precinct. It contains about twenty square miles of level country, a great deal of which consists of alkali bottoms. This precinct belongs to the Brighton Ward and contains School District No. 48. The population of North Point consists of about thirty families, all members of the Church but one.

PAPER MILL POST OFFICE is the post office name for the Sugar House Ward.

PLEASANT GREEN PRECINCT, established July 21, 1874, is bounded on the north by the Great Salt Lake, east by Hunter Precinct, south by North Jordan Precinct and west by the summit of the Oquirrh Mountains, or the county line. It contains about seventy square miles of valley and mountain country, only a small portion of which is adapted for cultivation. Pop. in 1880, 179. School District No. 47 is included in this precinct.

PLEASANT GREEN WARD comprises the Pleasant Green and Hunter Precincts. The ward house, which is also used for school purposes, is located in the centre of a fine farming district, about twelve miles south-west of Salt Lake City. Nearly all the inhabitants are Latter-day Saints, who all live on their farms in a scattered condition. The farming lands are watered from the Utah & Salt Lake Canal. or cultivated without irrigation, good crops being raised in some places upon the latter principle. Religious meetings iare held in the ward house and also in the Hunter school house.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Lehi N. Hardman Bishop; Hyrum T. Spencer and John Hirst, Counselors; Peter LeCheminant, ward clerk.

Deacons' Quorum—James C. Bertoch, Pres.

Sunday School—Isaac Coon, President; James Bertoch and Austin M. Brown, Counselors; Samuel B. Taylor, secretary.

Relief Society—Alvira S. Hirst, Pres.; Ann Bertoch and Nancy Dearden, Counselors; Fanny Jenkins, secretary.

Y. M. & Y. L. M. I. A.—Isaac Coon, President; Austin M. Brown and James C. Bertoch, Counselors; Jane E. Spencer, secretary.

HISTORY—Lorenzo D. Young was the first man who located a stock range in that district of country now included in the Pleasant Green Ward. He settled at Mill Stone Point, about fourteen miles west of Salt Lake City. Some time afterwards Joseph Toronto located another stock range at a place known in early times as Toronto's Point, (now Spencer's Point), about one mile west of Mr. Young's range. In the fall of 1859, the three brothers LeCheminant (Peter, Osmond and Edmund) settled near by, and a few years later attempts were made at dry farming, but this did not prove very profitable. Not until after the completion of the Utah & Salt Lake Canal (which terminates at Spenser's Point,) was farming entered into by the Pleasant Green people to any great extent.

The first settlers of Pleasant Green belonged ecclesiastically to Salt Lake City until 1867, when they became a part of the Brighton Ward. John Hirst was the first Elder who commenced holding meetings at Pleasant Green, and for a number of years services were held in private houses, the great distance to the place where meetings were held in the Brighton Ward making it inconvenient for the settlers from the west side to meet there. At the time of the reorganization of the Brighton Ward, July 29, 1877, John Hirst was ordained and set apart by Pres. D. H. Wells as presiding Priest of the Pleasant Green branch of the Brighton Ward. That same year a meeting house (the present ward house) was built, and the first meeting held in it Dec. 30, 1877.

At a meeting held at Pleasant Green, April 15, 1877, the Saints there were counseled to keep a record of their own, which has been done ever since. Elder John Hirst died at Pleasant Green, Sept. 7, 1878; and Lehi Nephi Hardman was ordained and set apart as presiding Priest in his stead by Daniel H. Wells, Sept. 22, 1878.

At a meeting held at Pleasant Green, Sunday Oct. 1, 1882, the Pleasant Green branch of the Brighton Ward was organized into a separate Ward with Lehi N. Hardman as Bishop. He was ordained and set apart by Apostle Brigham Young, jun. Hyrum T. Spencer was ordained and set apart by Pres. Angus M. Cannon as first and John Hirst by Joseph E. Taylor as second Counselor. Peter LeCheminant, was appointed ward clerk.

RED BUTTE CREEK, a clear mountain stream, rises near the summit of the Wasatch Mountains and flows in a south-westerly direction through Red Butte Canyon for nearly eight miles until it emerges into Salt Lake Valley just above Fort Douglas. There a good portion of its water is taken into reservoirs and used for culinary and irrigation purposes. The residue of the stream is used by the Salt Lake City people for watering gardens. The original creek emptied into the Mill Creek immediately south of Salt Lake City.

REVERE SWITCH, a flag station on the Bingham Branch of the D. & R. G. Ry. is situated on Bingham Creek, 5½ miles north-east of Bingham and 19 miles south-west of Salt Lake City.

RIVERTON PRECINCT, established Dec. 23, 1879, is bounded on the north by South Jordan Precinct, separated from Draper Precinct on the east by the river Jordan, bounded on the south by Bluff Dale Precinct and west by Herriman Precinct. It contains about twelve square miles and includes School District No. 44.

RIVERTON WARD is coextensive with Riverton Precinct. The ward house, pleasantly situated on rising ground, a short distance west of the river Jordan, is about nineteen miles south of the Temple Block, Salt Lake City.

In May, 1887, the presiding authorities of the Ward stood as follows.

Bishopric—O. P. Miller, Bishop; Jesse M. Smith and Gordon S. Bills, Counselors.

Sunday School—S. L. Howard, supt.: Alexander B. Kidd and Christian Petersen, assistants; Charles M. Nokes, secretary.

There are also a Deacons' quorum, improvement associations, etc.

HISTORY—Samuel Green, Timothy Gilbert, Peter N. Garff and Chris. Christensen were among the first settlers on the river bottom in that section of country now included in the Riverton Ward. Lars Jensen was the first settler on the bench, west of the river bottom, and built the first house at a point about a mile south-west of where the Riverton ward house now stands. This was in 1870. In the beginning of 1871 work was commenced on the South Jordan Canal, which had been surveyed the year previous. After three years labor, in which John Hansen took a very prominent part, the county came to the assistance and completed the canal, which taps the river Jordan near the "Point of the Mountain", about one mile north of the county line,and is about twenty miles long. Water was first turned into it about the year 1876, and from that time the bench country began to fill up with settlers who irrigated their farms from the canal water. A few years later, when the Utah & Salt Lake Canal was completed, more land was brought under cultivation; hence the gradual increase of the population.

At an early day a branch organization was effected, with Nicholas T. Silcock as President, and the little settlement called Gardnersville, in honor of Bishop Archibald Gardner who owned most of the land in the neighborhood at that time. Bro. Silcock presided under the West Jordan Bishopric until the reorganization in 1877, when Gardnersville was consolidated with and made a part of the South Jordan Ward, which was organized June 17, 1877. In 1879, when a precinct was established, the name of the settlement was changed to Riverton. Another branch organization took place in 1881, when Lars Jensen was appointed President under the direction of the South Jordan Bishopric. After this meetings were held regularly every Sabbath. Elder Jensen presided until his death April 23, 1883. Some time afterwards Orin P. Miller was placed in charge of the branch. He presided until Aug. 8, 1886, when Riverton was organized into a separate Ward, with Orin P. Miller as Bishop, and Jesse Morgan Smith and Gordon S. Bills as Counselors.

ROSE CREEK, a small mountain stream rises in the Oquirrh Mountains, near the boundary line between Salt Lake, Utah and Tooele Counties, and flows through Rose Canyon in a north-easterly direction for about six miles, until it emerges into Salt Lake Valley. There it is taken up by the Herriman people and used for irrigation purposes. The creek and canyon were named in honor of a family called Rose, who burned coal in the canyon at an early day.

SALT LAKE CITY, the headquarters of the Church of Jesus Christ of Latter-day Saints, the capital and metropolis of Utah Territory, the judicial seat of Salt Lake County, and one of the handsomest cities in America, is located on the river Jordan. 12 miles from the southeast shore of the Great Salt Lake, at 40 deg. 46 min. 8 sec. north latitude and 112 deg. 6 min. 8 sec. west Greenwich longitude. in the famous Salt Lake Basin, at an altitude of 4,200 feet above sea level. It nestles at the very base of the Wasatch Mountains, which, within a few miles of the city, rear their lofty snow-capped peaks from 7,000 to 8,000 feet above, displaying their varying beauties of canyon, crag, pass and cone; and as they stretch far southward. bounding for over 200 miles the grandest of valleys, the paradise of the farmer, horticulturist and fruit-grower. To the west and north-west lies the silent, mysterious Great Salt Lake, with its health-giving miniature sea-breezes and exceptional bathing facilities.

The area of the city is about four miles east and west by three miles north and south, and most of the streets, which cross each other at right angles, are 132 feet wide, and are lined by a uniform succession of shade and fruit trees, and washed at either curb by cold and sparkling mountain streams, giving the whole city the appearance of a huge grove, whose luxuriance of foliage covers an attractive collection of marts, cottages and villas, with here and there a steeple, a dome or a tower of some handsome residence standing boldly out from amidst the mass of trees.

The shape of the city assumes something of the appearance of an irregular and broad faced L, the angle, an obtuse one, being formed by a short western spur of the Wasatch range of mountains, the south western corner of which the city closely hugs. Of late years the houses have crept gradually up the foot of the spur, or bench as it is called. On this elevated portion of the city, the blocks are smaller and the streets narrower than in the older portion.

The mean summer temperature of the city is about 74 deg., but on account of the dry and rare atmosphere it is not more oppressive than a mean five degrees lower would be on the sea level. Although the mercury often reads above 90 deg. in July and August, sunstroke is almost unknown. severe thunders and lightnings are infrequent, and the nights are uniformly cool. The mean temperature in winter is about 32 deg., and the Salt Laker often has occasion to felicitate himself on the enjoyment of the pleasantest of winter weather, when the great eastern railways are blocked up by snow, or the mercury at the chief centres of population day after day reads from 15 to 30 deg. below zero. The real winter holds from three to six weeks only. The annual mean is 51 deg., and a residence in the city is worth the while solely for the agreeableness of the climate.

The present corporate limits of Salt Lake City are nearly ten miles from east to west, and about five miles from north to south. From this, however, must be taken the Fort Douglass Military Reservation, two miles square, situated immediately east of the city proper.

The city is divided into five municipal wards, and also into twenty-one ecclesiastical, or Bishops', Wards. The city government is vested in a city council composed of a mayor, five aldermen—one for each of the five municipal wards—and nine councilors, who are elected biennially by the qualified voters on the second Monday in February of each even year. At the same election a marshal, a treasurer, a recorder and an assessor and collector are also elected, and hold office for two years and until their successors are elected. About the city are springing up various manufacturing industries, all calculated to win for it permanen prosperity, and maintain its future importance as a commercial centre. The Salt Lake County Court House is situated in the city. In the City Hall the Territorial Legislature convenes, there being no State House. The District Court of the Third District holds its sessions in what is known as the Wasatch Block, a large building constructed for commercial purposes; in the same structure the Postoffice is situated. The finest public buildings in the city are either religious, benevolent, educational, or for amusement. There are the Temple, Tabernacle and Salt Lake Assembly Hall on the Temple Block, besides several fine meeting houses in some of the Bishop's Wards. There are also St. Mark's Cathedral, St. Paul's Chapel, the Presbyterian, Methodist, Congregational, Catholic and Baptist Churches, and that of the so-called Josephite Church, and the Jewish Synagogue. The Deseret University is a fine educational structure, not finished as yet; there are also Hammond Hall, the Salt Lake Collegiate Institute, St Mary's Academy, Rowland Hall, St. Mark's

School House and several others. One of the finest structures in the city, and of recent date, is St. Mary's Hospital, situated in the eastern part of the city. The Salt Lake Theatre and the Walker Opera House are the most noted places of amusement.

Among the places of interest is the Deseret Museum, opposite the Temple Block, south. From the numerous curiosities deposited there the visitor may form a somewhat correct idea of the wonderful resources of the Rocky Mountain country.

There are three cemeteries: the City Cemetery, adjoining which is the Jewish; and the Mount Olivet, situated on the bench east of the city proper. The two former are north-east of the city, but all within the corporate limits.

There are within the limits of the city four public places, intended at a future time for parks; while the old Mill Farm, situated at the south-eastern part of the city, was purchased a few years ago, for park purposes, and it is now known as the Liberty Park. The park proper contains 100 acres; while there are ten acres at the south-east corner, in which springs rise, and are also embraced in the resort. The work of putting it in proper condition has barely commenced.

The city has pleasant hotel accomodations, insuring comfort at reasonable prices; it has excellent waters supplied from City Creek by means of piping laid under the streets, with frequent hydrants and head sufficient to force it over the tops of the highest buildings. The water is largely consumed during the year for culinary purposes, and in the summer also for the sprinkling of lawns, made of easy avail in the more thickly settled portion of the town by means of water mains. There are about thirteen miles of main pipes in the city doing service for culinary, lawn and fire purposes when required. The mains are tapped at regular intervals by hydrants so as to render every assistance in case of fire.

The Warm and Hot Springs, noted for their health-giving mineral waters and for the healing effect upon bathers, are within the corporate limits of the city; the first being connected with all parts of the city by street cars.

Persons visiting the Great Salt Lake, either for the benefit of the breeze, for the advantages of bathing, or simply for the purpose of viewing its surface, first go to Salt Lake City, from which point there is rail communication to the Lake. The distance from the city to the portions of the lake most frequently visited is about twenty miles.

The city is lighted both by gas and by the electric light. Between ten and twelve miles of gas mains thread the principal streets of the city.

The Utah Central and Denver & Rio Grande Railways connect the city with the Union Pacific and Central Pacific at Ogden, the Union Pacific continuing the connection from Ogden with the Atlantic States, and the latter with the Pacific States. The Utah & Northern secures connection with Idaho and Montana. The Denver & Rio Grande also gives connection with the Atlantic States by its own route, while the Utah Central gives connection with the more southern settlements of the Territory. The Utah & Nevada gives communication with the Great Salt Lake and mining camps in the Oquirrh range, as do the Salt Lake Western and the Bingham Branch of the D. & R. G. Ry., while the camps of Little Cottonwood can be reached over the Alta Branch of the D. & R. G. Ry., and Park City via the Utah Central, Union Pacific and Echo & Park City roads. Telegraphic communication may be had over the world by the Western Union, while by the Deseret Telegraph Company, a local line, Territorial cities and towns may be reached. The street cars run to all parts of the city; telephonic and district telegraph systems are in operation.

The population of the city is at present estimated to be nearly 30,000, of which nearly three-fourths are members of the Church of Jesus Christ of Latter-day Saints.

History.—Salt Lake City was first settled by a company of Latter day Saints, under the leadership of Pres. Brigham Young. This company is known in local history as the Pioneers. They were the advance guard of the large body of Saints who were expatricated from Nauvoo, Hancock County, Illinois, in the spring of 1846. The Pioneers, numbering 143 men, 3 women and 2 children, left the Missouri River at Winter Quarters, (now Florence, Nebraska) in April, 1847, with 73 wagons, and were joined by about a dozen other persons on the journey. Orson Pratt and Erastus Snow, two of the Pioneers, entered the valley of the Great Salt Lake through Emigration Canyon, about five miles south-east of the city, July 21st of the same year, Mr. Pratt being the first to set foot on the present site of Salt Lake City. The day following the main body of the Pioneers entered the valley, and encamped two or three miles south of the city, moving the camps northward and camping on the spot now known as Washington, or the Eighth Ward, Square, on the 23d. President Young, who had been delayed because of prostration caused by an attack of mountain fever, entered the valley with the remainder of the Pioneers, on the 24th. On the 29th about 150 members of the Mormon Battalion, consisting of detachments of sick, who had wintered at Pueblo on the Arkansas River, also arrived, accompanied by a party of Saints numbering some fifty souls, the latter having started from Mississippi in 1846, and wintered at Pueblo. The Battalion was under charge of Captains James Brown and Nelson Higgins and Lieutenant Wesley W. Willis. A ten-acre fort of logs and adobes was built on what is now known as the Old Fort Square in the Sixth Ward. Two additions, the North Fort and the South Fort, were subsequently made, the original ten-acre fort being too small to accomodate all the people.

Elder Tarleton Lewis was appointed Bishop in the Middle Fort, Edward Hunter in the South Fort and Joseph B. Noble in the North Fort.

In the fall of the year 1847, nearly two thousand other immigrants followed the Pioneers, coming mainly from Winter Quarters and immediate vicinity. In August, 1847, the survey of a city was commenced, and at a meeting held Aug. 22, 1847, it was decided to call the new town site the "City of the Great Salt Lake," this, sometime afterwards, took the form of Great Salt Lake City. The city was laid off into blocks of 10 acres each, or 40 rods square, the streets intersecting each other at right angles, with a total width of eight rods, including 20 feet of sidewalk on either side of the street.

In March, 1848, the Great Salt Lake City fort contained 423 houses and 1,671 souls. Their farming field consisted of 5,133 acres of land, of which 875 acres were sown with winter wheat. About this time a post office was established with Jos. L. Heywood as postmaster. On the 25th of March the first public meeting was held on the Temple Block.

In consequence of the scanty harvest of 1848 bread-stuff and other provisions became very scarce in the valley, and many of the people were compelled to eat rawhides and to dig sego roots for months upon which to subsist previous to the harvest of 1848. In the fall of that year Pres. Brigham Young, Heber C. Kimball, Willard Richards and Amasa M. Lyman arrived in the valley with large companies of Saints.

In the spring of 1849 most of the people who had wintered in the fort moved out onto their city lots, or into the adjoining country. At the General Conference held in October, 1849, a Carrying Company, for carrying goods from the Missouri River to the valley and also to run a passenger train was organized. About five hundred wagons and fourteen hundred Saints arrived in the valley in 1849, besides a number of California emigrants who, during their stay in the Territory, were converted to "Mormonism" and remained with the Saints.

June 15, 1850, the first number of the *Deseret News*, the first paper published in the Rocky Mountains, was issued in Great Salt Lake City; Willard Richards, editor.

At the General Conference held in the city in October, 1853, the Bishops of the various Wards reported 5,979 members of the Church in the city, besides a few non-Mormons. In 1860 the population had increased to about 9,000, in 1870 to 12,854 and in 1880 to 20,765.

Great Salt Lake City was incorporated by act of the General Assembly of the Provisional State of Deseret, approved Jan. 19, 1851. The legislature of the Territory of Utah, by joint resolution, approved Oct. 4, 1851, adopted or legalized the laws of the Provisional Government of Deseret. The incorporation act of Jan. 20, 1860, repealed the previous incorporation act, but confirmed the old boundary lines, with the exception of a few slight changes intended to secure greater definiteness. The incorporation limits were about eight miles east and west, and a trifle over six miles north and south. An act, approved Jan. 18, 1867, removed the western boundary line from the banks of the Jordan River to a line running due north and south, averaging about two miles west of the river. An act, approved Jan. 29, 1868, changed the names of Great Salt Lake City and County to Salt Lake City and Salt Lake County. An act, approved Feb. 15, 1872, removed the south line, east of the Jordan River, northward to 10th South Street, thus excluding nearly all of the Five Acre Survey.

The first municipal officers of the city were appointed by the governor and legislature, Jan. 9. 1851. Jedediah M. Grant was appointed mayor; N. H. Felt, William Snow, Jesse P. Harmon and N. V. Jones, aldermen; Vincent Shurtliff, B. L. Clapp, Zera Pulsipher, Wm. G. Perkins, Lewis Robison, Harrison Burgess, Jeter Clinton, John L. Dunyon and Samuel Richards, councilors; Robert Campbell, recorder, and Elam Luddington, marshal. On the 11th the officers took the oath of office, and the city council apportioned the city into four municipal wards.

Mayor Grant died Dec. 1, 1856, and A. O. Smoot succeeded him. He served as mayor ten years, or until 1866, when he was succeeded by Daniel H. Wells, who also served ten years, after which Hon. Feramorz Little served six years, (from 1876 to 1882), Wm. Jennings two years (1882-84), and James Sharp two years (1884-86). The present incumbent, Francis Armstrong, has served since Feb. 1886.

Great Salt Lake City, naturally, was the capital or central point of the country in its vicinity. An act of the Legislative Assembly of the Territory, however, approved Oct. 4, 1851, made Fillmore, in Millard County, about 130 miles south of the city, the capital of the Territoey, at which place one wing of a State house was subsequently built. Later, on Dec. 15, 1856, the seat of government was removed to Salt Lake City, and it has remained there from that date up to the present period.

The increase in the population of the city has been steady and pronounced from the first, although its development, like that of the whole Territory, was necessarily slow. because of the great hardships which had to be borne from drouth and other difficulties in earlier times, because of a lack of sufficient food for a number of years in Pioneer days, and because of the great distance—about a thousand miles—between Salt Lake City and any civilized point outside Utah. For years, nearly the only money brought into the Territory was by immigrants coming and passing through, many of whom, while on their way to California, were glad to dispose of surplus articles at a nominal price, and in exchange for articles of food that could be had in Utah.

At the General Conference held April 7, 1851, it was voted to build a Temple in Great Salt Lake City. Feb. 14, 1853, the Temple Block was dedicated and the ground broken for the foundation of the Temple, the corner stones of which were laid April 6th following. June 16, 1854, the workmen began to lay the foundation, which was completed July 23, 1855. Aug. 15, 1854, a wall, which yet remains, was completed around the Temple Block. The Endowment House was built in 1855 and dedicated May 5th of that year.

In the spring of 1851 school houses were built in most of the Wards in the city, and also in the country Wards.

May 21, 1851, work was commenced on the structure subsequently known as the Old Tabernacle. The building was dedicated April 6, 1852, and was used for religious worship until 1879, when it was pulled down to make room for the present Salt Lake Assembly Hall. The building now known as the Big Tabernacle, on the Temple Block, was completed in 1867.

The first legislature of Utah Territory convened in Great Salt Lake City, Sept. 22, 1851. The "University of the State of Deseret" was opened in the city Nov. 11, 1851. In February, 1852, the Territorial Library was opened in the Council House, with Wm. C. Staines as librarian. Congress had appropriated 5,000 towards the purchase of books, which were selected by Delegate J. M. Bernhisel. Sept. 3. 1852, the first company of Perpetual Emigrating Fund immigrants arrived in the city from Europe with 31 wagons; A. O. Smoot captain.

In 1853 the "Spanish Wall" was built around the city. It was twelve feet high six feet thick at the base, tapering to two feet six inches six feet from the ground, and preserving that thickness to the top. It was nine miles in length. This wall was built as a protection against the Indians.

A mass meeting was held in the city Jan. 31, 1854, for the purpose of taking steps towards memorializing Congress to construct a national railroad from the Missouri River *via* the South Pass and G. S. L. City, to the Pacific. In the following March Elias Smith succeeded the late Willard Richards as postmaster. Aug. 31, 1854, Col. E. J. Steptoe arrived in the city with about one hundred and seventy five soldiers.

In 1855 the County Court House, "Lion House" and other noted public and private buildings were erected in the city.

At a mass meeting held in the c iy, Jan. 26, 1856, steps were taken for organizing the B. Y. Express Carrying Company, to carry a daily exprss from the Missouri River to California. In subsequent meetings shares were taken to stock a thousand miles of the road.

An ordinance providing for the organization of a Fire Department was passed by the city council, Oct. 17, 1856. Jesse C. Little was appointed chief engineer.

Sept. 26, 1856, the first two companies of immigrating Saints which crossed the plains with hand carts arrived in the city, in charge of Edmund Ellsworth and D. D. McArthur. Other companies which followed—notably James G Willie's company, which arrived Nov. 9th, and Edward Martin's company, which arrived Nov. 30th, of that year—suffered extremely from cold and hardships before reaching the valley.

July 24, 1857, while the people of Great Salt Lake City and vicinity celebrated the 10th anniversary of the arrival of the Pioneers by a feast in Big Cottonwood Canyon, Mr. Judson Stoddard arrived from Independence, Mo., and reported that General Harney with 2,000 infantry, and a proportionate number of artillery and cavalry, were ordered to Utah. A few days later the Utah militia was ordered to be kept in readiness for an expedition to the mountains, to prevent the entering of the approaching army, if necessary, and on the 15th of August Col. Robert T. Burton and J. W. Cummings started east with 70 men for the purpose of protecting the immigrant trains and making observations in regard to the approaching army.

Capt. Stewart Van Vliet, of Gen. Harney's staff, arrived in the City Sept. 8th, and the following day had an interview with President Young. Atter a few day's stay he returned to his escort on Ham's Fork and proceeded from there to Washington, where he used his influence in favor of the Saints. Sept. 15th, Governor Brigham Young declared the Territory of Utah under martial law and forbade the troops to enter Great Salt Lake Valley. Large numbers of armed militia were ordered to Echo Canyon and other points to intercept the soldiers and prevent their access to the valley.

Jan. 16, 1858, a large mass meeting of citizens was held in the Tabernacle, in which a petition and resolution, setting forth the true state of affairs in Utah, were adopted and, on motion, sent to the U. S. government at Washington. Col. Thos. L. Kane arrived in the City by way of California, Feb. 24, 1858. He came voluntarily for the purpose of bringing about a peaceful solution of the existing difficulties between the United States and Utah. After consulting with Gov. Young and other leading citizens he went out to the army, which was encamped at Ft. Scott, (near Ft. Bridger). There he had an interview with the new governor, Alfred Cumming, who concluded to go with him to the city. In company with Col. Kane he arrived in the city April 12, 1858 and was kindly received by Pres. Young and other leading citizens and treated everywhere with "respectful attention." On the 19th he and Col. Kane visited the Utah library, where J. W. Cummings showed them the records and seal of the U. S. District Court, said to have been destroyed, and which was assigned as one of the reasons for ordering the army to Utah. A few days later the governor sent a truthful report to the Federal government in relation to the existing difficulties, proving that the "Mormons" were loyal to the Federal Government and that the sending of the expedition to Utah was a mistake.

At a public meeting held in the city March 21, 1858, the citizens agreed to leave their homes and go south, all the information derived from the eastern papers being to the effect that the approaching army was sent to destroy them. This resolution was carried into effect in April and May following, when all the citizens of northern Utah abandoned their homes and moved southward, leaving only a few men in every settlement to burn everything in case the approaching troops on their arrival in the valley should prove hostile. About one hundred men were left in the city for that purpose. The destination of the people, when they started, was by some supposed to be Sonoro, Mexico, but most of them located temporarily in Utah County.

June 7, 1858, L. W. Powell, of Kentucky, and Ben. McCullough, of Texas, sent as peace commissioners by the Federal government, arrived in the city. On the 11th they met in council with Pres Young and other leading men in the Council House, and after considerable discussion the existing difficulties were peaceably adjusted.

June 26, 1858, the soldieis, under Col. Johnston, passed through the city and camped on the west side of the river Jordan. They subsequently marched to Cedar Valley, in Utah County, where they located Camp Floyd. Soon after the arrival of the troops the citizens returned to their homes.

In the spring of 1860, the experiment of the "Pony Express" from the Missouri River to the Pacific Ocean was made. The first Pony Express from the west left Sacramento City, Cal., at 12 p. m. on the night of April 3rd and arrived in Great Salt Lake City at 11: 45 p. m, on the 11th; from the east it left St. Joseph, Mo., at 6: 30 on the evening of April 3rd, and arrived in Great Salt Lake City at 6: 25 on the evening of the 9th.

In October, 1861, the Overland Telegraph Line was completed to Salt Lake City both from the east and west. On the 18th Pres. Young sent the first telegram which passed over the line east, and the first telegram was sent to San Francisco on the 24th.

In October, 1862, Col. P. E. Connor arrived in Great Salt Lake City, and two days later located Camp Douglas. During the year 1863 bitter feelings existed between these troops and the citizens.

In the earlier years of the settlement of the city there was a depression in business every winter. Merchandise was supplied almost entirely by ox-teams from the Missouri River, 1,000 miles east, which could make the trip only twice in a summer. The greater portion of the goods thus brought were generally sold out as early as Christmas, or soon after, and the market was consequently bare of them until a further supply could be had, while the prices all kinds of imported articles commanded in these days would seem fabulous. The discovery and development of gold mines in Montana, Idaho and other adjacent places in 1863, and later years, caused considerable business in Salt Lake and secured very high prices for Utah products. Wheat went as high as $5 and $6 per bushel; flour commanded prices ranging all the way from $12 to $25 per 100 pounds; while other things were held proportionately. In 1869 the construction and opening of the Union Pacific and Central Pacific Railroads, and latterly the Utah Central, and the discovery and development of valuable lead and silver mines in the Territory, introduced a most notable era of prosperity. This was followed by the pronounced depression in business, experienced over the whole country in 1873-4, from which Salt Lake City early recovered, only to suffer gradual but equally stringent depression ten years later.

Jan. 8, 1866, the City Hall on the corner of 1st South and 1st East Streets was dedicated.

Oct. 16, 1868, Zion's Co-operative Mercantile Institution commenced operations in the city.

Jan. 10, 1870, the capital of Utah was put in closer communication with the outside world by the completion of the Utah Central Railway.

In 1873 Salt Lake City was first lighted with gas.

On Wednesday Aug. 29, 1877, Pres. Brigham Young died at his residence, in Salt Lake City.

Salt Lake City was originally watered by City Creek, Red Butte and Emigration Creeks, but as the population of the city increased these streams were found to be inadequate for culinary and irrigation purposes. Consequently, by act of the Legislature, approved Feb. 20, 1880, the city council was authorized to borrow $250,000 to construct a canal, tapping the Jordan River at a point about twenty-five miles south of the city, to furnish the city with water and supply those needing it for irrigating purposes, at the same time releasing the nearer and better streams for culinary purposes. This canal was finished in 1881, having traversed the eastern side of the valley, and costing about $200,000.

Salt Lake City has always been the most important city in Utah Territory commercially as well as in other respects. It has also been the centre of mining interests and the earliest mining developments of the Territory. For further information see Church Chronology, by Andrew Jenson, pp. 31-112.

—**FIRST WARD** is separated from the Tenth Ward on the north by 6th South Street, bounded on the east by the Fort Douglas Military Reservation, on the south by the limits of the city—Roper Street—and separated from the Second Ward on the west by 6th East Street. It comprises the south-east corner of Salt Lake City and had a population of 520 in 1880. Narly all the inhabitants are Latter-day Saints. The only public building in the Ward is the ward house, a fine brick building, 50x37 feet, erected in 1872, at a cost of about $7,000. It is situated on 8th East Street, between 7th and 8th South Streets. A district school house joins it on the south side.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric — Joseph Warburton, Bishop; Joseph Booth and John T. Thorup, Counselors; Charles Brown, ward clerk.

Deacons' Quorum—Heber D. Mitchell, President; William H. Warburton and Robert Siddoway, Counselors.

Sunday School—Niels Rasmussen, supt.; Joseph Stay and Wm. T. Jack, assistants; James D. Van Tassell, secretary.

Relief Society—Margaret Steele, Pres.; Anne Young and Jane Van Tassell, Counselors; Anna Kemmerly, secretary.

Y. M. M. I. A.—Wm. T. Jack, Pres.; Arnold H. Schulthess and James Young, Counselors; Millard F. Eakle, secretary.

Y. L. M. I. A.—Bertha Wilckin, Pres.; Nellie Powell and Lydia Johnson, Counselors; Marian Adams, secretary.

Primary Association—Alice M. B. Fletcher. Pres.; Mary W. Musser and Phebe Adams, Counselors; Jane Swift, secretary.

HISTORY—The First Ward contained originally only nine 10-acre blocks, but as the adjacent blocks were settled up, the Ward limits were extended both east and south. The last change of boundary lines was effected Jan. 3, 1883, when it was decided by the Presidency of the Stake to change the boundary between the First Ward and the Sugar House Ward so as to conform with the precinct boundary, which runs on a line east and west along Roper Street, sometimes called 10th South Street. This is the street running south of Pres. Geo. Q. Cannon's farm, on the Jordan River, north of the late John Van Cott's farm and near Dr. Young's lunatic asylum on the bench.

There being no old records of the Ward in existence, and all the original settlers having moved away, we have been unsuccessful in obtaining the names of the first settlers, nor could we get the particulars in regard to some of the first presiding officers. From the documentary history of the Church and other sources, however, the following information has been obtained:

David Fairbanks (now of Payson, Utah Co.) was the first Bishop of the Ward. He was ordained and set apart to that position Feb. 22, 1849. His Counselors were G. Dame and a Brother Henry. Bishop Fairbanks was succeeded by Peter McCue who was ordained Bishop of the Ward July 13, 1851. Elders James McCue and James Houston are supposed to have been his Counselors.

Bishop McCue apostatized and subsequently joined the Morrisites, and at the General Conference in April, 1856, Henry Moon was voted to be Bishop of the Ward. He was ordained Oct. 21, 1856. Hugh Moon and James Houston (the latter ordained Oct. 21, 1856) were his Counselors. They were both called on the Southern Utah Mission in 1861, and Jos. Warburton and Edmund Ellsworth were then appointed Counselors in their stead. They were, however, not ordained High Priests at that time, but acted by virtue of their calling as Seventies.

Counselor Ellsworth also moved away, and on Jan. 24, 1867, Cisson A. Chase was ordained second Counselor to Bishop Moon.

Early in the year 1870 Bishop Moon removed to Davis County, and on Nov. 14, 1870, Counselor Joseph Warburton was ordained a High Priest by Bishop Edward Hunter, and by Pres. Brigham Young appointed acting Bishop of the Ward. He chose for his Counselors Cisson A. Chase and Hezekiah Mitchell. Elder Chase died April 4, 1872, and Elder Mitchell Sept. 25, 1872. Bishop Warburton then chose Joseph Booth as first and Alexander Steele as second Counselors in their stead.

June 7, 1877, the Ward was reorganized under the direction of Apostle John Taylor. Joseph Warburton was ordained Bishop, and Joseph Booth and Alexander Steele were ordained High Priests and set apart as first and second Counselors, Apostle Taylor officiating in all instances. This Bishopric stood intact until Jan. 23, 1887, when Elder John T. Thorup was ordained a High Priest and set apart to act as second Counselor in the place of Alexander Steele who was absent on a mission to Scotland.

—SECOND WARD is separated from the Ninth Ward on the north by 6th South Street, from the First Ward on the East by 6th East Street; bounded on the south by the limits of the city and separated on the west from the Third Ward by 3rd East Street. It contains nine 10-acre blocks and a farming district and had 273 inhabitants in 1880, nearly all Latter-day Saints. A number of the people are of Scandinavian descent. A pottery and match factory were doing tolerable good business in the Ward. The public buildings are the ward house (a brick building, 53x30 feet, erected in 1883, and dedicated Nov. 21, 1886), a school house and a Relief Society Hall. The ward house is situated on the south side of 7th South Street, between 4th and 5th East Streets. The school house, an adobe building, is on the opposite side of the street. The famous Liberty Park, recently purchased by Salt Lake City for a pleasure resort, is partly in the Second and partly in the First Ward.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—Samuel Petersen, Bishop; James Leach and William Hart, Counselors.

Deacons' Quorum—Ernest K. Bassett, Pres.; James Hansen and Franklin Branting, Counselors.

Sunday School—Geo. K. Reese, supt.; Hans Sørensen and Andrew Petersen, assistants; Ernest K. Bassett, secretary.

Relief Society — Sarah Smith Wheeler, Pres.; Ann McGregor and Augusta Leach, Counselors; Sarah E. Mitchell, secretary.

Y. M. M. I. A.—Chas. H. Bassett, Pres.; Hans Sørensen and Anthony Robinson, Counselors; D. B. Richards, secretary.

Y. L. M. I. A.—Sarah E. Mitchell, Pres.; Millie P. Bassett and Sarah Pope, Counselors; Nora Bassett, secretary.

Primary Association—Phebe Clark Young, Pres.; Johanne Olsen and Emily Hart, Counselors; Hannah Olsen, secretary.

HISTORY—The Ward was first organized in February, 1849, with John Lowry as Bishop. He was ordained Feb. 22, 1849. His Counselors were Elisha H. Groves and Jos. C. Kingsbury. Bishop Lowry moved south, and at the General Conference in April, 1851, Joseph C. Kingsbury was voted to be Bishop of the Ward. He was ordained July 13, 1851. On the same day Peter Dustin was ordained first Counselor and on Nov. 22, 1851, Moses Clawson was ordained second Counselor to Bishop Kingsbury.

In 1852 Moses Clawson was sent on a mission to Europe, and Isaac Hill succeeded him as second Counselor.

Bishop Kingsbury having removed to Ogden, Counselor Hill was ordained Bishop of the Ward by Edward Hunter, Dec. 28, 1854. The same day Wm. Wheeler and Niels Jensen were ordained to be his Counselors.

Bishop Hill being called on a mission to Canada a few years later (1857), Counselor Wheeler had temporary charge of the Ward during his absence. The Bishop returned from his mission the following year.

Counselor Niels Jensen died May 5, 1860, and Soren Iversen succeeded him as second Counselor, being set apart to that position May 24, 1860.

In 1864 Counselor Wheeler was called on a mission to England. About the same time Bishop Isaac Hill moved away, and Phinehas Howe Young was ordained Bishop of the Ward Dec 1, 1864. On the same day James Leach was ordained and set apart as his first and Søren Iversen as his second Counselor.

Counselor Iversen being called on a mission to Scandinavia in 1865, Daniel Corbett succeeded him as second Counselor. I was ordained March 22, 1866, and continued in that position until called on a mission to Canada in 1868. He was then succeeded by Elder Wm. Wheeler (who had returned from his mission to Europe two years previous) as second Counselor.

Bishop Young and Counselor Wheeler removed to Summit County in 1871, after which Counselor Leach presided as acting Bishop for six years, with Daniel Corbett and Søren Iversen as Counselors.

At a meeting held in the ward house, June 8, 1877, a reorganization of the Ward took place, when Samuel Petersen was ordained Bishop with James Leach and Wm. L. Ball as Counselors. Elder Petersen was ordained by Apostle John Taylor, Elder Leach by Geo. Q. Cannon and Elder Ball by Pres. D. O. Calder.

March 27, 1881, Wm. Hart was ordained a High Priest and set apart as second Counselor to Bishop Petersen, instead of Counselor Ball who had removed from the Ward.

—THIRD WARD is separated from the Eighth Ward on the north by 6th South Street, from the Second Ward on the east by 3rd East Street, bounded on the south by the limits of the city—Roper Street—and separated from the Fourth Ward on the west by East Temple Street. It contains nine 10-acre blocks and a farming district and had 477 inhabitants in 1880. About two-thirds of the people are Latter-day Saints.

The ward house, a brick structure 50x28 feet, was finished in 1883. It is located on 8th South Street, between 1st and 2nd East Streets. There is also a small lumber school house, a Relief Society Hall, four stores, a number of shops of various kinds, and many neat and comfortable residences.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Jacob Weiler, Bishop; John Y. Smith and Thomas Maycock, Counselors; John Wayman, ward clerk.

Deacons' Quorum—Peter Sørensen, Pres.

Sunday School—James Eardley, supt.; Francis Bolto and Walter Grames, assistants; Thomas Curtis, secretary.

Relief Society—Elizabeth Weiler, Pres.; Frances Smith, Counselor; Sylvia Eardley, secretary.

Y. M. M. I. A.—Thomas Curtis, Pres.; John T. Williams and Reuben H. Eardley, Counselors; Franklin J. Hewlett, secretary.

Y. L. M. I. A.—Sylvia Eardley, Pres.; Emily P. Weiler, Agnes Bolto and Mary Jane Gleason, Counselors; Dorthea Sørensen, secretary.

Primary Association—Louisa Maycock, Pres.; Elizabeth Weiler and Jane H. Gleason, Counselors; Dellie Eardley, secretary.

HISTORY—The Ward was first organized in February, 1849, with Christopher Williams as Bishop. He was ordained to that position Feb. 22, 1849. Hyrum N. Bingham and Timothy Foot were his Counselors. They both moved away and were succeeded by Jacob Weiler and Albert Gregory. The latter was ordained Jan. 4, 1853.

At the General Conference held in G. S. L. City in April, 1856, Jacob Weiler was voted to be Bishop of the Ward. He was ordained Oct. 21, 1856. Samuel Edwards (ordained Dec. 9, 1856) and John M. Murdock (ordained Oct. 21, 1856) were chosen as his Counselors.

In 1859 Elder Edwards moved away and John M. Murdock was promoted to the position of first Counselor, while Wm. Wagstaff (ordained Dec. 29, 1859) was called to act as second Counselor.

Elder Murdock having removed to Provo Valley, Elder Wm. Wagstaff succeeded him as first Counselor, and Thomas Maycock was called to the position of second Counselor, Nov. 20, 1861.

Counselor Wagstaff having removed to the Sugar House Ward, John Wayman was ordained first Counselor in his stead, April 27, 1871.

An effort was made to reorganize the Ward in the evening of June 10, 1877, at a meeting where Elders John Taylor and Geo. Q. Cannon and Pres. David O. Calder were present, but as a misunderstanding arose in regard to who should be chosen Bishop the Ward was left under the temporary charge of Elder John H. Picknell, until Dec. 23, 1877, when a reorganization was effected. On that occasion Jacob Weiler (the former Bishop) was sustained as Bishop and John Y. Smith and Thomas Maycock as his Counselors. Elder Smith was ordained a High Priest and set apart by Pres. D. O. Calder.

—FOURTH WARD is separated from the Seventh Ward on the north by 6th South Street, from the Third Ward on the east by East Temple Street, bounded on the south by the limits of the city—Roper Street—and separated from the Fifth Ward on the west by 2nd West Street. Only six 10-acre blocks are inhabited, the southern part of the Ward consisting of farming land and pastures. The Ward had 391 inhabitants in 1880, of which the great majority are Latter-day Saints. The only public buildings are the ward house, a fine brick structure 53x31 feet, and a school house, built of adobes, formerly used for all kinds of public gatherings. The two buildings are situated on the corner of West Temple and 7th South Streets.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—Harrison Sperry. Bishop; Thos. Corless and Charles Knight, Counselors; Wilford Smith, ward clerk.

Deacons' Quorums—1st Quorum: Jos. Mitchell, Pres.; Frank Smith and Harrison Sperry, jun., Counselors. 2nd Quorum: Wm. Hardman, Pres.; Frank Cutler and James Glen, Counselors; John Cutler, secretary.

Sunday School—Robert R. Irvine,

sen., supt.; Peter Erickson and David Woodmansee, assistants; Frank Cutler, secretary.

Relief Society—Elizabeth Preece, Pres.; Jane Smith, Counselor.

Y. M. M. I. A. Robert R. Irvine, sen., Pres.; Chas. Worthen and Daniel Hunter, Counselors; Robert R. Irvine, jun., secretary.

Y. L. M. I. A. Mary Ann Hadley, Pres.; Mary Ann Lambert and Anna Erickson, Counselors; Edith Weiler, secretary.

Primary Association Mahala Jenkins, Pres.; Louie Smith, Counselor.

HISTORY—The first settlers of the Ward were Edward Corless and family, Mary Mosely and family and George Bundy, who moved out of the fort in the fall of 1848. Edward Corless built the first house in the Ward. In the spring of 1849, John Wakeley, Geo. Allen, "Father" Jenkins, John Preece and others built houses in the Ward. In the spring of 1849 a Ward organization was effected with Benjamin Brown as Bishop, and John M. Wakeley and John Preece as Counselors. These brethren were all ordained and set apart to their positions, April 8, 1849. Some time afterwards Counselor Wakeley removed from the Ward, when John Preece was promoted to the position of first Counselor. While Bishop Brown was absent on a mission to Europe in 1853-55 Counselor Preece had temporary charge of the Ward

July 15, 1856, Wm. Edwards was set apart to act as second Counselor to Bishop Brown. He held this position until Oct. 13, 1857, when Harrison Sperry was ordained second Counselor in his stead.

Feb. 8, 1866, Thomas Jenkins was ordained Bishop of the Ward. John Preece was set apart to act as his first Counselor March 22, 1866, and Harrison Sperry to the position of second Counselor Aug. 23, 1866.

Bishop Jenkins resigned in 1874, and on April 27, 1875, Bishop Wm. Thorn, of the Seventh Ward, was appointed to take temporary charge of the Ward; but a few weeks later (May 20, 1875,) Counselor Harrison Sperry was ordained Bishop. He acted without Counselors until Jan. 11, 1877, when John Preece was ordained to be his first and Thomas Corless his second Counselor.

At the reorganization of the Ward, Oct. 24, 1877, the present Bishopric was sustained, namely Harrison Sperry, Bishop; Thos. Corless, first, and Charles Knight, second Counselors. Elder Corless was ordained and set apart by Pres. D. O. Calder and Elder Knight by Jos. E. Taylor.

—FIFTH WARD is separated from the Sixth Ward on the north by 6th South Street, from the Fourth Ward on the east by 2nd West Street, bounded on the south by the limits of the city—Roper Street—on the west by the river Jordan. It comprises the south-west part of Salt Lake City, and had 340 inhabitants in 1880. Nearly the whole population are Latter-day Saints. The only public building in the Ward is the meeting house, a neat one story adobe structure, 50x30 feet, which is also used for school and other purposes. It is situated on the corner of 3rd West and 7th South Streets.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Samuel M. T. Seddon, Bishop; Charles J. Priday and Henry Harrow, Counselors; L. Moth Iversen, ward clerk.

Deacons' Quorum—John Brimley, Pres.; Charles F. Stokes and Robert Cowan, Counselors.

Sunday School—Geo. Clark, supt.; John Woodbury and Archibald Freebairn, assistants; Mary Pettit, secretary.

Relief Society—Ann Brimley, Pres.; Sarah Turnbow and Elizabeth Clark, Counselors; Louisa Davey, secretary.

Y. M. M. I. A.—F. A Colclough, Pres.; Andrew Cowan and Robert Cowan, Counselors; Alma Dewey, secretary.

Y. L. M. I. A. —Ellen Mar den, Pres.; Rachel Brimley and Luella Harrow, Counselors; Esther H. Davey, secretary.

Primary Association—Elizabeth Clark, Pres.; Ellen Cowan and Sarah Griffiths, Counselors; Elizabeth Griffiths, secretary.

HISTORY—Among the first settlers of the Ward was Thos. W. Winter, James Shaw, Andrew Cowan, John Page and others. There were only six houses in the Ward in 1853. A small school house was built in 1855, and a Sunday School opened in 1856. Previous to building the first school house, the people were socially connected with the Fourth Ward Saints. About the year 1865 that building tumbled down and in 1877 the present ward house was erected.

Thomas W. Winter was the first Bishop of the Ward. He was ordained to that position April 11, 1853, by Apostle Orson Hyde. Elders Robert Cowan and John Page were chosen as his Counselors. March 4, 1857, Elder Cowan was released, and second Counselor Page was ordained a High Priest by Bishop Edward Hunter and set apart to act as first Counselor to Bishop Winter. On the same day Fred. Cook was set apart as second Counselor.

In July, 1860, Elder Winter resigned his position as Bishop, after which the Ward was attached to the Sixth Ward and remained thus for about seventeen years.

At a meeting held June 12, 1877, at which Prests. Brigham Young and Daniel H. Wells, Apostle John Taylor and Geo. Q. Cannon, the Stake Presidency and other authorities were present, the Ward was reorganized. Richard Brimley, (formerly second Counselor to Bishop Hickenlooper, of the Sixth Ward) was set apart as Bishop of the Fifth Ward. Samuel J. Brown was also set apart as his second Counselor, and on June 15, 1877, Robert F. Turnbow was ordained a High Priest and set apart as first Counselor by Apostle John Taylor. Bishop Brimley resigned early in the fall of 1884, after which Elder John Page, through appointment by Pres. Angus M. Cannon, took temporary charge of the Ward until Nov. 30, 1884, when a meeting was held at the ward house for the purpose of forming a new Bishopric. On that occasion Samuel M. T. Seddon was chosen Bishop, with Charles J. Priday as first and Henry Harrow as second Counselor. These brethren, all being young men, were ordained High Priests and set apart to their several positions by the Stake Presidency.

—SIXTH WARD is separated from the Fifteenth Ward on the north by 2nd South Street, from the Seventh Ward on the east by 2nd West Street, from the Fifth Ward on the south by 6th South Street, and bounded on the west by the river Jordan. It contains 24 10-acre blocks and had 582 inhabitants in 1880. About nine-tenths of the people are Latter-day Saints. A number of the lower blocks, near the river, consist mostly of low lands and are not inhabited. The only public building is the ward house, 60x30 feet, which is used also for district school purposes. It is situated on 3rd West street, between 4th and 5th South Streets. Some of the D. & R. G. Ry. shops are located in this Ward. There are eight stores, several shops and a number of neat private dwellings. The Ward is known for its well attended meetings, and able choir. It also affords a "silver band" consisting of 18 instruments, under the leadership of Lorenzo Sharp; the members all appear in handsome uniform and discourse music which compares favorably with that of other bands in the city.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. H. Hickenlooper, Bishop; James C. Watson and Jesse West, Counselors; James H. Anderson, ward clerk.

Deacons' Quorum—Warren M. Lowry, Pres.; Robert Buttle and Benjamin Fullmer, Counselors.

Sunday School—Arnold Giaugue, supt.; James T. Snarr and James H. Poulton, assistants; Franklin M. Anderson, secretary.

Relief Society—Rhoda Ann Fullmer, Pres.; Isabella West and Elizabeth Britton, Counselors; Catherine Anderson, secretary.

Y. M, M. I. A. — Albert Reiser, Pres; Nephi Thomas West and F. M. Anderson, Counselors; Edwin J. Eardley, secretary.

Y. L. M. I. A.—Ada Evans, Pres. Emma Haslem and Sarah Lowry, Counselors; Josephine Reiser, secretary.

Primary Association — Margaret Leatham and Agnes Hunter, acting Presidents.

HISTORY—The history of the Sixth Ward commences with the arrival of the Pioneers in G. S. L. Valley in July, 1847. It was there, on what is now known as the Old Fort Square, that the G. S. L. City fort was located, and during the seasons of 1847-49 this square (together with the adjoining blocks, on which were located the North and

South Forts,) was the centre of civilization in the Rocky Mountains. Within the rude walls of these forts, in small adobe huts, dwelt those hardy men and women through whose pioneer labor Utah has since become so renowned in history. After the arrival of President Young and company in Great Salt Lake Valley in the fall of 1848, permission was given for the people living in the forts to move out upon their city lots, but only a few availed themselves of the opportunity until the spring of 1849, when the bulk of the people moved out. Those who had taken lots in the immediate vicinity of the fort, however, showed a reluctancy to build on them, and a number of the people remained in the Old Fort until the spring of 1851, when orders were given to pull down all the remaining fort buildings, which was promptly done. Since then the famous Old Fort Square, (the property of Salt Lake City,) has been rented out to various parties for agricultural purposes. It is the intention some time in the future to utilize it for pleasure grounds. Among those who first built houses in the Sixth Ward were the families of Wm. Hickenlooper, Jesse West, Robert Watson and David Fullmer. In October, 1853, there were 206, and in October, 1855, 265 inhabitants in the Ward. In early times, after the abdicating of the Old Fort, the people met for worship in private houses. In 1851 the first school house, an adobe building, 38x22 feet, was erected on the present ward house site. In order to build this, a tax of $11 on each city lot in the Ward was levied, and this not being sufficient to complete the building, an additional tax of $2 per lot was added. The building commitee consisted of Wm. Fawcett, Geo. Colemere and John Lowe. Several years later the house was enlarged, but in 1872 the whole of it was pulled down and the present two-story frame building erected under the supervision of Samuel L. Evans, architect. Jesse West, James T. Snarr and Geo. D Keaton constituted the building commitee.

The Ward was first organized Feb. 22, 1849, when William Hickenlooper was ordained the first Bishop of the Ward. He still acts in that position and has for many years been the only one left of the original nineteen Bishops of Salt Lake City. He has held his position continuously since the first organization of the Wards in 1849. The first Counselors to Bishop Hickenlooper were Jos. Stratton and Jacob Houtz. In 1853 Thos. Crooks and William Fawcett were acting as Counselors, the latter being ordained and et apart as second Counselor Jan. 4, 1853. Elder Crooks removed to American Fork, Utah County, when Wm. Fawcett became first Counselor, and Thomas Allman was chosen as second Counselor *pro tem.* Henry Holmes became second Counselor in the spring of 1857 and acted in that capacity until some time after the move in 1858. He finally removed to Weber County, and Edwin Rushton succeeded him as second Counselor in 1859.

In 1861 Counselor Fawcett was called on a mission to southern Utah, after which Bishop Hickenlooper acted with only one Counselor for some time. Finally Elder Rushton resigned, and Elder F. R. Kenner was set apart to act as Counselor, May 4, 1865. He soon afterwards removed to Sanpete County.

Sept. 6, 1866, Ralph Thompson and Samuel L. Evans were set apart to act as Counselors to Bishop Hickenlooper. Ralph Thompson died Feb. 8, 1872, when Elder Evans became first Counselor. Richard Brimley was set apart as second Counselor, Nov. 6, 1873.

At the reorganization of the Ward, June 12, 1877, Wm. H. Hickenlooper was retained as Bishop, with Samuel L. Evans and Jesse West as his Counselors. Elder West was ordained a High Priest and set apart to his position by Pres. B. Young. May 11, 1880, James C. Watson was ordained a High Priest and set apart as second Counselor in place of Jesse West, who was absent on a mission to Europe.

Counselor Evans died March 12, 1881, and at the quarterly conference held July 9, 1881 James C. Watson was sustained as first Counselor in his place. Jesse West, who had returned from his foreign mission, was chosen as second Counselor.

—SEVENTH WARD is separated from the Fourteenth Ward on the north by 3rd South Street, from the Eighth Ward on the east by East Temple Street, from the Fourth Ward on the south by 6th South Street and from the Sixth Ward on the west by 2nd West Street. It contains nine 10-acre blocks and had 1,216 inhabitants in 1880. About one half of the people are Latter-day Saints, but the "Liberal Party" have carried the school district election during the last four years except one. The non-Mormons, including Walker Brothers and other wealthy merchants, are the owners of the most valuable property and the finest residences in the Ward.

The ward house, a fine rock building 65 x 37 feet, is situated on 5th South Street, between West Temple and 1st West Streets. A handsome school house, a brick building, recently erected, lies immediately west of the ward house. In this Ward also, on 3rd South Street, is the Congregational Church, the first church building erected by non-Mormons in Salt Lake City.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. Thorn, Bishop; Wm. McLachlan and Thos. H. Woodbury, Counselors; Herbert Van Dam, ward clerk.

Deacons' Quorum—Alfred Callister, Pres.; Alfred C. Thorn and Geo. Wallace, Counselors.

Sunday School — Wm. McLachlan, supt.; Thos. H Woodbury, Wm. H. Foster and H. Dinwoodey, assistants; Chas. H. Hyde, secretary.

Relief Society—Mary A. Lambert, Pres.; Harriet Woodbury and Annie Dinwoodey, Counselors; Mary A. Woodbury, secretary.

Y. M. M. I. A.—Joshua B. Stuart, Pres.; Frank B. Woodbury and Alfred Callister, Counselors; John W. Walker, secretary.

Y. L. M. I. A.—Sarah Eddington, Pres.; Emma Rose and Caroline Thomas, Counselors; Alice McLachlan, secretary.

Primary Association — Minnie James, Pres.; Margaret Young and Ella Broadbent, Counselors; Lillian McLachlan, secretary.

Wm. H. Foster acts as leader of the ward choir and Milly Foster as organist.

HISTORY—Wm. G. Perkins was ordained Bishop of the Ward, Feb. 22, 1849. His Counselors were Lyman Leonard and Vincent Shurtliff.

Counselors Leonard and Shurtliff were succeeded by Thos. McLelland and Thomas H. Woodbury, who were ordained Counselors to Bishop Perkins, Feb. 25, 1852.

Bishop Perkins resigned his position in the fall of 1856. He was succeeded by James G. Willie, who was ordained Bishop Dec. 27, 1856. Reddin A. Allred and Jonathan Pugmire, jun., were chosen as his Counselors. After the general move in 1858 Counselor Allred did not return to the city, in consequence of which Jonathan Pugmire, jun., was promoted to the position of first Counselor, and Thos. McLelland chosen as second Counselor.

In the summer of 1859 Bishop Willie resigned and removed to Cache County, and Jonathan Pugmire, jun., was ordained Bishop, Dec. 15, 1861. His Counselors were Thos. McLelland and Wm. Thorn.

In the spring of 1864 Bishop Pugmire resigned and removed to Bear Lake Valley, after which Counselors McLelland and Thorn had temporary charge of the Ward until March 12, 1865, when the former was ordained Bishop, and Wm. Thorn was chosen as his first and Moses Thurston (ordained June 15, 1865) as his second Counselors.

Dec. 24, 1870, Bishop McLelland resigned, and Counselor Wm. Thorn was appointed to take charge of the Ward. He acted by virtue of this appointment for a number of years before he was ordained Bishop. His Counselors were Henry Dinwoodey and Thos. H. Woodbury, both set apart for these positions, Dec. 24, 1870.

June 15, 1877, the Ward was reorganized with Wm. Thorn (ordained and set apart by Pres. Daniel H. Wells) as Bishop, and Wm. McLachlan (ordained a High Priest and set apart by Apostle John Taylor) and Thos. H. Woodbury (set apart by Pres. Daniel H. Wells) as Counselors.

The first Sunday School in the Ward was organized by Jeremiah Woodbury in 1852. For a number of years this Ward was the home of the distinguished Apostle Orson Pratt.

The first school house in the Ward was built in 1851. The present fine ward house was commenced in 1862 and finished so far that meetings could be held in it in 1877. It was dedicated in 1885.

Among the brethren who have served as ward clerks the following may be named: Samuel Pitchforth, John Vance, Charles Lambert, John Gabbott, Wm. McLachlan and Herbert Van Dam.

—EIGHTH WARD is separated from the Thirteenth Ward on the north by 3rd South Street, from the Ninth Ward on the east by 3rd East Street, from the Third Ward on the south by 6th South Street, and from the Seventh Ward on the west by East Temple Street. It contains nine 10-acre blocks including Washton Square and had 897 inhabitants in 1880. About half the population are Latter-day Saints. The ward house, an adobe building, 50x32 feet, is pleasantly situated on 4th South Street, between 1st and 2nd East Streets, and faces Washington Square. Joining it on the east side is an old school house; a fine brick school building is now in course of erection. There are also a number of other fine buildings in this Ward, among which are the St. James Church (Episcopalian) on the corner of East Temple and 4th South Streets, the St. James Hotel and a large number of fine private residences. The Ward is known for the quiet and peaceful habits of its inhabitants. The meetings are inlivened by an efficient choir, under the leadership of John M. Chamberlain. Of home industries in the Ward may be mentioned J. W. Tuckfield and Son's iron and brass foundry and machine shop. Mr. C. B Tuckfield, the junior member of the firm, is the inventor of several useful contrivances.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric Elijah F. Sheets, Bishop; Joseph McMurrin and Isaac Brokbank, Counselors; Charles B. Tuckfleld, ward clerk.

Deacons' Quorum — Charles Berry Pres,; Wm. Keysor and Frederick Sheets, Counselors; Joseph Cowan, secretary.

Sunday School — Richard T. Chamberlain, supt.; John Cartwright and John M. Chamberlain, assistants; Chas. L. Berry, secretary.

Relief Society Esther B. Fletcher, Pres.; Catherine K. Palmer and Jane Cowan, Counselors; Sarah A. Hawkins and Jeanette McMurrin, secretaries.

Y. M. M. I. A. — John G. Smith, Pres.; John D. H. McAllister and James L. McMurrin, Counselors; Geo. H. Sims, secretary.

Y. L. M. I. A. — Mary P. Young, Pres.; Jeanette McMurrin and Sarah A. Hawkins, Counselors; Eva H. Mortensen, secretary.

Primary Association — JaneCowan, Pres.; Ann Cartwright and Jennie Mortensen, Counselors; Sarah McMurrin, secretary.

HISTORY—Among the first settlers of the Ward were Addison Everett, Edward P. Duzette, Absalom Free, Geo. Woodward, Solomon Angell, Burr Frost. Samuel Ensign and Priddy Meeks. The first school house, which is yet standing, was built in 1851. The present meeting house was erected in 1866.

Addison Everett was the first Bishop of the Ward. He was ordained to that position Feb. 22, 1849. Among his Counselors were Priddy Meeks (set apart March 25, 1849), Edward P. Duzette and Absalom Free, but we have been unable get any more information concerning them.

Bishop Everett having been called on a mission to Green River, Elijah F. Sheets was ordained Bishop of the Ward, May 11, 1856. About a week later (May 20th) Geo. Woodward and Jacob Houtz were set apart to act as his Counselors.

In the latter part of 1861 Alexander C. Pyper and Robert Daft succeeded Elders Woodward and Houtz as Counselors, they two latter having been called on the Southern Utah Mission.

Counselor Pyper having moved away and Robert Daft being accidentally shot and killed March 13, 1865, John D.T. McAllister and Henry W. Lawrence were ordained and set apart as first and second Counselors to Bishop Sheets, Jan. 5, 1865. In 1869 Bishop Sheets was called on a mission to the United States, when John D. T. McAllister took temporary charge of the Ward as acting Bishop. Henry W. Lawrence was excommunicated from the Church for apastacy, Dec. 13, 1869.

Bishop Sheets returned from his mission in 1870 and again took charge of the Ward, with John D. T. McAllister and Isaac Brockbank as Counselors. The latter was ordained and set apart as second Counselor May 25, 1870.

In 1876 Counselor McAllister moved to St. George, and the following year, when the reorganization of the Stake took plaoe, a meeting was held June 15, 1877, at which the Eighth Ward was reorganized with Elijah F. Sheets as Bishop and Joseph McMurrin (ordained and set apart by Pres. Daniel H. Wells) and Isaac Brockbank as Counselors.

The famous Eighth Ward Square now known as Washington Square was for many years the camping ground for arriving immigrant trains. It was on or near this spot where the advance company of Pioneers pitched their tents, July 23, 1847. Here Wm. Carter put the first plow into the ground and planted the first potatoes in Great Salt Lake Valley. Here also the Pioneer camp was organized for work, and Apostle Orson Pratt called the camp together and dedicated the land to the Lord for the benefit of His Saints.

The "Liberal Party" cast a majority of votes for the first time at the election for school trustee July 11, 1887.

—NINTH WARD is separated from the Twelfth Ward on the north by 3rd South Street, from the Tenth Ward on the east by 6th East Street, from the Second Ward on the south by 6th South Street, and from the Eighth Ward on the west by 3rd East Street. It contains nine 10-acre blocks and had 671 inhabitants in 1880. The ward house, a fine brick building, 48x28 feet, is situated on the corner of 4th South and 5th East Streets. Immediately north of it is a small adobe school house.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Samuel A. Woolley, Bishop; John Brown and Taylor H. Woolley, Counselors; Orson H. Pettit, ward clerk.

Deacons' Quorum—John S. Maxwell, Pres.; Hyrum J. Smith, jun., Counselor

Sunday School—Thos. Gerrard, supt.; Amos M. Woolley, and John W. Reese, assistants; Amos M. Woolley secretary.

Relief Society—Sarah E. Groo, Pres.; Rebecca W. Riter and Elizabeth L. Webb, Counselors; Maria L. Woolley, secretary.

Y. M. & Y. L. M. I. A.—Latimus O. Taft, Pres.; Jabez W. West and Albert K. Webb, Counselors; Effie Webb, secretary.

Primary Association—Belle Gerrard, Pres.: Laura V. Tobiason and Etta Webb, Counselors; Kate Pettit, secretary.

HISTORY—John M. and Samuel A. Woolley built the first two dwelling-houses in the Ninth Ward in the fall of 1848.

The Ward has first organized in February, 1849, with Seth Taft as Bishop. He was ordained to this position Feb 22, 1849. In the fall of 1849, he was called to go to Sanpete County as one of the first settlers in that valley. During his absence Daniel Garn acted as Bishop *pro tem.*

In 1851 Elder Garn was called on a mission to Europe, and Seth Taft who had returned from his mission to Sanpete Valley, again took charge of the Ward.

Elder Jacob Gibson was set apart as first Counselor to Bishop Taft, April 1, 1851, and Robert Richey was appointed second Counselor, Dec. 6, 1853. The latter subsequently moved south and finally apostatized. Elder Gibson was called on a mission to Europe in 1856, and Levi Riter was appointed Counselor to fill the vacancy.

John M. Woolley and Isaac Groo were ordained High Priests and set apart as Counselors to Bishop Taft, June 3, 1856. Shortly afterwards Elder Taft was released from his position as Bishop, and John M. Woolley was ordained Bishop in his stead, Oct. 21 1856. On the same day Samuel A. Woolley and Isaac Groo were set apart as his Counselors.

Bishop Woolley died Aug. 18, 1864, and a few days later Counselor Samuel A. Woolley was appointed to act as Bishop of the Ward. (He was, however, not ordained until Nov. 21, 1872). His Counselors were Isaac Groo and Jocob Gibson. The latter was succeeded by Elder Levi Riter.

The Ward was reorganized June 18, 1877, with Samuel A. Woolley as Bishop and John Cutler and John Brown as Counselors. Elder Cutler was ordained a High Priest and set apart by Apostle John Taylor and Elder Brown by Apostle Geo. Q. Cannon.

Elder Cutler removed from the Ward, in consequence of which John Brown was set apart as first Counselor to Bishop Woolley, and Taylor H. Woolley was ordained a High Priest and set apart as second Counselor. This took place Dec. 18, 1884.

—TENTH WARD is separated from the Eleventh Ward on the north by 3rd South Street, bounded on the east by the Fort Douglas Military Reservation, separated from the First Ward on the south by 6th South Street and from the Ninth Ward on the west by 6th East Street. It contains 24 10-acre blocks and had 985 inhabitants in 1880. The ward house, a brick building, 55x33 feet, is situated on the corner of 8th East and 4th South Streets. Joining it on the north side is the district school house, an adobe building.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric – Adam Speirs, Bishop; James C. Woods and Wm. Griffin, Counselors; James T. Strong, ward clerk; Thos. C. Jones, recorder.

Deacons' Quorums There are four quorums presided over by their respective presidencies.

Sunday School – James C. Woods, supt.; Robert Miller and Samuel E. Baxter, assistants; Ann Hillam, secretary.

Relief Society—Elizabeth Paul, Pres.; Jane Pyper and Angelina Harrison, Counselors; Regina Ness, secretary.

Y. M. M. I. A.—Henry Badley, Pres.; Robert Pyper and James N. Woods, Counselors.

Y. L. M. I. A. – Mary Ann Ashman, Pres.; Ida Speirs and Annie Paul, Counselors; Lottie Paul, secretary.

Primary Association - Jane McLean, Pres.; Agnes Harvey and Rose Chandler, Counselors; May Ashman, secretary.

HISTORY—The first house on the Ward site was built in the fall of 1848 by Isaac Laney, one of the men who were wounded at the Haun's Mill massacre. The first school house, a small adobe building, was erected in the fall of 1849. It gave way in 1853 for a larger one, a two story building 44x22 feet, which at that time was the largest ward house in the city. The lower story of this building is yet in existence and is now used for school purposes. The present meeting house was erected in 1873 and cost over $8,000.

David Pettegrew was ordained the first Bishop of the Ward Feb. 22, 1849. His Counselors were Daniel Tyler and Sanford Porter.

Dec. 20, 1853, Conrad Kleinman and Alfred Cordon were set apart as Counselors to Bishop Pettegrew, both the former Counselors having moved away. Subsequently Elders Cordon and Kleinman also removed from the Ward, when John Proctor and Adam Speirs were chosen Counselors in their stead.

Bishop Pettegrew died Dec. 31, 1863, after which his Counselors (John Proctor and Adam Speirs) had charge of the Ward, until January, 1867, when John Proctor was ordained Bishop with Adam Speirs and Wm. Ashman as Counselors.

Bishop Proctor died Feb. 12, 1874, after which Counselor Speirs was appointed to take temporary charge of the Ward. He acted by virtue of this appointment until June 20, 1877, when he was ordained Bishop. James C. Woods and Wm. Griffin were chosen as his Counselors on the same day. Elders Speirs and Griffin were ordained High Priests and set apart by Apostle John Taylor and Elder Woods by Apostle Geo. Q. Cannon.

—ELEVENTH WARD is separated from the Twenty-first Ward on the north by South Temple Street, bounded on the east by the Fort Douglas Military Reservation, separated from the Tenth Ward on the south by 3rd South Street and from the Twelfth Ward on the west by 6th East Street. It contains 24 10-acre blocks and had 1,327 inhabitants in 1880. The great majority of the people are Latter-day Saints, and most of them belong to the laboring class, a number of the men being employed by the Church on the Temple Block and elsewhere. The ward house, a substantial rock building, 66x36 feet, is situated on the corner of 8th East and 1st South Streets. Attached to it on the west side is the district school house, an adobe building. Within the limits of the Ward is St. Mary's Hospital (Catholic), Wm. S. Simpkin's brick-yard, Henry A. Tuckett's candy factory, etc. An excellent choir, under the leadership of Henry A. Tuckett, does service in the Sabbath meetings.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—Alex. McRae, Bishop; Joseph H. Felt and Robert Morris, Counselors; John Coulam, ward clerk.

Deacons' Quorum—Herbert Penrose, Lawrence Berg and J. E. Coult preside over the 1st, 2nd and 3rd quorums.

Sunday School—Henry Tuckett, supt.; R. B. Sampson, assistant; E. J. Allen, secretary.

Relief Society—Margaret McMaster, Pres.; Annie Lawson and Sarah Sears, Counselors; Maria Ford, secretary.

Y. M. M. I. A.—H. A. Tuckett, Pres.; C. Denney and J. G. Kelson, Counselors, Joshua B. Bean, secretary.

Y. L. M. I. A.—Mary Ann Coulam, Pres.; Edith E. Sampson and Drucilla Hedges, Counselors; Gertrude Sampson, secretary.

Primary Association—Louie Felt, Pres.; Alice Atkins and Miss Stayner, Counselors; Minnie Coult, secretary.

HISTORY—Among the first settlers of the Ward were Pharos Wells, John Coulam and family, Thos. Atkin and family. Wm. J. Smith, Wm. Thompson, John Lytle and others. Most of them came direct from England in the year 1849 and were located under the direction of President Brigham Young. Elder John Lytle was appointed Bishop in February, 1849, but he was not ordained to that position until July 13, 1851. On the 27th John H. Rumel and John Gray were set apart as his Counselors.

Counselors Rumel and Gray both having removed to the Thirteenth Ward, Wm. J. Smith was set apart as first and John M. Lytle as second Counselor to Bishop Lytle, Nov. 19, 1853. The latter was succeded by Joseph E. Taylor, who was ordained a High Priest and set apart Sept. 12, 1854.

June 24, 1855, Wm. A. McMaster was appointed first Counselor to Bishop Lytle in place of Wm. J. Smith, who had been appointed a mission to England.

May 15, 1856, Wm. A. McMaster and Joseph E. Taylor were appointed to take temporary charge of the Ward, Bishop Lytle having gone to Carson Valley on a mission, but on June 21, 1856, the jurisdiction of L W. Hardy, Bishop of the Twelfth Ward, was extended over the Eleventh Ward for the time being.

Jan. 19, 1857, Alexander McRae was ordained Bishop of the Ward, by Edward Hunter. Joseph E. Taylor was set apart as his second Counselor Jan. 25, 1857, and Wm A. McMaster as his first counselor March 3. 1857.

In July, 1865, Joseph Bean was set apart to act as first Counselor to Bishop McRae, instead of Wm. A. McMaster, who had been called on a mission to Great Britain. Joseph E. Taylor removed to the Thirteenth Ward and George Hoggan was appointed second Counselor in his stead. Elder Hoggan acted until the beginning of 1876, when a misunderstanding arose between him and the Bishop. Charles Edwards then acted as a temporary Counselor for about one year.

The Ward was reorganized June 19, 1877, with Alexander McRae as Bishop and Joseph H. Felt (ordained and set apart by Apostle John Taylor) as first and Robert Morris (ordained and set apart by Apostle Erastus Snow) as second Counselor.

The present ward house was built in 1873-75. John Gray was the first clerk of the Ward. He was succeeded by Wm. J. Smith, who acted until Aug. 2, 1855. After him Wm. Thompson served until November, 1868, when John Coulam was appointed ward clerk. He has acted continuously in that capacity ever since.

—TWELFTH WARD is separated from the Eighteenth and Twentieth Wards on the north by South Temple Street, from the Eleventh Ward on the east by 6th East Street, from the Ninth Ward on the south by 3rd South Street, and from the Thirteenth Ward on the west by 3rd East Street. It contains nine 10-acre blocks and had 1,230 inhabitants in 1880. About one half of the inhabitants are Latter-day Saints. The ward house, a rock building, 70x40 feet, is situated on the south side of 1st South Street, between 4th and 5th East Streets. Joining it on the west side is an adobe school house.

In May, 1887, the presiding authorities of the Ward stood as follows·

Bishopric—Hiram B. Clawson, Bishop; John Druce and Martin Lenzi. Counselors; Joseph Walker, ward clerk.

Deacons' Quorum—C. Lyon and Jacob Derrick, Presidents of 1st and 2nd Quorums.

Sunday School—Thos. V. Williams, supt.; John Midgley and Zach. T. Derrick, Counselors; Henry T. McEwan, secretary.

Relief Society—Julia Druce, Pres.; Jemima Midgley and Eliza Hooper, Counselors.

Y. M. & Y. L. M. I. A.—Samuel C. Jenkinson, Pres.; Z. S. Derrick and Laura Hardy, Counselors.

Primary Associatian—Ellen C. Clawson, Pres.; Christiane Pyper and Julia Druce, Counselors; Eddie Midgley and Levi Young, secretaries.

HISTORY—The Ward was first organized in February, 1849. Benjamin Covey was ordained Bishop, Feb. 22, 1849. His Counselors were Eleazer Miller and Elisha Everett. Bishop Covey being called on a mission to Carson Valley, Leonard W. Hardy was ordained Bishop of the Ward, April 6, 1856. His Counselors were Josiah G. Hardy (ordained Oct. 19, 1856) and Miner G. Atwood. Counselor Hardy removed to southern Utah, and Edward Snelgrove was ordained first Counselor in his stead, March 21, 1867. Elders Snelgrove and Atwood continued in their positions until Bishop Hardy's release.

June 21, 1877, the Ward was reorganized with Alexander C. Pyper as Bishop and John Druce and Leonard G. Hardy as his Counselors. Elders Pyper and Hardy were ordained High Priests and set apart by Apostle John Taylor, and Elder Druce by Apostle Geo. Q. Cannon. The former Bishop, Leonard G. Hardy, was released from the care of the Twelfth Ward because of the position he filled as first Counselor to Presiding Bishop Edward Hunter.

April 3, 1880, Martin Lenzi was set apart as second Counselor to Bishop Pyper, in place of Leonard G. Hardy who was absent on a mission.

Bishop Alexander C. Pyper died July 28, 1882, and Hiram B. Clawson succeeded him. He chose the same Counselors (Elders Druce and Lenzi) as had acted with Bishop Pyper.

—THIRTEENTH WARD is separated from the Eighteenth Ward on the north by South Temple Street, from the Twelfth Ward on the east by 3rd East Street, from the Eighth Ward on the south by 3rd South Street, and from the Fourteenth Ward on the west by East Temple Street. It contains nine 10-acre blocks and had 1,850 inhabitants in 1880. About two thirds of the people are Latter-day Saints. That the 'Liberal Party" polled a majority of votes at the election for school trustees July 11, 1887, was largely due to the facts that a number of the Saints had been disfranchised by the recent acts of Congress, and that a great number of the "Peoples Party" are foreigners who have not yet secured their papers of citizenship. This Ward is noted for its lively and well attended meetings, its excellent choir, good schools and well conducted associations. Besides the ward house, an adobe building, 60x35 feet, erected in 1860, and three adjoining school houses, there are in the Ward church buildings representing the Catholics, Presbyterians, Methodists, Episcopalians, Josephites, etc. Among other noted edifices in the Ward are the City Hall, St. Marks School, the Gardo House, Co-op Store, Salt Lake Theatre and a large number of fine business blocks. The Thirteenth Ward contains more business houses than any other Ward in the City, taking in all that important part of the business centre between East Temple and 1st East Streets, with all the stores and shops on 1st and 2nd South Streets, Commercial Street, etc. Within the limits of this Ward are also a large number of fine private residences. As a charitable institution of the Ward a fine two-story brick building containing 16 rooms, erected by Feremorz Little for the benefit of the Latter-day Saints in the Ward, deserves special mention. It was erected in 1883 at a cost of about $2,000 and dedicated and handed over to the Bishop of the Ward Sept. 6, 1883. This building is situated immediately back of the ward house.

Of home industries in the Ward Mr. John Reading's nurseries and flower gardens deserve special mention. They are the most extensive of their kind in Utah, and Mr. Reading's business extends to all parts of this and all surrounding Territories. He employs about ten persons all the year round. There are five green houses, covered with 7,000 square feet of glass, and a number of frames. Mr. Reading commenced this business in 1864 with a capital of $5. He built the first green house in the Territory in 1869 and has since spent over $6,000 in improvements on the grounds.

In May, 1887, the presiding officers of the Ward were as follows:

Bishopric—Millen Atwood, Bishop; Nelson A. Empey and Thos. Aubrey, Counselors; Hamilton G. Park, ward clerk.

Priests' Quorum, presided over by the Bishopric.

Deacons' Quorum—Thomas Sloan and Joseph Platt preside over the 1st and 2nd Quorums.

Sunday School—William Naylor, supt.; William Hennefer and Franklin Platt, assistants; Geo. E. Woolley, secretary.

Relief Society—Rachel Grant, Pres.; Lydia Ann Wells and Louisa Spencer, Counselors; Elizabeth H. Goddard, secretary.

Y. M. M. I. A.—Geo. E. Woolley, Pres.; Melvin Wells and Millen M. Atwood, Counselors; J. C. Jensen, secretary.

Y. L. M. I. A.– Anna Thomas, Pres.: Eva Platt and Fanny Woolley (appointed June 13, 1887), Counselors.

Primary Association—Catherine Wells, Pres.; Anna Thomas and Belle Clayton, Counselors; Agnes McDonald, secretary.

HISTORY—The Ward was first organized in 1849, Edward Hunter being ordained Bishop of the same Feb. 22, 1849. His Counselors were Joseph B. Noble and Tarleton Lewis. Counselor Lewis moved south, and William W. Major succeeded him as second Counselor and served in that capacity until called on a mission to England in 1853.

Edward Hunter having been chosen as Presiding Bishop of the Church, Edwin D. Woolley succeeded him as Bishop of the Thirteenth Ward in 1854. His Counselors were Bryant Stringham and John M. Woolley. Counselor Stringham resigned and Jeter Clinton was appointed first Counselor in his stead in the fall of 1856. In the absence of Jeter Clinton, on a mission to the States in 1857, James Townsend, Daniel McIntosh and others acted as Counselors *pro tem.* in cases of trial, or Bishop's court. John M. Woolley moved north and Wm S. Godbe succeeded him as second Counselor in 1864.

Counselor Clinton resigned in 1868, when Wm. S. Godbe became first Counselor and F. A. Mitchell was chosen as second Counselor *pro tem.* Afterwards he was set apart to that position.

Wm. S. Godbe was excommunicated from the Church for apostasy, Oct. 25, 1869, and Feramorz Little was subsequently chosen as Counselor in his stead.

In the spring of 1873 Elder Hamilton G. Park succeeded F. A. Mitchell as second Counselor, the latter having been called on a mission to the Sandwich Islands. Hamilton G. Park was called on a mission to Europe, and William Naylor succeeded him as second Counselor in the fall of 1875.

At the reorganization in 1877 no changes were made in the Bishopric. Elder Naylor who had acted as Counselor *pro tem.* was ordained a High Priest and set apart by Apostle John Taylor to his position.

Bishop Woolley died Oct. 14, 1881, and Elder Millen Atwood was set apart as Bishop in his stead Dec. 25, 1881. Nelson A. Empey and Francis Platt were ordained High Priests and set apart as his Counselors, Dec. 31, 1881. Counselor Platt died Dec. 14, 1885, and Thomas Aubrey succeeded him as second Counselor Dec. 12, 1886.

—FOURTEENTH WARD is separated from the Seventeenth Ward on the north by South Temple Street, from the Thirteenth Ward on the east by East Temple Street, from the Seventh Ward on the south by 3rd South Street and from the Fifteenth Ward on the west by 2nd West Street. It contains nine 10-acre blocks and had 1,803 inhabitants in 1880. The ward house, an adobe building, 55x35 feet, is situated on First South Street, between West Temple and 1st West Streets. Joining it are two school houses, one on the west and another on the east side. About two-thirds of the population are Latter-day Saints, but the non-Mormons own about two-thirds of the real estate in the Ward. Quite a number of the "Mormon" families are poor.

This Ward embraces the west side of Main Street with all that business part of the city west of it. Hence, many of the principal business houses and the following hotels are within the limits of the Ward: The Continental, Walker House, Metropolitan, Valley House, Clift House and White House. Also the Jewish synagogue, St. Mary's Academy (Catholic) the County Court House, etc.

President Wilford Woodruff and other prominent men in the Church reside in this Ward.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Geo. H. Taylor, Bishop; Thomas E. Taylor and Benjamin Brown, Counselors; John M. Whittaker, ward clerk.

There is a quorum of Priests, under the presidency of the Bishopric, and a quorum of ordained Teachers, under the presidency of Benjamin B. Brown.

Deacons' Quorum—Charles Cannon, jun., Pres.; Clarence Taylor and Henry W. Richards, Counselors.

Sunday School—H. P. Richards, supt.; Henry Gardner and Chas. F. Wilcox, assistants; Annie Campbell, secretary.

Relief Society—Agnes T. Schwartz, Pres.; Margaret Y. Taylor and Maria W. Wilcox, Counselors; Elmina S. Taylor, secretary.

Y. M. M. I. A.—Moses W. Taylor, Pres.; Henry B. Elder and Richard A. Shipp, Counselors; John M. Whittaker, secretary.

Y. L. M. I. A.—Nellie Colebrook, Pres.; Cornelia Clayton and Ellis R. Shipp, Counselors; Lizzie Green, secretary.

Primary Association—Cornelia Clayton, Pres.; Mamie Morris, secretary.

History—Among the first settlers who built houses in this Ward at an early day were a number of leading men in the Church; Willard Richards, second Counselor to Pres. Brigham Young, located on the Council House corner. Parley P. Pratt settled on the same block further west. His house, now known as one of the Valley House cottages, yet stands, facing the Temple Block. Orson Pratt located on the west side of the same block. His house is also standing yet. Wilford Woodruff located on the corner of South Temple and West Temple Streets, where the Valley House now stands. Pres. John Taylor built a house on the south-west corner of the same block. His old house is still standing. Franklin D. Richards located a little south of where the Continental Hotel now stands, and Amasa M. Lyman on the block opposite the former residence of Geo. Q. Cannon, on the corner where Wm. H. Folsom's residence now stands.

The Ward was first organized in 1849 with John Murdock as Bishop, he being ordained to that position Feb. 22, 1849. His Counselors were Abraham Hoagland and Richard Ballantyne. Bishop Murdock was called on a mission to Australia, and Counselor Hoagland was ordained Bishop in his stead, July 13, 1851. On the same day Richard Ballantyne was set apart as his first Counselor, and on the 27th Phinehas Richards was set apart as second Counselor.

In the fall of 1852 Counselor Ballantyne was called on a mission to Hindostan, and Joseph Horne was chosen as first Counselor in his stead in the beginning of 1854. Oct. 13, 1859, Samuel Turnbow was ordained second Counselor, as successor to Elder Phinehas Richards. To fill a vacancy caused by the release of Elder Joseph Horne, William Carter was ordained and set apart as second Counselor to Bishop Hoagland Jan. 3, 1861. He had previously acted as temporary Counselor in the absence of Joseph Horne, having been set apart to that position April 28, 1859. By this change Samuel Turnbow, who had acted as second Counselor since 1859, now became first Counselor.

Nov. 20, 1862, Martin Lenzi was ordained second Counselor to Bishop Hoagland, to fill the vacancy caused by the removal of Elder Wm. Carter to southern Utah.

Elders Turnbow and Lenzi acted as first and second Counselors until Bishop Hoagland's death, which occurred Feb. 14, 1872.

March 4, 1872, Thomas Taylor was ordained Bishop of the Ward. Lewis S. Hills was set apart as his first and George Crismon as his second Counselor. Counselor Hills had only acted a few months, when John R. Winder was appointed first Counselor in his stead. This change took place in the fall of 1872, and during Bishop Taylor's absence in the east Elder Winder had temporary charge of the Ward.

July 2, 1874, Angus M. Cannon was ordained and set apart as second Counselor to Bishop Taylor. When Elder Winder removed from the Ward, Geo. Crismon was promoted to the position of first Counselor. Elder Cannon having been called to the position of President of the Stake, Geo. H. Taylor was ordained a High Priest and set apart as second Counselor in his stead, April 20, 1876.

At the reorganization of the Ward June 25, 1877, Thomas Taylor was still sustained as Bishop with Geo. Crismon and Geo. H. Taylor as his Counselors.

Counselor Crismon having removed to the Sugar House Ward, Geo. H. Taylor was set apart as first Counselor in his stead, Dec. 18, 1884. On the same day Samuel H. Hill was ordained a High Priest and set apart as second Counselor.

Bishop Taylor being away in Iron County and Counselor Hill being absent from home, Elder Benjamin Brown presided as acting Bishop of the Ward from March 1st to Aug. 4th, 1886, or during the time Counselor Geo. H. Taylor was incarcerated in the Utah Penitentiary for conscience sake.

Bishop Taylor having been excommunicated from the Church, a new Bishopric was organized, Oct. 11, 1886, consisting of George Hamilton Taylor as Bishop and Thomas E. Taylor and Benjamin Brown as Counselors.

—FIFTEENTH WARD is separated from the Sixteenth Ward on the north by South Temple Street, from the Fourteenth Ward on the east by 2nd West Street, from the Sixth Ward on the south by 3rd South Street, and bounded on the west by the river Jordan. It contains 27 10-acre blocks and had 1,253 inhabitants in 1880. About three-fourths are Latter-day Saints. The ward house, a fine brick building, 70x35 feet, is situated on 1st South Street, between 3rd and 4th West Streets.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—Joseph Pollard, Bishop; Wm. L. Binder and Nathaniel V. Jones, Counselors; John Clark, ward clerk.

Deacons' Quorum—William Hall, James Lewis and William Trihern preside over the 1st, 2nd and 3rd quorums.

Sunday School—Thos. C. Griggs, supt.; Joseph R. Morgan and Wm. R. Jones, assistants; Harry Chamberlain, secretary.

Relief Society—Sarah M. Kimball, Pres.; Rebecca M. Jones and Elizabeth Duncanson, Counselors; Minnie Gray, secretary.

Y. M. M. I. A.—Gronway Parry, Pres.; Thos. C. Griggs and Fred. Morgan, Counselors; Thos. G. Gill, secretary.

Y. L. M. I. A.—Alice Pollard, Pres.; Louie Beers, Counselor; Patience Mary Jane Jones, secretary.

Primary Association—Mary L. Morris, Pres.; Susannah Waterfall and Hortense Jones, Counselors; Julia Jones and Clara Bockholt, secretaries.

HISTORY—Among the original settlers and owners of lots in the Ward were Nathaniel V. Jones, Rodney Badger, Thurston Simpson, Thomas Judd, Thomas Forsyth, Shure Olson, Gideon D. Wood, David Peters, Peter Robinson, Andrew Cunningham, Andrew Jackson, Wm. Empey, Robert T. Burton, John Wood, Wm. Jones, James Hawkins, Homer Duncan, Aaron Daniels, Rosel Hyde, John C. Armstrong, John Leatham, Edwin T. Bird, John Webb, John Reynolds, Charles D. Barnum, Henry Heath, Daniel Bull, Benjamin T. Mitchell, Wm. Long, Andrew Wood, David Phillips James Ure, Richard Warburton, David Ames, Daniel Leah, Ricy Jones, John Thomas, W. M. Allred, Chapman Duncan, etc.

The Ward was first organized in 1849 with Abraham O. Smoot as Bishop. He was ordained Feb. 22, 1849. His Counselors were Nathaniel V. Jones and Wm. Scarce. Counselor Scarce died in G. S. L. City Jan. 3, 1851, and about the same time Bishop Smoot removed fram the Ward.

At the April Conference, 1851, Nathaniel V. Jones was voted to be Bishop of the Ward. He was ordained July 13, 1851, and Andrew Cunningham and Rodney Badger were set apart as Counselors the same day.

When Bishop Jones was absent on his East India Mission in (1852-53), A. Cunningham presided as acting Bishop of the Ward. He took charge about Oct. 15, 1852, and continued until Bishop Jones returned from his mission, when the latter again assumed the position as Bishop, with Andrew Cunningham and Rodney Badger as Counselors. While Elder Cunningham had charge of the Ward, Charles D. Barnum and Elijah Thomas acted as Counselors *pro tem.*

Counselor R. Badger was accidentally drowned in the Weber River, April 29, 1853, and Elijah Thomas was set apart as Counselor in his stead Dec. 6, 1853. Between this date and 1856 Charles D. Barnum and James Ure are supposed to have acted as assistant Counselors to Bishop Jones. July 1, 1856, William Whiting and John McLaws were set apart as Counselors to Bishop Jones.

At a solemn Teachers meeting held in Elder B. T. Mitchell's house Dec. 24, 1856, the people voted in Benjamin T. Mitchell as Bishop, with William Empey as first and William Whiting as second Counselor. This was during the time of the reformation.

Bishop Mitchell resigned about the year 1859 and Andrew Cunningham was appointed Bishop in his stead. Robert T. Burton and Wm. C. Moodey were chosen as Counselors. Counselor Moodey was called on the Southern Utah Mission, and Joseph Pollard was appointed Counselor in his stead, about the year 1861.

Bishop Cunningham resigned in 1867, and Counselor Burton then became Bishop in his stead. His Counselors were Joseph Pollard and Elias Morris. This Bishopric stood intact during the following ten years.

The Ward was reorganized June 27, 1877. On that occasion Joseph Pollard was set apart as Bishop by Pres. Daniel H. Wells. Wm. L. Binder was ordained a High Priest and set apart as first Counselor by Apostle John Taylor, and N. V. Jones as second Counselor by Apostle Orson Pratt.

Charles Miller was clerk of the Ward in 1853. He was succeeded by John McLaws and John Clark. The latter has acted in that capacity for more than twenty years.

—SIXTEENTH WARD is separated from the Nineteenth Ward on the north by 2nd North Street, from the Seventeenth Ward on the east by 2nd West Street, from the Fifteenth Ward on the south by South Temple Street and bounded on the west by the river Jordan. It contains 27 10-acre blocks and had 1,479 inhabitants in 1880, most of whom are Latter-day Saints. There are only 18 blocks inhabited, the western part of the Ward being occupied by the Fair Grounds. The only public building in the Ward is the meeting house, a substantial rock building, 70x34 feet, which is also used for school purposes. It is situated on the corner of 1st North and 4th West Streets. The Deseret University buildings, on Union Square, are located in this Ward, also the Utah Central Railway depot and workshops, the Gas Works, and a number of fine private residences, including the late Wm. Jennings' residence; also a number of small stores and shops.

The Ward is famous for its well attended meetings and Sunday school. Apostle Joseph F. Smith resides in this Ward.

In May, 1887, the acting Priesthood and presiding authorities of the Ward stood as follows:

Bishopric—Fred. Kesler, Bishop; Francis Cope, first, and James W. Phippen, second Counselor. Geo. R. Emery, ward clerk.

There is a full Priest's Quorum presided over by the Bishopric.

Teachers' Quorum—Ruel Oliver, Pres.; Robert Hodge and Franklin Taylor, Counselors.

Deacons' Quorums—John H. Vincent, Edwin G. Tolhurst and Francis Cope, jun., preside over the 1st, 2nd and 3rd quorums.

Sunday School—Peter Gillispie, supt.; Peter Reid and John Vincent, assistants; Andrew Peterson, secretary.

Relief Society—Diana Reid, Pres.; Rachel Isaac and Elizabeth Fisher, Counselors; Sarah Cumberland, secretary.

Y. M. M. I. A.—John H. White, Pres.; Peter Howell and John H. World, Counselors; John H. Timpson, secretary.

Y. L. M. I. A.—Mary Pierpont, Pres.; Annie Emery and Olive Taylor, Counselors; Helen Reid, secretary.

Primary Association—Eleanor Herridge, Pres.; Sinah Bishop and Lousia Emery, Counselors.

HISTORY—Among the first settlers of the Ward in 1848-49 were John Scott (of Nauvoo fame), Wm. C. Staines, who located where the late Wm. Jennings' residence now stands, Henry G. Boyle, Abel Butterfield, Jacob Butterfield, Mr. McIntire, Mrs. Smith, (widow of Joshua Smith), Andrew Gibbons, George Wardle, Joel Johnson and brothers, Seymour Brunson, Elijah Thomas (of the Mormon Battalion), Geo. C. Riser, who located on the block now occupied by the Utah Central Railway depot, Zera Pulsipher and sons, Harrison and William Burgess, who located where the gas works now are, Father Day and family, Gideon Gibbs, Elnathan Eldredge, Wm. Burton, "Father" Bauke, David Sessions, William Walker (of the Nauvoo police force), John Rolston, Joseph Fielding, Mary Smith, James Lawson, Wm. McMillan Thompson, Winslow Farr, Shadrach Roundy and sons, Dimick B. Huntington, Levi W. Jackman, John S. Higbee, Charles Foster, Dr. Hovey, Wm. Moss, Mercey R. Thompson and others. A few of these families moved out on their lots in the fall of 1848, but the majority remained until the spring of 1849.

The Ward originally consisted of only nine blocks, and all the low lands west of these were covered with water, but after turning the three channels of City Creek into one in 1856, and conveying the water along North Temple Street direct to the river Jordan, more of the low land near the river was reclaimed and settled. Originally only one (the middle) channel of City Creek ran through the Sixteenth Ward.

In 1850 the people commenced to fence into blocks and afterwards into lots. In early times money was plentiful on account of the amount of gold dust brought into the Territory by members of the Mormon Battalion and others, but it was generally rejected in exchange for produce. So scarce were eatables that a lady in the Sixteenth Ward is said, on one occasion, to have cut, fitted and sewed a dress for the consideration of two squashes, and that when asked if she would take money instead of the squashes agreed upon, she regarded the offer as an insult. Seed potatoes were so scarce that they could not be bought for money. A member of the Ward who tried to purchase some, but was refused, was allowed by the owner to strip the potatoes of their sprouts, which, when planted, produced a good crop of potatoes.

In 1857 the population of the Ward consisted of 113 families, or 658 souls—332 males and 326 females. There were at that time also 134 dwellings and 44 stables. In the fall of that year, Bishop Kesler was appointed major of the Legion and called upon to raise 25 men from the Sixteenth Ward to march at a moment's notice to Echo Canyon. The company left the city in a heavy snow-storm, reached the main body in Echo Canyon, rendered efficient aid during the campaign, and returned home in December. During the move in 1858 every house in the Ward was vacated, the windows being boarded up and preparations made to burn every thing, in case of a continuation of hostilities between the troops and the citizens.

In the spring of 1862, in consequence of the heavy snows melting in the mountains, City Creek became unusually high, which caused large quantities of gravel and soil to cave in at variovs points up the creek. This was brought down with the current and deposited on the low lands of the Sixteenth Ward. The lower part of North Temple Street was thus covered with gravel to the depth of from one to five feet. For six weeks the people worked night and day to save their property which was endangered by the floods. A number, however, were forced to leave their houses and seek shelter on higher ground. This calamity, though resulting in considerable loss of property, was the means of making a good gravel road where heretofore nothing but an unhealthy swamp had existed.

In 1869 the Utah Central Railway Company began the erection of machine shops and station buildings on the block where their depot now is situated, and in January, 1870, the first railroad (Utah Central) was completed to Salt Lake City. Two years later the gas works were located on the block immediately west of the depot block; coal yards were also opened and a general business stir was felt throughout the whole Ward. Many improvements of a more private character were made in rapid succession in the vicinity of the depot.

The Ward was first organized in February, 1849, Elder Isaac Higbee being ordained Bishop Feb. 22nd of that year; but he only acted a short time, as Shadrach Roundy was ordained Bishop April 14, 1849. His Counselors were John S. Higbee and Levi W. Jackman.

At the October Conference 1849, Counselor Higbee was called on a mission to Europe, and Joseph Fielding was chosen to fill the vacancy caused thereby, being appointed to act as second Counselor, while Levi W. Jackman took the position of first Counselor.

At the General Conference in April, 1856, Frederick Kesler was nominated for Bishop of the Sixteenth Ward. He was ordained Oct. 19, 1856. Geo. C. Riser and William Derr were ordained and set apart to be his Counselors Dec. 9, 1856.

In 1862, Counselor Derr was succeeded by Elnathan Eldredge, who was ordained second Counselor to Bishop Kesler Feb. 13,

1862. Counselor Eldredge died Oct. 27, 1871, and Theodore McKean was ordained Counselor in his stead shortly afterwards.

The Ward was reorganized June 26, 1877. Frederick Kesler was continued as Bishop, and Henry Emery was ordained a High Priest and set apart to act as first Counselor, instead of Geo. C. Riser who had removed from the Ward. Theodore McKean was continued as second Counselor.

Counselor Emery died June 24, 1881, after which Theodore McKean was promoted to the position of first Counselor and James W. Phippen was called to officiate as second Counselor. These changes were effected at the quarterly Stake conference held in Salt Lake City, July 9, 1881. In 1884 Elder McKean was released from acting as Counselor because of his position as a member of the Hig Council. Consequently Francis Cope was ordained a High Priest and set apart to act as second Counselor Dec. 18, 1884. After this change Elder Phippen became first Counselor.

The first building erected for meeting and school purposes in the Ward was built in 1849, on the block lying immediately north of the depot block. It was a small log building. In the summer of 1854 a larger house was built on the present ward house site. This was finally removed to make room for the present meeting house which was erected in 1872, first opened for meetings in January 1873, and dedicated March 30th of that year.

The Sixteenth Ward Square, also known as Union Square, was for a number of years the favorite camping ground for immigrant trains arriving from the plains. The whole block was often literally covered with tents and wagons.

In 1857 a Relief Society was organized with Sophia Burgess as President and Sophia Tripp and Olive Walker as Counselors. In 1875 a Young Men's Mutual Improvement Association was organized in the Ward with Walter J. Lewis as President, and Theodore McKean, jun., and Eli A. Folland, Counselors. There had been associations of a similar character in the Ward before, but this was the first one perfected under the direction of the authorities of the Church. This association drew a good attendance from its commencement and has accomplished much good in past years; many of its members have filled succesful missions to foreign lands.

—SEVENTEENTH WARD is separated from the Nineteenth Ward on the north by 2nd North Street, from the Eighteenth Ward on the east by East Temple Street, from the Fourteenth Ward on the south by South Temple Street and from the Sixteenth Ward on the west by 2nd West Street. It comprises nine blocks, including the Temple Block. The district school house, situated on 1st North Street, between West Temple and 1st West Streets, is used for meeting and other Ward purposes. It is a fine two-story brick building, 60x36 feet. There is also a Relief Society Hall in the Ward and a number of fine residences. Most of the inhabitants are Latter-day Saints. Apostle John Henry Smith resides in this Ward.

In May, 1887, the presiding officers of the Ward stood as follows:

Bishopric—John Tingey, Bishop; Albert W. Davis, first, and Alonzo E. Hyde, second Counselor; Edward W. Davis, ward clerk.

Teachers' Quorum—Franklin S. Tingey, Pres.; J. Davis, Counselor.

Deacons' Quorum—Zeb. Jacobs, Pres.; Geo. Alder and Geo. A. Smith, Counselors.

Sunday School—Walter J. Beatie, supt.; Franklin S. Tingey and Arthur F. Barnes, assistants; Zebulon H. Jacobs, secretary and treasurer.

Relief Society—Bathsheba W. Smith, Pres,; Julia Pack and Harriet A. Preston, Counselors; Elizabeth Bull, secretary and treasurer.

Y. M. M. I. A.—David F. Davis, Pres.; Walter J. Beatie and Henry G. Bywater, Counselors; Charles W. Clayton, secretary.

Y. L. M. I. A.—Julia C. Howe, Pres.; Ann Groesbeck and Elizabeth Smith, Counselors; Ella Dallas, secretary; Lizzie Barnes, treasurer.

Primary Association—Julia C. Howe, Pres.; Ella Dallas, Bathsheba W. Smith, Victoria Clayton and Lizzie Barnes, Counselors; Priscilla Smith, secretary; Sarah Smith, treasurer. (This association was first organized Nov. 30, 1878, with Elizabeth Groesbeck as President, Clarissa W. Williams and Sarah Burbidge as Counselors, and Elizabeth Smith as secretary.)

History—The following are the names of the original owners of lots in the Seventeenth Ward: Charles C. Rich, Henry W. Bigler, John Hess, Jesse B. Martin, Jesse W. Crosby, Alfred B. Lambson, Geo. A. Smith, Ephraim Green, Thomas Callister, Mary Smith (widow of John L. Smith), John Smith, John M. Bernhisel, Albert Carrington, Joseph L. Heywood, William Clayton, Thomas Clayton, Harvey Green John P. Porter, Joseph Rich, John Pack, Aaron Farr, Lorin Farr, Norton Jacobs, Henry Herriman, A. Hale, Joel Ricks, Thomas Whittle, Geo. B. Wallace, Alfred Randall, Wm. McBride, Martin H. Peck, Hosea Cushing, William King, Philo Johnson, Ozpo Eastman, Edson Whipple, David Wilkie, Nathan N. Collins, Horace Gibbs, Leonard E. Harrington, Daniel Russell, John Gray, James Beck, George Morris and Robert Bayard.

At a meeting called by the First Presidency of the Church, Feb. 22, 1849, at the house of George B. Wallace, for the purpose of setting apart and ordaining Bishops to preside over the several Wards in G. S. L. City, Joseph L. Heywood was set apart under the hands of Heber C. Kimball, Parley P. Pratt and Franklin D. Richards to preside as a Bishop over the Seventeenth Ward. On Feb. 25th, at a meeting called by Presiding Bishop N. K. Whitney, at W. W. Phelps' school house, for the purpose of ordaining Counselors to the Bishops, Albert Carrington was ordained and set apart by Joseph L. Heywood and John Murdock to act as a Counselor to Bishop Heywood; and at a meeting held in the house of Bishop Heywood, March 1, 1849, Father John Smith was set apart as second Counselor to Bishop Heywood, under the hands of C. C. Rich, Joseph L. Heywood and Lorin Farr. At that meeting also it was voted that the Ward should be fenced entire, that the fence should be finished by the 1st of April following, that there should be a road around each block, two rods in width, that Lorin Farr and Wm. Clayton should act as a committee to assign to the owners or representatives of lots their quota of fence and the place where the same should be set, etc. At another meeting held March 15, 1845, it was decided "that the Ward should fence in so much of the Temple Block as lies north of City Creek, and that Joseph L. Heywood have the privilege of cultivating that portion of the block the ensuing season."

April 15, 1849, the members of the Ward met at the "Bill Post", and voted that a school house should be established and sustained by a direct tax on the Ward in proportion to the value of property. The Bishop and his Counselors were authorized to procure a room and engage a teacher. The meeting also decided that no cattle should be driven through the Ward after it was fenced. It was concluded to keep up prayer meetings every Thursday, etc.

July 19, 1849, Aaron F. Farr was set apart (under the hands of Joseph L. Heywood and Albert Carrington) to act as second Counselor to Bishop Heywood, in the place of John Smith, Patriarch, who desired to be released in consequence of infirmity.

Elder Heywood being absent on a trip to Carson Valley, was succeeded by Thomas Callister, who was ordained Bishop Sept. 17, 1855. Nathan Davis and Martin H. Peck (both ordained Aug. 26, 1856) were chosen as his Counselors.

Bishop Callister being called to the position of Presiding Bishop in Millard County, Counselor Nathan Davis succeeded him as Bishop of the Seventeenth Ward, and was ordained to that position December 15, 1861. April 10, 1862, Alfred Randall and George Morris were ordained to be his Counselors. Subsequently Elder Randall removed to Weber County, and Martin H. Peck was set apart to act as first Counselor to Bishop Davis May 12, 1870.

In 1875 Bishop Davis resigned and John Henry Smith, his successor (ordained Nov. 22, 1875), entered on the duties of his office as Bishop Jan. 1, 1876. John Tingey and Geo. Dunford were ordained High Priests and set apart to act as his Counselors, April 20, 1876.

When the Ward was reorganized June 26, 1877, Albert Wesley Davis was set apart as second Counselor to Bishop Smith, instead of Geo. Dunford, who was called to preside in Malad, Idaho.

John Henry Smith having been promoted to the Apostleship, Counselor John Tingey was ordained Bishop of the Ward, Nov. 6, 1880. The same day Albert W. Davis and Alonzo Eugene Hyde were set apart to act as his Counselors.

The first Sabbath School in the Seventeenth Ward was organized April 16, 1854, with William Jackson as superintendent.

—**EIGHTEENTH WARD** is bounded on the north by the mountains, separated from the Twentieth Ward on the east by C Street, from the Thirteenth Ward on the south by South Temple Street and from the

Seventeenth and Nineteenth Wards on the west by East Temple Street and Arsenal Hill. It had 617 inhabitants in 1880. The Ward is located on both sides of City Creek and contains a large number of very fine residences. The general Church offices and Tithing Office, the *Deseret News* Office, etc., are located in this Ward, also the Church blacksmith shop, the Deseret Silk Factory, Pioneer Flour Mills, etc. The public buildings within the limits of the Ward are the beautiful ward house, or chapel, located on the hill on A Street, between Second and Third Streets east of City Creek. It is a brick building, 52x33 feet, and has a fine steeple on the east end. Immediately south of it is the "Independent School House", a two-story brick building, 60x33 feet, recently erected. There is also the late Pres. Young's private school house, near the Eagle Gate, which was used for meetings and all kinds of public gatherings previous to the erection of the present ward house. Apostle George Teasdale and Brigham Young reside in this Ward.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Orson F. Whitney, Bishop; Robert Patrick and William B. Barton, Counselors.

Deacons' Quorum—John Y. Robbins, Pres.

Sunday School—James Saville, supt.; Douglas A. Swain and Rulon S. Wells, assistants; S. B. Clawson, secretary.

Relief Society—Ellen Barton, Pres.

Y. M & Y. L. M. I. A.—Rulon S. Wells, Pres.; James Saville and James M. Barlow, Counselors; B. S. Young, secretary.

HISTORY—The Ward was first settled by Pres. Brigham Young, Heber C. Kimball and Newel K. Whitney in the spring of 1849. These were about the only three families in the Ward for several years; and it was not until the bench east of Pres. Young's gardens was opened for settlers, at a later day, that the Ward began to assume itself. In October, 1853, there were 241 souls in the Ward. When G. S. L. City was divided into Nineteen Wards, Feb. 14, 1849, Presiding Bishop N. K. Whitney was appointed Bishop of the Eighteenth Ward, but no regular Ward organization was effected at that time, there being but a very few inhabitants. In April, 1851, Lorenzo D. Young was appointed Bishop. He acted for some time without Counselors, and also resided in the Sugar House Ward until 1854. John Whitney was chosen as one of his Counselors at an early day, but did not act in that capacity. John Sharp was subsequently chosen as one of his Counselors and acted in that position until October, 1856, when the Twentieth Ward was organized, comprising what was formerly the east part of the Eighteenth Ward. Gradually the latter became practically extinct, being merged into the Twentieth, but was by Pres. Brigham Young revived in February, 1876, when, by him, the Bishopric was reorganized, by the selection of David O. Calder and John Nicholson as Counselors to Bishop Lorenzo D. Young. The boundaries of the Ward were then prescribed as they now exist. The meetings were held in President Young's school house, near the Eagle Gate.

In the spring of 1876, David O. Calder was selected to be first Counselor to Pres. Angus M. Cannon in the Presidency of the Salt Lake Stake of Zion, and in consequence was necessarily released from his position in the Bishopric of the Eighteenth Ward. On the 3rd of July, 1877, John Nicholson was set apart as first and William B Barton as second Counselor to Bishop Young.

In June, 1873, another change occurred by the resignation of Bishop Young, who had removed his residence to the First Ward, and for the next few weeks the Ward was placed in charge of John Nicholson as presiding High Priest. The latter was called the following July 7th, to go on a mission to Europe, and on July 14, 1878, Orson F. Whitney was ordained Bishop, with Robert Patrick and William B. Barton as his Counselors. They still occupy these positions.

In June, 1880, the building of the new chapel, by donation of the Saints, was begun. It was duly completed and, on Jan. 14, 1883, was dedicated, Pres. Joseph F. Smith offering the dedicatory prayer and Pres. John Taylor delivering a discourse on the occasion. It was resolved to build an independent school house, in which the children of the Latter-day Saints could be taught; the necessary ground was purchased adjacent to the chapel, and a commencement made Oct. 4, 1884. It is a comely and convenient building, two stories high, and is nearly finished. The Ward has within the last five years especially been built up more rapidly than any other part of the city, as it originally contained more vacant desirable sites for residences than any other locality, and these have been largely appropriated.

—NINETEENTH WARD comprises the north-western part of Salt Lake City, is bounded on the north by the limits of the city, east by the mountains and Arsenal Hill, which separates it from the Eighteenth Ward, separated from the Seventeenth and Sixteenth Wards on the south by 2nd North Street and on the west by the river Jordan. It contains over one hundred 10-acre blocks, besides a number of small irregular blocks on the Arsenal Hill slope, and had 1,585 inhabitants in 1880. The ward house, an adobe building, 61x30 feet, is situated on the corner of 4th North and 2nd West Streets. Joining it is two school houses, one on the north and one on the south side. The northern part of the Ward is but sparsely settled, there being only a few residents north of 7th North Street.

Among the home industries of this Ward may be mentioned the Soap Factory, which produces as fine qualities of common and fancy soaps as any imported articles. The Deseret Knitting Factory, on 6th North Street (Wm. Pearson, proprietor) was opened in 1885. It employs 25 hands and turns out on an average 30 dozen pair of stockings per day. There are also two tanneries, a glass factory, three lime kilns, a brick yard, salt works, etc. The famous Warm Springs, on 2nd West Street, and the Hot Springs further north, are within the limits of the Ward. Apostle John W. Taylor resides in this Ward.

In May, 1887, the presiding officers of the Ward stood as follows;

Bishopric—James Watson, Bishop; Henry Arnold and A. W. Carlson, Counselors; Alexander Edwards, ward clerk.

Deacons' Quorum—There are five quorums presided over by John Edwards, John Holmes, Daniel Bath, Wm. Neal and Julius Billeter.

Sunday School—Wm. Asper, supt.; Alfred Solomon and Alexander Edwards, assistants; John South, secretary.

Relief Society—Rachel Whipple, Pres.; Ann E. Neal and Ann Player, Counselors; Adelaide Ridges. sec.

Y. M. M. I. A.—Wm. O. Lee, Pres.; John L. Nebeker and Fred. Rich, Counselors; Edward J. Wood, secretary.

Y. L. M. I. A.—Mary E. Irvine, Pres.: Mary E. Dean, Elizabeth Bowman and Alice Kimball, Counselors; Rachel Hamlin, secretary.

Primary Association—Rebecca Noall, Pres.; Ella Nebeker and Lizzie Bowman, Louisa C. Lee, Counselors;

HISTORY—Among the first settlers of the Ward were James Hendrix, A. H. Raleigh, Wm. M. Lemmon, John and Peter Nebeker, Christopher Merkley, Samuel B. Moore and others. In October, 1853, there were 572 inhabitants in the Ward, and in December, 1856, it contained 539 souls, 84 houses, 30 carriages and wagons and 28 teams.

The Ward was first organized in 1849, with James Hendrix as Bishop. He was ordained Feb. 22, 1849. On July 13, 1851, A. H. Raleigh and Sydney A. Knowlton were set apart as his Counselors.

Bishop Hendrix continued as Bishop until the April Conference, 1856, when Counselor A. H. Raleigh was voted to be Bishop of the Ward. He was ordained to that position by Bishop Edward Hunter May 6th, following. His Counselors were Sylvester H. Earl and Jos. H. Hovey. Elder Earl was called to go to Cache Valley and Elder Hovey to southern Utah as settlers, after which Bishop Raleigh acted without Counselors for several years, only calling to his assistance such help as he needed from time to time in trying cases in Bishop's court, etc. In the fall of 1860 Bishop Raleigh was called on a mission to the States. During his absence Henry Grow had temporary charge of the Ward. Bishop Raleigh returned from his mission in the spring of 1870, and soon afterwards he chose William Asper and Henry Arnold as his Counselors.

In the fall of 1876 a petition signed by a few dissatisfied residents of the Ward was forwarded to Pres. Brigham Young, praying for the removal of Bishop Raleigh. To counteract this, the following signed by the Bishop's Counselors, 21 of the 22 Ward Teachers and several hundred others was prepared, but, however, never presented to Pres. Young:

> "We the undersigned inhabitants of the Nineteenth Ward, Salt Lake City, are satisfied that Alonzo H. Raleigh was chosen of the Lord to be our Bishop and that He has sustained him, and we feel to continue to sustain him as such. And we further believe that whoever seeks to supplant him or impair his influence to do good in that capacity are promotors of dissension, rebellion and division and are not impelled or inspired by the spirit of the Lord."

The Ward was reorganized July 2, 1877. On that occasion Richard V Morris was sustained as Bishop; Wm. Asper and Henry Arnold were again chosen as Counselors. They were all set apart by Pres. Daniel H. Wells.

May 8, 1881, Elder A. W. Carlson was ordained a High Priest and set apart as second Counselor. Elder Asper, who had been called to the Southern States on a mission, was succeeded by Henry Arnold as first Counselor.

Bishop Morris died March 12, 1882, and at a meeting held in the ward house, June 4, 1882, at which Pres. Joseph F. Smith, Apostle W. Woodruff, the Stake Presidency and others were present, James Watson was ordained a High Priest and set apart as Bishop of the Ward by Pres. Jos. F. Smith. June 11, 1882, Henry Arnold was set apart as first and A. W. Carlson as his second Counselor.

The first public house in the Ward was built in 1851 on the site of the present ward house. It was a small adobe building. The main part of the present ward house was dedicated Feb. 6, 1866. It is also used for school purposes. Since then two wings have been added, one on the north and another on the south side.

A Sunday School was organized in the Nineteenth Ward April 21, 1867, with Paul Lechtenberg as superintendent. Wm. Asper, R. V. Morris, Peter Nebeker, Jos. Shaw and Philip Pugsley were among the first teachers. Means towards the buying of books for the commencement of a Sunday School library was furnished by Bishop A. H. Raleigh, R. V. Morris, Henry Grow, Philip Pugsley, Joseph Shaw, Henry Arnold and others.

—TWENTIETH WARD is bounded on the north by the mountains, separated from the Twenty-first Ward on the east by H Street, from the Twelfth Ward on the south by South Temple Street and from the Eighteenth Ward on the west by C Street. It contains 60 2½-acre blocks and had 1,112 inhabitants in 1880. The ward house, a fine brick building, 70x35 feet, is situated on the corner of Second and D Streets, and was erected in 1883. The old ward house, with adjoining school house, both adobe buildings, are lying on the same block. Apostle George Teasdale resides in this Ward.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. E. Bassett, Bishop; George Romney and Geo. F. Gibbs, Counselors; Levi W. Richards, ward clerk.

Deacons' Quorums—Edgar Simmons, Pres.; Alexander Lyon and Charles J. Ross, Counselors.

Sunday School—Wm. Salmon, supt.; Heber J. Romney and Wm. H. Tovey, assistants; Orson D. Romney, secretary.

Relief Society—Jane Miller, Pres.; Rhoda Owen and Elizabeth Barton, Counselors.

Twentieth Ward Institute (Y. M. M. I. A.)—Charles W. Stayner, Pres.; Oliver Hodgson and A. B. Simmons, Counselors; Peter Elliot, secretary.

Y. L. M. I. A.—Lula G. Richards, Pres.; Cecelia Sharp and Ellen V. Romney, Counselors.

Primary Association—Emma Toone, Pres.; Margaret Sharp and Alice Phillips, Counselors.

History—At the semi-annual conference of the Church held in G. S. L. City, Oct. 6, 1856, the Ward was first organized out of the east part of what then comprised the Eighteenth Ward. John Sharp was ordained Bishop of the new Ward, with Wm. C. Dunbar and Wm. L. N. Allen as Counselors. This Bishopric stood unchanged for more than twenty years.

At the time of the reorganization in 1877, when the Ward was divided and the eastern part organized into a new Ward (the Twenty-first Ward), Henry Puzey was appointed second Counselor to Bishop Sharp, instead of Elder Allen, who, after the change, became a resident of the new Ward.

In 1885 Bishop Sharp resigned, after which Counselor Wm. C. Dunbar had temporary charge of the Ward until Aug. 27, 1886, when the present Bishopric was ordained and set apart, consisting of Wm. E. Bassett as Bishop and George Romney and George Francis Gibbs as Counselors.

—TWENTY-FIRST WARD, comprising the north-east part of Salt Lake City, is bounded on the north by the mountains, on the east by the Fort Douglas Military Reservation, separated from the Eleventh Ward on the south by South Temple Street, and from the Twentieth Ward on the west by H Street. It contains 168 2½-acre blocks and had 1,027 inhabitants in 1880. The ward house, a brick building, 64x28 feet, is situated on First Street, between J and K Streets.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Wm. L. N. Allen, Bishop; Herbert J. Foulger and Marcellus S. Woolley, Counselors; Robert Aveson, ward clerk.

There is a Priests' Quorum, presided over by the Bishopric, and a quorum of ordained Teachers under the presidency of W. S. Higham, Willard Allen and Wallace C. Castleton.

Deacons' Quorum—1st Quorum: Albert Adkins, Pres.; James T. Shore and Ralph Snowball, Counselors. 2nd quorum: Counselors Amos Cardwell and W. P. Affleck, jun., presiding.

Sunday School—Wm. D. Owen, jun., Pres.; Robert Aveson and Joseph W. Maynes, Counselors; Wm. G. Westwood, secretary.

Relief Society—Ann Olivia Burt, Pres.; Hannah Allen and Susannah Foulger, Counselors; Elizabeth Matthews, secretary.

Y. M. M. I. A.—Walter W. Williams, Pres.; Thomas Moss and Marcellus S. Woolley, Counselors.

Y. L. M. I. A.—Harriet Longmore, Pres.; Isabella Muir and Helena Barton, Counselors; Martha Picknell, secretary.

Primary Association—Mary Davis, Pres.; Annie Steers and Eliza Schutte, Counselors; Eva Barfoot, secretary.

HISTORY—The Ward was first organized July 5, 1877, out of the east part of the Twentieth Ward. On that occasion Andrew Burt was set apart as Bishop by Orson Pratt, Herbert J. Foulger as first Counselor by Daniel H. Wells, and Wm. L. N. Allen as second Counselor by Apostle John Taylor.

Bishop Burt was killed Aug. 25, 1883, while on duty in Salt Lake City, after which Counselors Foulger and Allen had temporary charge of the Ward until Oct. 21, 1883, when a new Bishopric was ordained and set apart, consisting of Wm. L. N. Allen as Bishop, and H. J. Foulger and Andrew F. Macfarlane, as Counselors.

Counselor Macfarlane died Sept. 20, 1886, and Marcellus Simmons Woolley was ordained a High Priest and set apart by Pres. Angus M. Cannon as second Counselor to Bishop Allen, Jan. 16, 1887.

SANDY PRECINCT is bounded on the north by West Jordan and Union Precincts, east by Granite Precinct, south by Draperville Precinct and west it is separated from the South Jordan and West Jordan Precincts by the river Jordan. It contains nine square miles of farming land. The population in 1880 was 488. About two-thirds of the entire population are "Mormons" and fully one half of Scandinavian descent, mostly Swedish. Near the centre of the precinct is located the village of SANDY which is also a station on the Utah Central Railway and Alta Branch of the D. & R. G. Ry., 12 miles south of Salt Lake City, the county seat. It contains two steam sampling works, two smelters, seven stores, five saloons, one brewery, two boarding houses and a number of shops. Ore and general farm products are the principal shipments. The town site covers 160 acres of land. Although a small town, it is one of considerable importance. A large portion of the ores from the Cottonwoods and Bingham Canyon are shipped there for sampling. After being tested, much of the ore remains in Sandy until sold, and the business of handling, transferring and shipping ores is the principal enterprise of the inhabitants. Considerable tame hay and grain are raised within the limits of the precinct, notwithstanding the sandy and light character of the soil.

HISTORY—Sandy derives its name from the sandy soil on which it is located. The Utah Southern Railway Company selected the site for a station because of its altitude, it being the highest point, from which a branch road could be built to the mouth of Little Cottonwood Canyon. This was done in 1871, the Utah Central Railway completing its track to that point Sept. 23, 1871.

In the winter of 1871-72 a post office was established at Sandy with Isaac Harrison as postmaster.

Isaac Harrison built the first hotel and Charles Decker the first store. The railroad company soon afterwards built a fine depot with an adjoining hotel, which were destroyed by a disastrous fire, July 13, 1880. A town site was surveyed and building lots sold at a high figure, and for several months, while Sandy was the terminus of the Utah Central Railway, a vast amount of shipping was done to and from points south-east and west, especially from the mines at Pioche, Bingham and Little Cottonwood.

In 1873 Sandy was made a voting precinct, and Isaac Harrison was elected the first justice of the peace. This year, also, the Wasatch and Jordan Valley Railway (now known as the Alta Branch of the D. & R. G. Ry.) was completed between Sandy and Fairfield Flat in Little Cottonwood Canyon, a distance of eight miles.

Soon after the opening of the Utah Central Railway a smelter (the Saturn) was built a short distance south of the station and commenced operations; the Flagstaff was the next one. It was built on an elevated piece of ground directly east of the town. Afterwards the Mountain Chief, (later known as the Mingo), which is now the only smelter in operation at Sandy, was built near the site of the Saturn, the latter having previously closed down. Teaming to and from the mines and the opening of these smelters brought in a large number of "roughs" from various parts of the country, and in consequence thereof Sandy was made the scene of several unpleasant affairs, in which a number of men lost their lives. One of these affairs took place in June, 1874, when the news of the passage of the Poland Bill by the U. S Congress reached Sandy. The non-Mormon element immediately grew excited and having organized for the purpose, they marched through town visiting nearly every "Mormon" family and gave, at each place where they called, three cheers for Robert N. Baskin (the "Ring" candidate for delegate to Congress) and the Poland Bill, and three groans for Geo. Q. Cannon, the "Peoples" candidate. At the following election (Aug. 3, 1874) the "roughs" picked a quarrel with the "Mormons" who came forward to vote, during which John W. Sharp was severely beaten and would perhaps have been killed, had it not been for the timely aid of Conductor Wm. Hiskey, who came in with the north bound train in the evening. He armed himself with two six-shooters and scattered the mobbers in all directions. For several days afterwards a number of armed men watched the train for the purpose of killing the conductor, in which, however, they were not successful. Only a few months afterwards the business at Sandy became stagnant, and most of the parties who participated in the riot left for Montana. After a few years nearly all the transient characters had removed to other parts, and only the farming population, which consisted chiefly of "Mormons," and which now comprises nearly two-thirds of the population, remained. That the "Liberal Party" gained the victory at the election for school trustee in 1887 was largely due to the fact that a large number of the people are foreigners, (mostly Scandinavians) who have not yet secured their naturalization papers, and consequently could not vote.

SANDY WARD is coextensive with Sandy Precinct.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Ezekiel Holman, Bishop; Emil Hartviksen and Andrew Olsen Gaelte, Counselors; Wm. W. Wilson, ward clerk.

There is a Teachers' Quorum presided over by Martin Gunderson.

Deacons' Quorums—Alfred Andersen and Richard Cowley preside over the 1st and 2nd Quorums.

Sunday School—Isaac Harrison, supt.; Heber Goff and Wm. R. Scott, assistants; N. H. Halstrøm and N. M. Nielson. secretaries.

Relief Society—Wilhelmine Olsen, Pres.; Harriet Wilson and Catherine Harrison, Counselors; Mary Jane Scott and Hilda Larson, secretaries.

Y. M. & Y. L. M. I. A.—Wm. R. Scott, Pres.; B. H. Bowen and Hannah Shaw, Counselors; Elisha Shaw and Mary Jane Lewis, secretaries.

Primary Association—Hannah Shaw, Pres.; Jane Clark and Mary Jane Lewis, Counselors; Ruth Lewis and John E. Hartvikson, secretaries.

HISTORY—The few Saints who first located at Sandy attended meetings in the surrounding Wards until the fall of 1873, when they hired a hall of Mr. Geo. Parker for $15 per month and commenced to hold meetings for themselves. Isaac Harrison was the first presiding Elder, under the direction of the Bishopric of the South Cottonwood Ward. Later, meetings were held in a room of the Utah Central Railway depot, until Andrew O. Gaelte opened his private house free of charge for meeting purposes. Finally, Wm. Newell, Isaac Harrison, Wm. R. Scott, A. O. Gaelte and others bought a small lumber building and moved it on rails from a point near the Utah Central track to the vicinity of where the Sandy meeting house now stands. In that house regular meetings were held for a number of years. In the meantime Elder Harrison was succeeded in the presidency of the branch by Wm. Newel who, in turn, was succeeded by Elder Harrison. The latter presided until 1877, when the Union Ward was organized and Sandy became a branch of the same, under the presidency of John W. Sharp, who was called to act as presiding Elder of the Sandy Branch July 1, 1877. Being at that time absent on a preaching mission, from which he did not return until fall, he was not set apart to his position until July 7, 1878. Before his return Thomas Smart and Henry Russell had temporary charge, and later, when Elder Sharp occasionally was absent, Elders Henry Russell, Isaac Harrison and Wm. Lewis presided in the meetings.

At an early day a Sunday School was organized by Isaac Harrison and Wm. R. Scott. This was frequented by both "Mormons" and "Gentiles" alike for a long time until finally the non-Mormons opened a school of their own in a vacant building belonging to the Saturn Smelting Company. The Latter-day Saint Sunday School was thoroughly reorganized Nov. 2, 1879, by Elder John W. Sharp.

A mutual improvement association for both sexes was organized in the fall of 1881, with Wm. Lewis as President. Before the close of the year it had sixty members enrolled.

Elder Sharp continued in charge of the branch until Sept. 3, 1882, when the Sandy branch was organized into a separate Ward, with Ezekiel Holman as Bishop and Emil Hartviksen and A. O. Gaelte as Counselors. Wm. W. Wilson was appointed ward clerk. This Bishopric still stands unchanged.

Nov. 4, 1882, a Relief Society was organized with Wilhelmine Olsen as President, Harriet Wilson and Catherine Lewis, Counselors, and Mary E. L. Neff, secretary.

Soon after the organization of the Ward, steps were taken to build a meeting house, the small school building in which the Saints hitherto had met for religious worship being inadequate to accommodate all. Consequently, a neat frame building, 26x40 feet, was erected in the winter of 1882-83, and meetings held in it for the first time in January, 1883.

SILVERTON PRECINCT, established June 6, 1871, contains about thirty-five square miles of mountain country, bounded on the north by East Mill Creek Precinct, east by the summit of the Wasatch Mountains, which separates it from Summit County, south by Little Cottonwood Precinct, and west by Butler Precinct. It contains all that section of the Wasatch Mountains, which is drained by the head-waters of the Big Cottonwood Creek. Population in 1880, 121. This precinct is included in the Granite Ward.

SOUTH COTTONWOOD PRECINCT, established July 21, 1863, is bounded on the north by Mill Creek Precinct, east by Big Cottonwood and Butler Precincts, south by Union and West Jordan Precincts, and west it is separated from the North Jordan Precinct by the river Jordan. It contains about twelve square miles of country. Population in 1880, 1,288.

This precinct comprises four school districts, numbered respectively, 24

25, 26 and 45. There are three fine brick school houses, one in each of the three first-named districts. One of these buildings is located near Swen M. Lovendahl's residence, near by the Utah Central Railway track, another on the State Road, near Francklyn Station, and a third one on the county road, near Nathan Tanner's residence.

SOUTH COTTONWOOD WARD

is coextensive with the precinct of the same name. The ward house, situated a mile east of the State Road, on rising ground north of the South Cottonwood Creek, is about ten miles south-east from the Temple Block, Salt Lake City. South Cottonwood is noted for its excellent tame hay, mostly lucern, clover and timothy. A fine quality of peas is also produced.

The Germania and Horn Silver Smelters are located in the lower part of the Ward. About one-third of the population of the Ward are "Gentiles."

In May, 1887, the presiding officers of the Ward were as follows:

Bishopric Joseph S. Rawlins, Bishop; Wm. Boyce and Thos. A. Wheeler, Counselors; Richard Howe, ward clerk.

There is a Teachers' Quorum, presided over by Henry J. Brown, and three Deacons' Quorums.

Sunday School--Louis A. Kelsch, supt.; Richard Howe and Charles Walter, assistants; Wm. Bradford, secretary.

Relief Society-Mary Rawlins, Pres.; Ann Wheeler and Phoebe Boyce, Counselors; Harriet Ann Walker, secretary.

Y. M. M. I. A.—Louis A. Kelsch, Pres.; John G. Labrun and Chr. H. Steffensen. Counselors; Jacob Tipton, secretary.

Y. L. M I. A.—Isabella Eriksen, Pres.: Ann E. Labrun and Annie M. Thompson, Counselors; Rose Kelsch, secretary.

Primary Association.—Elizabeth Davis, Pres.; Margaret Carruth and Sarah Ann Wootton, Counselors; Emily Brinton, secretary.

HISTORY—When Apostle Amasa M. Lyman arrived in Great Salt Lake Valley with his company of Saints, in October, 1848, he located part of them (mainly a number of families from the State of Mississippi (at a point between the two Cottonwood Creeks, about ten miles south-east from the Great Salt Lake City fort. A tract of country, consisting of about one mile square, was surveyed and divided into 10-acre lots for the convenicnee of the settlers, among whom were Amasa M. Lyman, Wm. Crosby, Daniel Clark, James M. Flake, John Tanner and sons (Sidney and Nathan), Daniel M. Thomas, John Brown, John H. Bankhead, Wm. H. Lay and others, with their respective families. The place of their location was subsequently known as the "Amasa Survey."

During the fall and winter of 1848 a few houses were built of logs, which the brethren hauled from near the mouth of Big Cottonwood and Mill Creek Canyons, but most of the people lived in their tents and wagons until spring, when a number of other houses were built. The first adobe house was erected by John Brown in the summer of 1849

In the meantime water had been taken out of the two Cottonwood Creeks, and other improvements made. The number of settlers were also increased by several families locating on various points along the creeks. A Ward organization, known originally as the Cottonwood Ward but which afterwards changed name to South Cottonwood, was finally effected with William Crosby as Bishop; James M. Flake was one of his Counselors.

During the year 1849 a small crop of wheat was raised, but it grew so scattered and short that when harvest came, most of it had to be pulled up by hand. The little colony, however, was very industrious. The crickets were fought vigorously, and immense numbers of them killed; but notwithstanding this, the crops would, no doubt, have been destroyed, had not the gulls put in their appearance. At first, when the colonists saw these birds coming down from beyond the Great Salt Lake, they feared they were a new plague, but when their extraordinary appetite for crickets became known, the farmers retired to their houses, leaving the fields of grain and the crickets to the gulls. It was soon discovered that the birds were far more successful than human labor.

In 1848-50 the little colony grew steadily, and prospered as well as any neighborhood in Utah at that time.

The first meeting house built in the Ward was a small adobe building, known as Jonathan C. Wright's school house. It was erected in 1851. Previous to this all meetings had been held in private houses. As the settlers increased in number, other school houses were built, and the first ward house was erected in 1856. It consisted of a substantial adobe building, and was at the time of its completion the finest meeting house outside of Salt Lake City. The present commodious ward house, also an adobe building, 60 x 40 feet, was erected in 1869.

In the fall of 1851 the majority of the people accompanied Amasa M. Lyman and Charles C. Rich to southern California, where they located at San Bernardino, after which the "Amasa Survey" was transferred to the Church. Bishop Crosby being among those who went to California, Jonathan C. Wright was appointed Bishop in his stead, with Levi Stewart and Charles Bird as Counselors. He presided until the fall of 1852, when Abraham O. Smoot, who had been appointed by the First Presidency to take charge of the Church property known as the "Amasa Survey," succeeded him as Bishop. Elder Smoot's Counselors were Jonathan C. Wright and Levi Stewart. During the temporary absence of Bishop Smoot Counselor Wright had charge of the Ward.

March 14, 1854, Andrew Cahoon was ordained a High Priest and set apart to act as Bishop of the Ward, Elder Smoot having removed to the Sugar House Ward. Geo. W. Gibson and Wm. Carruth acted as Bishop Cahoon's Counselors. Afterwards Wm. Boyce became a Counselor in the place of Elder Carruth. Counselor Gibson removed to southern Utah in 1861, when William Boyce became first Counselor and Matthew Rowan was chosen as second Counselor. Counseler Rowan died Jan. 7, 1866, and Richard Maxfield became second Counselor in his stead. After these changes Elders Boyce and Maxfield continued as Counselors until Bishop Cahoon apostatized and was discontinued as Bishop in 1872.

June 6, 1872, Joseph Sharp Rawlins was ordained a Bishop by Pres. Brigham Young, and appointed to preside over the Ward. He retained the former Counselors, Elders Boyce and Maxfield, until the latter was dropped in 1873, and Thomas A. Wheeler was appointed second Counselor in his stead. During the absence of Elder Wheeler on a mission to England in 1875-77, Elder Ishmael Phillips acted as temporary Counselor.

At a meeting held in the South Cottonwood ward house, July 1, 1877, at which Prests. Daniel H. Wells, Angus M. Cannon, David O. Calder and Joseph E. Taylor were present, the South Cottonwood Ward was divided into three Wards, the west part only being continued under the former name, while the Union and Granite Wards were created of the east part. Joseph S. Rawlins was sustained as Bishop and William Boyce and Thomas A. Wheeler as his Counselors. Bro. Wheeler not having returned from his mission to England, and Ishmael Phillips having been appointed Bishop of the Union Ward, Elder Wm. G. Young was appointed to act as temporary Counselor until Elder Wheeler's return. Wm. Boyce and Wm. G. Young were set apart by Pres. D. H. Wells.

In October, 1877, Elder Wheeler returned home, and he was ordained a High Priest and set apart as second Counselor the following November, at a Priesthood meeting held in Salt Lake City.

During the temporary absence of Counselor Boyce, Elder John G. Labrun has acted as second Counselor to Bishop Rawlins.

In early times the land in the upper part of the South Cottonwood Ward was considered worthless and unproductive, but through the perseverance of the settlers in battling patiently with the elements and reclaiming the desert lands, it is now quite productive, and all kinds of grain are raised; also fine fruits and vegetables.

SOUTH JORDAN PRECINCT, established May 13, 1867, is bounded on the north by West Jordan Precinct, separated on the east from Sandy and Draper Precincts by the River Jordan, bounded on the south by Riverton Precinct, and west by Herriman Precinct. It contains about fourteen square miles of farming country. Pop. in 1880, 738.

SOUTH JORDAN WARD is coextensive with the South Jordan Precinct. The ward house, situated on rising ground, about one mile west of the river Jordan, is sixteen miles south from the Temple Block, Salt Lake City, and four miles southwest of Sandy, the nearest railway station. Farming and sheep-raising are the principal industries of the people, who are nearly all Latter-day Saints. Water for irrigation purposes is had from the Beckstead Ditch (made in 1859) and the South Jordan and Utah & Salt Lake Canals.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—William A. Bills, Bishop; Jesse Vincent and Henry Beckstead, Counselors; Edwin D. Holt, ward clerk.

There is a Priest's Quorum, presided over by the Bishopric, and also a number of ordained Teachers and Deacons.

Sunday School.—Isaac J. Wardle, supt.; Albert Holt and Matthew Holt, assistants; James A. Oliver, secretary.

Relief Society.—Ann Holt, Pres.; Emily G. Beckstead and Emmeline Bills, Counselors; Emma Holt, secretary.

Y. M. M. I. A.—Henry B. Beckstead, Pres.; O. K. Okeson and Isaac J. Wardle, jun., Counselors; Peter Winward, secretary.

Y. L. M. I. A.—Maria Holt, Pres.; Elizabeth Stocking and Rose A. Holt, Counselors; Loretta Beckstead, secretary.

Primary Association.—Naomi V. Oliver, Pres.; Mary H. Beckstead and Elizabeth Stocking, Counselors; Edward H. Holt, secretary.

HISTORY—That part of West Jordan which is now included in the South Jordan Ward was first settled by Isaac J. Wardle and Samuel Alexander Beckstead, who on March 1, 1859, located on the bottom land on the west side of the river Jordan, at a point nearly a mile south of the present South Jordan ward house. Other settlers located on various bends of the river in the following November. Among them were James Oliver, N. G. Soffe, James Wood and Thos. Allsop.

In 1863 the South Jordan Saints were organized into a branch of the West Jordan Ward, with James Woods as President. William A. Bills succeeded him in 1867, Pres. Woods having apostatized and joined the Josephites. Elder Bills presided for about ten years. Meetings were held for a number of years in private houses, even before there was a branch organization. In 1864 the first school house, an adobe building, 18x14 feet, was erected about a quarter of a mile south-west of the site of the present ward house. At that time there were only nine families in the branch. This house was finally sold to a private party, and in 1873 the present ward house, a two-story structure, 46x20 feet, built partly of rocks and partly of adobes, was erected.

About the year 1876, when the South Jordan Canal was finished, the population increased rapidly, and new farms were opened on the bench. Later, when the Utah & Salt Lake Canal was completed, a still greater increase of population and prosperity was had, and at the present time all kinds of tame hay, etc., are raised with great success.

At a special meeting held in the West Jordan ward house, June 17, 1877, the South Jordan Ward was organized, with Wm. A. Bills as Bishop, and Ensign I Stocking and Henry Beckstead as his Counselors. Elders Bills and Beckstead were ordained and set apart by Pres Daniel H. Wells at the time, and Elder Stocking at Draper, June 24, 1877, also by Pres. Wells.

Aug 4, 1883, Jesse Vincent was set apart to act as first Counselor to Bishop Bills by Geo. Q. Cannon, instead of Counselor Stocking, deceased.

SUGAR HOUSE PRECINCT, established July 21, 1863, is bounded on the north by Salt Lake City corporation limit (Roper Street) and Davis County, east by Mountain Dell Precinct, south by East Mill Creek and Mill Creek Precincts, and west by Farmers Precinct. It contains about twenty-two square miles of valley and mountain country, lying in the shape of an L. Pop. in 1880, 738. It includes School Districts Nos. 29 and 58.

SUGAR HOUSE WARD is co-extensive with Sugar House Precinct. The unfinished ward house, a fine brick building, 63x32 feet, is beautifully situated on high ground, near the building known as the Old Paper Mill, about four miles south-east of the Temple Block, Salt Lake City. A majority of the inhabitants are Latter-day Saints. Within the limits of this Ward is the Utah Penitentiary, where so many of the Elders have suffered for conscience' sake. There are two school houses, one of which is situated near the unfinished ward house, and is used also for meeting purposes; the other is located near the foot of the mountains.

Bishopric.—Apollos G. Driggs, Bishop; James Johnston and Peter Hansen, Counselors; Martin Garn, ward clerk.

There are two quorums of Deacons.

Sunday School.—Paul A. Elkins, supt.; James R. Smith and Horace Eldredge, assistants; Annie R. McGhie and Eleanor Staker, secretaries.

Relief Society—Sarah B. Gibson, Pres.; Catherine Staker and Esther S. Hardy, Counselors; Betty Bolwinkle, secretary.

Y. M. M. I. A.—George Crismon, Pres.; Jacob Garn and Nephi Hansen, Counselors; Apollos P. Driggs, secretary.

Y. L. M. I. A.—Louie Siddoway, Pres.; Carrie Richards and Maggie Harris, Counselors; Minnie Garn, secretary.

Primary Association.—Isabella McGhie, Pres.

HISTORY—Ira Eldredge was the first farmer on Canyon Creek, within the present limits of the Sugar House Ward. In the spring of 1848 he conducted water from the creek unto a piece of land about half a mile south-east of the present site of the Territorial Penitentiary and raised a crop of wheat, Indian corn and potatoes that season. In the fall Charles Crismon built the first house near the creek on the spot where the residence of the late Ira Eldredge now stands. Among the first settlers on Canyon Creek were also Charles Kennedy, Joseph Fisher, Lorenzo D. Young, John Eldredge, Norman Bliss, Albert Griffin and others, who located at various places on the creek in 1849-50. Pres. Brigham Young built a grist mill on the creek in an early day.

In 1852 the population was considerably increased by the arrivals of immigrants from the East, and in 1853 the settlers on Canyon Creek assisted the Mill Creek Saints in building a small fort on Mill Creek, about two miles south of Canyon Creek.

The first school house on Canyon Creek, a small log building, was erected in 1852, on the north side of the creek, a few rods below where the Old Paper Mill now stands. For several years schools were taught and meetings held in that building. A school district was organized June 8, 1852, by the county court.

The necessary machinery for a sugar factory was imported from England in 1852 by the Church, and in the fall of that year an unsuccessful attempt was made to manufacture sugar in Great Salt Lake City, the imported machinery being put up for that purpose on the Temple Block. In the spring of 1853 it was removed to Provo, where another fruitless attempt was made to manufacture sugar from beets. Early in 1854 the machinery was taken back to Salt Lake County and put up on Canyon Creek, where the building now known as the Old Sugar House or Paper Mill was erected by the Church in 1854-55, under the direction of Abraham O. Smoot. In the latter part of 1855 the machinery was put in running order in the new building, and a quantity of good molasses made from beets, the sugar business still proving a complete failure. About three hundred acres were planted with beets in 1855. It is estimated that the Church lost about one hundred thousand dollars by these experiments. The machinery imported for the purpose of making sugar is now scattered all over the country, the greater portion of it, however, being stored under sheds in the Tithing Yard, Salt Lake City. Many years ago the building was turned into a paper factory, but also the industry of making paper, which proved more profitable than the manufacture of sugar, was abandoned for the lack of sufficient water to run the heavy machinery, the creek proving inadequate for both irrigation and mill purposes.

At a council of the presiding authorities of the Church, held in G. S. L. City, Feb. 16, 1849, it was decided to organize all that portion of the Great Salt Lake Valley embraced in the original Five Acre Survey into a Ward, to be known as the Canyon Creek Ward. It appears, however, that no such Ward was ever organized. The few Saints on Canyon Creek attended meetings in the city for a number of years, and Bishop Reuben Miller, of Mill Creek, and Peter McCue, of the First Ward (Great Salt Lake City), held jurisdiction alternately, until it was decided that Bishop Miller should have exclusive jurisdiction. A presiding Elder, who acted under the direction of Bishop Miller, took charge of the meetings and local affairs generally.

April 23, 1854, the Saints on Canyon Creek were first organized into a Ward, called the

Sugar House Ward, after the Sugar House, which was then in course of erection. Abraham O. Smoot, who had been called away from Cottonwood by Pres. Brigham Young, to superintend the erection of the aforesaid building and to take charge of the adjacent Forest Farm, was appointed Bishop of the new Ward, April 23. 1854. His Counselors were Ira Eldredge and Henry Wilde, who were both ordained and set apart to their positions April 30, 1854.

During the temporary absence of Bishop Smoot and Counselor Eldredge, who both went east after emigrants, Henry Wilde and Wm. C. A. Smoot had temporary charge of the Ward. Subsequently Henry Wilde removed to Coalville, Summit County, and Wm. C. A. Smoot acted as second Counselor for a short time.

In the spring of 1857 Bishop Smoot, who had been elected mayor of Great Salt Lake City, to fill the unexpired term of the late Jedediah M. Grant, removed to the city, and Counselor Ira Eldredge was appointed Bishop in his stead. William C. A. Smoot and Charles Griffin were chosen as his Counselors. Afterwards Charles Griffin removed to Coalville, Summit Co., when Charles I. Robson was chosen as second Counselor.

At the time of the move in 1858 the Sugar House Ward people settled temporarily at Provo, Salem and Spanish Fork. Nearly all returned to their homes after peace was established.

Bishop Ira Eldredge died Feb. 6, 1866, at Coalville, Summit Co., and Counselor Wm. C. A. Smoot became acting Bishop in his stead. His Counselors were Charles Innes Robson and Alexander C. Pyper. When Counselor Pyper removed from the Ward Jacob Gibson became Counselor in his stead.

Bishop Wm. C. A. Smoot presided until July 23, 1877, when the Ward was reorganized with Apollos G. Driggs as Bishop and James Johnston and Elnathan Eldredge as his Counselors. These three brethren were ordained and set apart the same day by Pres. Daniel H. Wells.

In 1883 Counselor Eldredge was released, and Peter Hanson was appointed second Counselor in his stead.

The Sugar House Ward originally embraced the Five Acre Survey and all the country lying east of it up to the foot of the mountains; westward it extended to the river Jordan. Subsequently the southern boundary line was moved about one mile south. The present boundary lines were established Jan. 3, 1883, when the Presidency of the Stake decided that all that portion of the Sugar House Ward lying north of Roper Street should belong to the Salt Lake City Wards. This change transferred a good number of families from the Sugar House Ward to the First Ward, Salt Lake City.

About the year 1868 a post office, known as the Paper Mill post office, was opened on Canyon Creek, with Wm. C. A. Smoot as postmaster.

TAYLORSVILLE is the post-office name for North Jordan.

TRAVERSE MOUNTAINS is the name given to the low range of mountains running east and west from the Wasatch to the Oquirrh ranges, which separates Salt Lake from Utah County. The river Jordan cuts clear through them, thus making an open gap between the two valleys (Salt Lake and Utah). The noted landmark known as the "Point of the Mountain South," is on the east side of the river.

TWIN PEAKS, two of the highest mountain peaks in the Wasatch Range, point their lofty tops heavenward at an altitude of about 11,400 feet above sea level. They are located between the two Cottonwood Canyons, near the valley. From the Temple Block to the summit of the west peak the air line distance is about thirteen miles. On the north side of the peaks, near the top, can be seen snow all the year around.

HISTORICAL—The first visit made by white men to the summit of the Twin Peaks is thus described by Elder John Brown:

"On Friday, Aug. 20, 1847, in company with Albert Carrington, Wm. W. Rust and two other men, I went to the foot of what we supposed to be the highest peak in the mountains east of the valley, called the Twin Peaks. We camped at the mouth of Big Cottonwood Canyon. Next morning (Aug. 21st), at eight o'clock, four of us (Carrington, Brown, Wilson and Rust) commenced to ascend the mountain, leaving a guard with our horses. After toiling about eight hours and being very much fatigued, three of us reached the summit of the west peak; one of our party (Dr. Rust) had given out and laid down near a snowbank to rest. We had brought along a barometer, a thermometer and compass, with which we made some observations and learned that the peak was 11,219 feet above the sea. The temperature at five o'clock in the evening was 55 degrees above zero, while on the same day, at noon, it stood 101 degrees in the city. At 5:30 p.m, we commenced descending; we came down on the west side of the peak, passed through a beautiful grove of timber, and followed the course of a small creek. We had not gone far when darkness came on, and as we had expected to get back to camp about the middle of the afternoon, we were unprovided with bedding, coats or any kind of arms, wishing to go as lightly loaded as possible, the day being very warm. But now, when night came on, we found it quite cold in the mountains. While climbing ove the rocks, after feeling our way with our hands in order to escape death by falling over a precipice, we became separated, and only Brother Carrington and I remained together. At 10 p.m. we laid down under a scrubby tree, being so tired that further progress was impossible, and we knew not where the two other men had gone. At length we found a place between the rocks large enough to lay down. Our bed, however, was by no means horizontal; it had a slope of something like 45 degress. Instead of feathers we had pebbles for pillows, and coarse sands, which were yet warm from the heat of the sun, for bedding; we kept them warm by our bodies during the remainder of the night. At five o'clock the next morning we arose, being somewhat sore, and we continued our journey down the mountain side. Hungry and faint, having had neither supper nor breakfast, we scrambled over the rocks as best we could After we had gone about half a mile we heard a man's voice in the canyon below, and on going a little further we saw one of our men (Doctor Wm. W. Rust) on our left, standing on a large rock. He called for help, saying that he was tired out. As we were precisely in the same fix we could not render him any assistance. We reached our camp at 7:30 a.m , where we found our other companion who had made his way in at 10 o'clock the night previous. We then returned to the city, satisfied with our first attempt at climbing mountains."

Only a few men have undertaken to climb to the summit of the Twin Peaks since 1847. A scientific party who made the ascent a few years ago, however, found the altitude to be greater than that given by the first visitors.

UNION PRECINCT, established Dec. 15, 1877, and organized of a part of South Cottonwood Precinct, is bounded on the north by South Cottonwood Precinct, east by Butler and Granite Precincts, south by Sandy Precinct, and west by West Jordan Precinct. It contains six square miles of a good farming district. Pop. in 1880, 484.

—UNION WARD is coextensive with the Union Precinct. The ward house is situated one mile east of the State Road, and 12 miles southeast of the Temple Block, Salt Lake City.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Ishmael Phillips, Bishop; Marion H. Brady and James L. James, Counselors; John Oborn, ward clerk.

Deacons' Quorums—Albert I. Walker, Charles Evans, John W. Richards and Isaac M. Shaw, with their respective Counselors, preside over the 1st, 2nd, 3rd and 4th quorums.

Sunday School—John H. Walker, supt.; Thomas H. Smart and John A. Berrett, assistants; Andrew Phillips, secretary.

Y. M. M. I. A.—John H. Walker, Pres.; Thomas H. Smart and Chas. Evans, Counselors; John A. Berrett, secretary.

Y. L. M. I. A.—Sarah Buxton, Pres.; Della A. Brady and Sarah A. Forbush, Counselors; A. M. E. B. Sharp, secretary.

Relief Society—Elizabeth Richards, Pres.; Ann Griffiths and Philinda Cole, Counselors; Mary A. Smart, secretary.

Primary Association—Mary A. Smart, Pres.; Mary A. Bill and Elizabeth Richardson, Counselors; Lellie S. Moreton, secretary.

HISTORY—Union was known as Little Cottonwood Ward from the time of its first settlement until 1854. Among the first settlers who located on the south side of the Little Cottonwood Creek, in the spring of 1849, was John Cox, who built a house on the present site of Union Fort and commenced farming. A brother Elmer located about two miles further up the creek. In the fall Silas Richards, who had just arrived in the valley, bought out Elmer's improvements and settled down, together with a number of other families who had crossed the plains in his company. In the fall of 1850 the number of families was nearly doubled by immigration. During that year a comfortable school house was built, about 1½ miles east of the present site of Union Fort. In this building Bishop Richards taught the first school in the Ward during the winters of 1850-51 and 1851-52.

In 1853, agreeable to counsel from Pres. Brigham Young, the Saints on the Little Cottonwood, who now numbered 273 souls, went to work and built a fort, as a protection against the Indians, who at that time were hostile and did considerable stealing and killing in various parts of the Territory. The settlers on the Cottonwoods, however, were never molested by the natives. John Cox gave up 10 acres of his farming land for a fort site, around which a wall, 12 feet high and 6 feet thick at the bottom, tapering off to one foot thick at the top, was built of rocks, adobes and clay. Port holes were made a few yards apart and bastions built on two of the four corners. The people called their little fortified village Union, a name suggestive of the energy and unity which characterized the Saints in their labors at the time. Nearly every house which had been built on the various farming claims along the creek was pulled down and removed to the fort, where the little colony was soon comfortably situated and lived together very peaceably.

In 1854 a large two-story school-house was built, of adobes, in the fort. A few years later, when the Indian difficulties were supposed to be over so far as Great Salt Lake Valley was concerned, the fort walls were gradually torn down, and a number of the people again located on their respective farms. But ever since that time the popular name of the Ward has been Union Fort.

Toward the close of 1849, a few weeks after the arrival of Silas Richards on Little Cottonwood Creek, he was appointed to preside as Bishop over the few families located on the south side of the creek. He acted in that capacity without Counselors, until July 13, 1851, when he was ordained to the position of Bishop. John Cox was set apart to act as his first Counselor at the same time. Subsequently Henry H. Wilson was chosen as second Counselor. In the spring of 1860 Elder Cox removed to Sanpete County, when Henry H. Wilson became first Counselor and Thomas S. Terry was chosen as second Counselor. Counselors Wilson and Terry were both called to "Dixie" in 1862, after which Wm. P. Smith and Norman G. Brimhall acted as Counselors as long as Silas Richards continued Bishop.

Elder Richards having been called at the October Conference, 1864, to assist the new settlers in southern Utah, resigned his position as Bishop of the Union Ward, and started on his mission the following December. Counselors Smith, and Brimhall then took temporary charge for a few weeks, but in the beginning of 1865 the Union or Little Cottonwood Ward was amalgamated with the South Cottonwood Ward, under Bishop Andrew Cahoon. Thus it remained for the next thirteen years, during which time a temporary district organization was kept up at Union, with a presiding Elder in charge, who acted under the direction of the South Cottonwood Bishopric. In this capacity Richard Taylor acted for a short time; he was succeeded by Ishmael Phillips. During these years district meetings were held occasionally. Otherwise the Union Saints attended Sabbath meetings at the South Cottonwood meeting house.

At a meeting held in the South Cottonwood ward house, July 1, 1877, the Union Ward, composed of the Union and Sandy Districts of the South Cottonwood Ward, was organized with Ishmael Phillips as Bishop, and Marion H. Brady and Otis L. Terry as his Counselors. These brethren were ordained and set apart by Daniel H. Wells.

Counselor Terry having removed to Sanpete County, James L. James was chosen second Counselor in his stead in the spring of 1887.

WARM SPRINGS. Of the varieties of warm springs in Utah the most noted and the best known are the Warm Springs within the corporate limits of Salt Lake City. The waters are limpid and smell strongly of sulphureted hydrogen, and are charged with gas, as combined with the mineral basis and as absorbed by the waters themselves. Dr. Gale is authority for the assertion that it is a "Harrowgate water abounding in sulphur." Three fluid ounces of water, on evaporation to entire dryness, in a platina capsule, will give 8¼ grains of solid, saline matter. It is slightly charged with hydro-sulphuric acid gas, and is a pleasant, saline mineral water, having the valuable properties belonging to saline sulphur springs. It issues from the mountain side in large volume, at a point about a quarter of a mile north of the Warm Springs bath houses. It has a temperature of 95 degrees to 104 degrees, and is conveyed in wooden pipes into three bathing houses, containing plunge, shower and tub baths, and dressing and waiting rooms. The water is very efficacious in the cure of many diseases, notably paralytic, rheumatic and scrofulous.

The bath houses are situated in the Nineteenth Ward, on 2nd West Street, between 8th and 9th North Streets. The property is owned by the city, with which it is connected by the street cars.

HISTORICAL—The Warm Springs bathhouse was first opened Nov. 27, 1850, on the block lying immediately south of the present bath house. It was under the care of James Hendrix. Subsequently J. C. Little opened a hotel on the premises and did considerable business. In 1866 the present bath house was built under the direction of the Great Salt Lake City council, and Henry Arnold was appointed superintendent of the property. Under his supervision a flourishing business was done at the Springs during the following ten years. In 1876 the property was leased to a Dr. Monroe, who, however, failed to comply with his contract with the city council, in consequence of which, James Townsend became the leaseholder, and had charge until his death, April 2, 1886. Since then his widow, Mrs. Rosanna Townsend, has had charge of the property.

WASATCH, a postoffice and railway station on the Alta Branch of the D. & R. G. Ry., has a romantic location in Little Cottonwood Canyon, about 1½ miles up from its mouth, 7½ miles west of Alta, 8½ east of Sandy, and 21 south-east of Salt Lake City. It consists of a few small station buildings and a boarding-house for the Church quarrymen on the north side of the Little Cottonwood Creek, while opposite, on the south side of the stream, and connected with the north side by a narrow foot-bridge, is situated what is known as the Quarrymen's Summer Quarters, consisting of a number of tents, boweries and summer-houses, surrounded by beautiful lawns and flower gardens. The grounds, covering a few acres, are beautifully laid out in walks and alleys, the whole camp nestling under the shade of fine trees and shrubbery. Water has been conducted from the creek in ditches and flows through the camp in pipes and flumes in almost every conceivable shape, thus making it easy of access for both culinary and irrigation purposes. A fresh canyon breeze, which generally commences at 2 o'clock p.m., and continues until dark, makes the place healthy and cool in the summer, and as a suitable place for rest and rustication, away from the bustle and business of the city, the place is becoming more popular every year. Quite a number of the finest places in the camp have been prepared by people from Salt Lake City, who spend part of the hot season there. During the winter season, however, the locality is cold and dreary, the mountain tops on the south being so lofty and in such close proximity to the camp, that they shut out the sunshine for several months of the year. The surrounding scenery is grand and lovely. From almost every nook and crevice of the mountain cliffs, which rise to the height of several thousand feet (at certain places almost perpendicular), on both sides of the canyon, grow small pines, cedars, ferns and mosses, which, together with the gray granite walls, castellated mountains, rippling creek, pure air and golden sun present a picture of rare beauty.

Just above Wasatch on the north side of the creek, away up on a projecting cliff, 1,000 feet above the road, stands a granite column which measures 66⅔ feet in height, from the pedestal-like cliff on which it stands. On each side of this column and receeding from its base is a little grotto-park filled with nature's evergreen, and surrounded on three sides and on the top with rocks of every size and shape.

Wasatch is the terminus of the steam railway, and from here passengers continue their journey to Alta on the tramway, on which large mules haul up passengers and freight on small, suitable cars. In going westward neither mules nor steam power is necessary, as the rolling stock is propelled forward without artificial means agreeable to the laws of gravitation.

Wasatch is particularly noted for its fine stone quarries, it being the place where all the granite is got out for the Temple in Salt Lake City. The stone is supposed to be the best in the Territory, being of close fine grain, of light gray color and of beautiful birdseye appearance.

Among the thirty men who are engaged at present in quarrying rock for the Temple, at the stone quarry near Wasatch are David Cameron (foreman at the quarry), David Norris, Leroy Young, Wm. J. Wilson, Daniel Crump, Theodore Powell, Richard Ashdown, Edward Shepherd, Wm. Cameron, James Barnard, Robert Shepherd, Robert Snedden, Andrew Hansen, David Benson, Joseph Thatcher, F. Bedham, David Muir, Charles C Livingston, James A. Muir, James Willard, T. W. Livingston and John Robertson.

A regular camp discipline, something similar to that which used to exist in emigrant trains crossing the plains years ago, is kept up. James C. Livingston is captain or superintendent of the whole camp. Alexander Gillispie officiates as chaplain and conducts the general meetings. At the ringing of the bell at 6 o' clock every morning the men rise; they eat breakfast at 6:30 a. m., commence work at 7 o' clock, eat dinner at 12 m., then work again from 1 to 6 p. m. and eat supper at 6: 30. At 7: 30 the camp assemble for prayer. Meetings are held every second Sunday during the summer season, and in the winter months twice a week. There is also a Y. M. M. I. A. It was first organized Oct. 30, 1883, and regular meetings are held every Tuesday evening from October to April. They are generally well attended. David Cameron is the President, Thos. W. Livingston and David Norris, Counselors, and Chas. C. Livingston, secretary.

HISTORY—A Church quarry was first opened at the mouth of Little Cottonwood Canyon about the year 1859, when work was resumed on the Temple after the move south. Since then a regular force of men have been kept steadily at work getting out rock for that grand edifice, and as rocks easy of access became scarce the quarries have been moved further up the canyon until they are now worked about half a mile above the present camp. Granite, at the mouth of the canyon, was for a number of years the quarrymen's camping place, but when Wasatch Station was located and the Alta and Jordan Valley Railway was completed in 1872, the men selected the site they now occupy for their camp.

The summer camp was first established in the spring of 1878, when James C. Livingston and a few others pitched their tents on the south side of the creek and erected a temporary bowery. Others followed the next year. The superfluous undergrowth and shrubbery was removed, some of the large boulders were rolled away, and others covered with soil taken from the mountain side. Water was brought on the grounds from the creek, trees planted wherever needed for shade, and other improvements inaugurated, all of which has been going on every year since. At present the Quarrymen's Summer Quarters are considered one of the most beautiful spots in the mountains.

WEST JORDAN PRECINCT, established in 1852, is bounded on the north by North Jordan Precinct, east by Union and Sandy Precincts, south by South Jordan, Herriman and Bingham Precincts, and separated from Tooele County on the west by the summit of the Oquirrh Mountains. It contains about forty-eight square miles of valley and mountain country, of which three square miles lies on the east side of the river Jordan. Pop. in 1880, 857.

WEST JORDAN WARD is coextensive with the West Jordan Precinct. The ward house, a substantial rock building, located on the left bank of the river Jordan, is about twelve miles south-west of the Temple Block, Salt Lake City. Within the limits of the Ward is a smelter, a woolen mill, a flouring mill, several stores and a few fine private residences. There are also two brick school houses, one on the west and one on the east side of the river.

In May, 1887, the presiding authorities of the Ward stood as follows:

Bishopric—Archibald Gardner, Bishop; James Turner and John Hill, Counselors; Joseph J. Williams, ward clerk.

There are three Deacons' quorums, with a Presidency over each.

Sunday School—Hyrum Goff, supt.; James Glover and George M. Webster, assistants; Mary H. Jenkins, secretary.

Relief Society—Louisa Egbert, Pres.; Agnes Cutler and Betsey Jenson, Counselors; Delila Gardner, secretary.

Y. M. M. I. A.—James Dennis, Pres.; Samuel W. Egbert and Alexander Dahl, Counselors; E. G. Spratling, secretary.

Y. L. M. I. A.—Delila Gardner, Pres.; Elizabeth Cutler and Rachel Hill, Counselors; Elizabeth Bateman, secretary.

Primary Associatian—Mary Bird, Pres.; Maria T. Goff and Mary Ann Turner, Counselors; Rhoda Ann Turner, secretary.

HISTORY—The first settler in Salt Lake Valley west of the river Jordan was Joseph Harker, who built the first log house at a point opposite the Church farm. This was in the beginning of December, 1848. Early the following spring a number of others, including Samuel Bennion, John Bennion, Thomas Mackey, Thomas Turbett, Wm. Blackhurst, Wm. Farr, John Robinson and James Taylor, located farms along the river around the spot where Elder Harker first settled. An attempt was made to bring water onto their farming lands from the river Jordan, but the undertaking being too laborious, the settlers changed their location and moved south about a mile, locating near a bend of the river opposite the point where the Big Cottonwood Creek empties into the river. There the nine families, of which the little settlement consisted, made a farm conjointly, conducted water onto it from Bingham Creek and raised a small crop that year. Later in 1849 a number of Welsh Saints who had arrived in the Valley that year, in charge of Elder Dan Jones, founded what was known as the Welsh Settlement (See *Brighton*). Not being successful in their irrigation operations, they finally abandoned their camp and moved away.

In 1850 Archibald and Robert Gardner built a saw-mill on the site where the West Jordan Mills now stands, having first made a mill-race, 2¼ miles long, which was the first canal of any importance ever dug in Utah. The same year a number of families located farms at various points on the river, both above and below the Gardner mill-site.

In January, 1852, the first Ward organization was effected with John Robinson (ordained Jan. 19, 1852) as Bishop, and Joseph Harker (set apart Jan. 28, 1852) and Reese Williams as Counselors. The following year Bishop Robinson was called on a mission to Nova Scotia, and Counselors Harker and Williams took charge of the Ward during his absence, calling John Bennion to their assistance. When Bishop Robinson returned from his mission, he again took charge of the Ward for a few months, and then removed to Ogden. After this Elder Harker once more presided with John Bennion and McGee Harris, of Herriman, as Counselors.

In October, 1853, the West Jordan Ward contained a population of 361 souls. The settlement had been strengthened that year by the arrival of other families, including David O. Calder.

In the spring of 1854 the settlers went to work to bring water out of the river Jordan, making what is now known as the North Jordan Canal, a continuation of the original Gardner mill-race. The same year a small fort was commenced near the mills, and in the fall another fort was started below, on the grounds now occupied by the North Jordan graveyard. This forting was done as a means of protection against the Indians. The upper fort was never completed, while the lower one, containing about thirty rods square, was built within a short time of commencing it. A meeting house, 30x20 feet, an adobe building, was erected in the centre of the fort, and the majority of the people, some thirty families, moved in from their farms and spent one winter within the inclosure. Previous to the building of the meeting house in the fort, religious services had been held in private houses.

About this time the name of Taylorsville was given to that part of the Ward now embraced in North Jordan. A post office was also established, but this was subsequently discontinued for a number of years and then reopened under the name of Taylorsville.

In 1856 a number of families removed from the Ward to Rush Valley, Tooele Co.

During the absence of Elder Harker on a mission to the Salmon River country in the summer of 1856, and again in 1857, John Bennion had temporary charge of the Ward.

In 1858, most of the West Jordan Saints moved in a body to Pondtown and Spanish Fork, Utah Co., where they remained a few weeks, after which they located temporarily on the shore of the Utah Lake, between the mouths of Spanish Fork River and Peteetneet Creek. In July they returned to their farms on the river Jordan, peace having been established between Utah and the Federal government. In May, 1858, while the West Jordan Saints were encamped at Pondtown, Wm. A. Hickman was chosen as Counselor to acting Bishop Harker, instead of McGee Harris.

After the move a log school house was built near the spot where the present North Jordan ward house stands. This served for all school and meeting purposes until 1866, when it gave way for a more substantial rock building, which is still standing.

Elder Harker presided until the fall of 1858, when Archibald Gardner was ordained Bishop of the Ward, with D. R. Allen and Royal B. Cutler as Counselors. Before this change in the Bishopric, there was a branch organization at the upper part of the Ward, comprising that tract of country now included in the West Jordan, South Jordan and other Wards. The present West Jordan ward house was built in 1864 and dedicated in 1867.

Counselors Allen and Cutler removed to Utah County, to fill the vacancies caused thereby. James Turner and John Hill were ordained High Priests and set apart as Counselors to Bishop Gardner, Jan. 7, 1866.

At a special meeting held in the West Jordan ward house, June 17, 1877, the West Jordan Ward was divided into four Wards, the middle part only being retained and reorganized under the original name. Archibald Gardner was continued as Bishop with James Turner and John Hill as Counselors. The new Wards organized at the same time were North Jordan, South Jordan and Herriman Wards.

WILLOW CREEK, a small mountain stream, rises in the Wasatch Mountains east of Draper. It flows in a westerly direction through a small canyon until it emerges into Salt Lake Valley above Draper, where the people utilizes its water for irrigation purposes. Originally it emptied into the river Jordan.

THE TWELVE APOSTLES.

JOHN HENRY SMITH,

A son of the late Pres. George A. Smith and Sarah Ann Libby, was born at Carbunca, near Kanesville (now Council Bluffs), Pottawattamie Co., Iowa, September 18, 1848. His grandfather, Patriarch John Smith, was one of the seven sons of Asahel and Mary Smith (see page 89). His mother was the daughter of Nathaniel Libby (and Tirzah Lord), who was the son of Captain Charles Libby (and Sarah Pray), who was the son of Charles Libby (and Abigail Hilton), who was the son of Deacon Benjamin Libby (and Sarah Stone), who was the son of John Libby and Agnes. John was the son of John Libby, the immigrant, who was born in England, about the year 1602, came to America in 1630, and was employed for a number of years at Scarborough, Maine.

At the time of John Henry's birth his parents were fleeing before the bigotry and intolerance of their countrymen. In 1847 his father came with the Pioneers to G. S. L. Valley, returned to the Missouri River the same fall, and went to work to prepare for the removal of his family to Utah. June 22, 1849, he started with his family for his new home in the mountains and reached G. S. L. City, October 27, 1849.

John Henry's mother, who had been an invalid for years, died June 12, 1851, of consumption. The boy was then put into the care of his mother's sister, Hannah Maria, who was also his father's wife. To her he owes very largely the success he has attained so far in life. She was an industrious, high-spirited woman, ever ambitious to be advancing in everything that was good. Her faith in the Gospel was as firm as the rocks. At that time she had a son of her own, Charles Warren, four months younger than the subject of this sketch. The father was absent from home when John Henry's mother died.

In July, 1852, his father moved his wives Lucy and Hannah to Provo, and here John Henry lived under the watch-care of two good Christian mothers, who both tried their best to guard him and keep him in the path of honor. His father's family were at that time widely scattered, some resided in Salt Lake City, others in Provo, and some in Parowan. The head of the family spent but a very small portion of his time at home, the duties of his Apostleship demanding almost his entire attention. The schools in these days were poor, but an effort was made to give each child as good an education as possible. Sept. 18, 1856, John Henry was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by his father. His grandfather, Patriarch John Smith, gave him an inspired Patriarchal blessing, Jan. 18, 1852, which has been the guiding star of his subsequent life. He attended school at Provo and Salt Lake City, and obtained a moderately good education for the times.

While residing at Provo, he had a very miraculous escape from drowning in the Provo River during the very high water of 1862. On June 8th, of that year, he together with Thomas and George M. Brown were crossing the river in a small boat which capsized, John Henry became entangled in some driftwood and was kept under water for some time. People who were standing on the shore had given him up for lost, when suddenly an unseen power seemed to lift him bodily onto the bank. It was afterwards learned that at that very time his father had become forcibly impressed with the feeling that his son was in extreme danger, and he went and robed himself in his Priestly apparel and prayed the Lord to save his son, which was done in the manner named.

Oct. 20, 1866, John Henry married Sarah Farr, daughter of Lorin Farr and Nancy Chase, of Ogden. After their marriage the young couple moved to Provo, where John Henry worked as a telegraph operator. Sometime during the summer of 1867 he was chosen by Bishop W. A. Follet, in connection with H. C. Rodgers, to be his Counselor, and aid him in the government of the Fourth Ward, Provo. He remained in this position until the time the Pacific Railroad was nearly completed, when he left Provo and hired out to Benson, Farr and West, aiding them in the building of two hundred miles of the Central Pacific Railway. When this work was completed, he was offered a good situation in Sacramento, Cal., by Governor Leland Stanford, but his father requested him to come home to Salt Lake City and labor with him. This he did and spent a number of years in his employ.

During the session of the Territorial Legislature of 1872, John Henry was assistant clerk of the House of Representatives; he also acted as assistant clerk in the Constitutional Convention. Among the members were George Q. Cannon, Frank Fuller, T. C. Akers, David E. Buell, Thomas Fitch and many others of all shades of faith. A constitution was drafted and adopted having a minority representation clause in it.

John Henry traveled in various parts of the Territory with his father, and by this means became acquainted with many people. He also became intimate with Pres. Brigham Young and asked him many questions in regard to Church government. Among other things Pres. Young told him that it was the right of the senior Apostle (in order of ordination) to preside in case of his (Pres. Young's) death, but no man that had ever faltered or turned back could lead.

At the General Conference of the Church held in May, 1874, John Henry was called to go on a mission to Europe; his father gave him a blessing and Apostle John Taylor set him apart for his mission. He was also ordained a Seventy by Pres. Joseph Young, and set apart to preside as one of the Counsel over the 65th Quorum of Seventies. In the latter capacity he, however, never acted, as some mistake had been made, the quorum being already full. He left Ogden to fulfil his mission June 29, 1874, and reached New York City July 4th. He paid a visit to his uncles (mother's brothers) in New Hampshire. They received him kindly. July 14, 1874, in company with David McKenzie and L. John Nuttall, he sailed from New York in the steamship *Idaho*, and landed at Liverpool July 26th. He visited a few days with his cousin, Pres. Joseph F. Smith, and wss appointed to labor in the Birmingham Conference, under the direction of Elder Richard V. Morris. Subsequently he visited most of the conferences in Great Britain, and in 1875, in company with Pres. Joseph F. Smith, F. M. Lyman, E. N. Freeman and M. H. Hardy, visited Denmark, Germany, Switzerland and France.

His father being taken very sick, John Henry was ordered home in July, 1875. He arrived in time to spend fifteen days at his father's bedside, who died Sept. 1, 1875.

After this John Henry was in the employ of the Utah Central Railway Company for several years. Nov. 22, 1875, he was ordained a High Priest and Bishop by President Brigham Young, Geo. Q. Cannon and Joseph F. Smith, Pres. Young being mouth, and set apart to preside over the Seventeenth Ward of Salt Lake City. He chose John Tingey and George Dunford for his Counselors. In this position he was sustained by the people of the Ward, and enjoyed his labors very much.

At the city election in February, 1876, he was elected a member of the city council from the Third Precinct. He was re-elected twice and served six years altogether. In Aug., 1882, he was elected a member of the Territorial Legislature. During the excitement attending the passage of the first Edmunds law, he and Moses Thatcher were sent to Washington, D. C., to labor with Elder George Q. Cannon, using their influence against the passage of that law. They found it impossible to approach public men owing to the excitement, and after about a month's sojourn at the Capital they returned home.

In April, 1877, John Henry yielded obedience to the principle of plural marriage by marrying Josephine Groesbeck, a daughter of Elder Nicholas Groesbeck.

He was ordained an Apostle Oct. 27, 1880, President Woodruff being mouth, in answer to prayer.

After the October Conference in 1882, he was sent to preside over the European Mission, and was away from home two years and five months, during which time he traveled extensively in England, Scotland, Ireland and Wales. He also visited the Isle of Man, Denmark, Sweden, Norway, France, Germany, Switzerland and Italy. Since his return from this mission abroad, and during the excitement incident to the execution of the Edmunds law, he has labored incessantly among the Saints in Utah and surrounding Territories. He was arrested in July, 1885, on the charge of unlawful cohabitation, and was discharged by the Commissioner.

In connection with Apostle John W. Taylor he organized the Uintah Stake of Zion, May 9, 1887.

GEORGE TEASDALE

Was born in London, England, Dec. 8, 1831, and was baptized into the Church of Jesus Christ of Latter-day Saints Aug 8, 1852. The following synopsis of his life is taken from an article published in the *Millenial Star*, Vol. 48, No. 50:

After being baptized Brother Teasdale was associated with the Somers Town Branch, in the city of London, where he took his degrees in the Priesthood, until, as an Elder, he presided over that branch of the London Conterence in 1855-56. In 1857 he was appointed to preside over the Cambridge Conference and in 1858 to the charge of the South Pastorate, comprising the South, Wiltshire and Land's End Conferences. In 1859 he left that field of labor to preside over the Churches in Scotland—the Edinburgh, Glasgow and Dundee Conferences—where he labored until the year 1861, when he emigrated to Utah, crossing the ocean in the ship *Underwriter*.

On his arrival in Florence, Nebraska, he was called to assist Elder Jacob Gates in keeping the accounts, etc., of the emigration, owing to which he did not leave there until the last company of the season arrived, then he crossed the plains in Captain Sextus E. Johnson's company, which arrived in Salt Lake Valley Sept. 27, 1861. Here he found a new experience, and for the first six months taught school in the Twentieth Ward, Salt Lake City. He also became associated with the Tabernacle choir, under the leadership of Brother James Smithies. In 1862 he was engaged to take charge of President Brigham Young's Merchandise Store, by which he had the privilege of becoming familiar with that excellent man and his family. In the fall of 1867 he took charge of the General Tithing Store, and in 1868 was appointed on a mission to England. He crossed the plains with mule teams, and on his arrival in New York stayed to assist in that season's emigration, at the close of which he crossed the ocean in the steamship *City of Antwerp*, with Elder Albert Carrington, who was on his first mission to England, and Jesse N. Smith, who was appointed to the charge of the Scandinavian Mission. On his arrival in Liverpool, Sept. 9, 1868, he was appointed to labor in the *Millenial Star* office.

The next year, being called to assist Elder William C. Staines in the emigration business at New York, he crossed the ocean in the steamship *Colorado*, and remained there until the close of that season's emigration, returning home in the fall of 1869. Zion's Co-operative Mercantile Institution was then being started, and he obtained employment in that institution, from one responsibility to another, until he had charge of the produce department.

In 1875 he was appointed on a mission to the Southern States, and labored in Tennessee, North Carolina and Virginia. On being released in the fall of 1876, he returned home by way of Philadelphia, visited the Centennial Exhibition and the Niagara Falls. On reaching Salt Lake City, after resting awhile, he was again employed in Zion's Co-operative Institution.

In 1877 he was called to the charge of the Juab Stake of Zion. This caused him to resign an excellent position in Z. C. M. I., but he soon found suitable ways and means by which he could comfortably sustain his family, and enjoyed many positions of trust and responsibility in the town of Nephi, where he made many friends. In his ministerial duties he exceedingly enjoyed laboring in the Sunday Schools, as Superintendent of the Stake. It was a labor of love in which he was very much interested.

In October, 1882, he was called

into the Quorum of the Twelve Apostles, by revelation, being ordained Oct. 16, 1882. In 1883 he took a six months' mission to the Indian Territory, returning to Salt Lake City in October, 1883. In 1884 his labors were chiefly among the Saints from Snake River, Idaho, north, to St. George, Washington Co., Utah, south. He also visited the Temples of Logan and St. George, attending to work in ordinances for the dead, etc.

In January, 1885, he left home on a visit to the Saints in the southern country, in Nevada and Arizona. From there he went to Old Mexico, and assisted in forming a colony in that land. From there he was called on a mission to Europe, to assist Pres. Daniel H. Wells, and afterwards to succeed him in the Presidency of the European Mission. He arrived in Liverpool Nov. 30, 1886, and after traveling quite extensively in the various conferences of Great Britain, he entered upon the responsible duties of his office as President of the mission in February, 1887.

HEBER JEDDIE GRANT,

A son of the late President Jedediah M. Grant, was born in Salt Lake City, Utah, Nov. 22, 1856, a few days before his father's death. He received a common school education and was baptized into the Church June 22, 1864, when nearly eight years old. While yet very young he went into business and at once became very successful in all his financial enterprises. For a number of years he figured as a prominent insurance agent, and is at present the leading spirit in a number of business corporations in Salt Lake City.

When the first Young Men's Mutual Improvement Association was organized in the Thirteenth Ward, Salt Lake City, June 10, 1875, Heber J. Grant was chosen as one of the Counselors to Elder H. A. Woolley, the President of the association. In 1880 he was called to succeed Elder F. M. Lyman as President of the Tooele Stake of Zion, a position which he occupied until he was called by revelation to be one of the Twelve Apostles. To this responsible position he was ordained Oct. 16, 1882; since then he has spent most of his time in the ministry.

JOHN WHITTAKER TAYLOR,

At present the junior member of the Quorum of the Twelve, is a son of the late President John Taylor and Sophia Whittaker, and was born May 15, 1858, in Provo, Utah Co., Utah. At the age of 14 years he was ordained to the office of a Deacon, and two years later to that of a Teacher; in the latter capacity he labored in the Fourteenth Ward of Salt Lake City, about three years. When 18 years old he was ordained an Elder, received his endowments, and was called on a mission to the Southern States, where he labored as a Traveling Elder and performed a good work, returning to his mountain home in 1882, after about two years' absence. He was a member of the Fourteenth Ward Y. M. M. I. A. from the time of its organization, and acted as Counselor to Joseph H. Felt, President of all the young men's associations in the Salt Lake Stake of Zion, until he was called to the Apostleship in the spring of 1884. At the time of his ordination, which took place in Salt Lake City, April 9, 1884, the First Presidency and all the members of the Twelve, except John Henry Smith, were present.

THE SCOTCH MISSION,

Or the Introduction of the Fulness of the Gospel into Scotland.

Elder Samuel Mulliner and Alexander Wright arrived at Glasgow as the first Latter-day Saint missionaries from America to Scotland, Dec. 20, 1839. On the following day they continued their journey to Edinburgh, where Elder Mulliner's parents resided. These were overjoyed to see their son, and made him and his missionary companion as comfortable as possible. After a few days rest Elder Wright left for the north of Scotland to spend the holidays with his relatives, while Elder Mulliner remained with his parents and friends in Edinburgh and vicinity until Jan. 7, 1840, when he started out to commence his missionary labor. Conceiving the idea of beginning operations on one side of the country and then work through it, he proceeded to Bishopton, a village six miles west of the city of Paisley, where a brother from England by the name of James Lea was employed as a time-keeper for a railway company. This brother introduced Elder Mulliner to a family by the name of Hay, to whom he proclaimed the fulness of the Gospel. This was on the 9th of January, and in the evening of the 10th he preached to a good-sized audience in a large room which he had procured for the purpose. This was the first public preaching done by any Latter-day Saint Elder in Scotland.

In the evening of Jan. 14, 1840, Elder Mulliner baptized Alexander Hay and his wife, Jessie Hay, in the river Clyde, as the first fruits of preaching the fulness of the Gospel in Scotland. On the 19th the newly baptized couple were confirmed by the laying on of hands for the reception of the Holy Ghost. Bro. Hay's children were also blessed, and the sacrament administered for the first time in Scotland by divine authority in this dispensation. On that occasion Elder Mulliner received the gift of tongues, a blessing which he had long-desired, but never received until that evening.

In the meantime opposition to the truth began to manifest itself, and several clergymen offered objections in public to the doctrines advanced by Elder Mulliner. A Mr. Crowley also challenged him for a public discussion, which came off in the evening of Jan. 24th, and resulted in victory to the cause of truth. That evening Elder Mulliner received a letter from his missionary companion, Elder Wright, who desired to join him. Consequently Elder Mulliner took a temporary leave of his new converts at Bishopton, and proceeded on a canal-boat to Edinburgh, where he met Elder Wright on the 31st. The two Elders continued their missionary labors together, and while holding a private meeting at Edinburgh, in the evening of Feb. 2nd, two young men, Mr. Gillispie and Mr. McKenzie, from Leith, who were present, rose up and testified that they were convinced of the truth advocated by the Elders, and that same evening they were both baptized by Bro. Mulliner in the sea near Leith harbor. About the middle of February Elder Mulliner, accompanied by Bro. Wright, returned to Bishopton, where he baptized Sister McKenzie on the 15th. Next, they commenced operations in the towns of Paisley, Kilpatrick, Johnstone, Houston, Bridge-of-Weir and other places. At Paisley they hired a hall, situated on one of the principal streets of the town, where they commenced to hold public meetings. At one of these Mrs. Grace McMaster became acquainted with the Elders and invited them home. She subsequently opened her house for holding meetings on Wednesday evenings, and finally was baptized by Elder Mulliner, March 26, 1840, together with others, as the first fruits of the Gospel in the city of Paisley. In the town of Kilpatrick the missionaries were attacked by a mob who pelted them with stones and rubbish and forced them to leave the town. At other places they were opposed by the clergymen, who tried to stir up the people against the truth by relating wicked falsehoods concerning the Saints in America, etc. Notwithstanding this the brethren continued their labors, which were crowned with much success. Among the number baptized was the late Wm. A. McMaster, who afterwards became a successful missionary in the Church.

In the beginning of May, 1840, Apostle Orson Pratt arrived in Paisley, and on the 8th of that month he, assisted by Elders Mulliner and Wright, organized a branch of the Church at Paisley. Robert McArthur was ordained to be the presiding Elder of the branch. Alexander Hay and Andrew Robertson were ordained Elders; David Wilkie, John Welsh and Gibson Elwood, Priests; George McKenzie, Francis Sprowle and John Souden, Teachers. George Ritchie was ordained a Deacon and Thomas Watson appointed clerk. This was the first branch of the Church organized in Scotland. Up to May 17, 1840, the following named individuals (80 in all) had been baptized by Elders Mulliner and Wright in Scotland:

Alexander Hay,	baptized	January	14,	1840.
Jessie Hay,	“	“	“	“
— McKenzie,	“	February	2,	“
— Gillispie,	“	“	“	“
Margaret McKenzie,	“	“	15,	“
John Soudan,	“	March	26,	“
Grace McMaster,	“	“	“	“
Margaret Parks,	“	“	“	“
George Ritchie,	“	“	29,	“
George McKenzie,	“	“	“	“
Robert Hamilton,	“	April	1,	“
John Leechman,	“	“	2,	“
Ann Park,	“	“	5,	“
Margaret McKenzie,	“	“	“	“
Susan Monie,	“	“	“	“
Isabel Duncan,	“	“	“	“
Daniel McKenzie,	“	“	6,	“
Thomas Kirkwood,	“	“	7,	“
CatharineMcDonald,	“	“	9,	“
Alex. Gardiner,	baptized	April	10,	“
Charles Hamilton,	“	“	“	“
Mary Hamilton,	“	“	“	“
Mrs. Kirkwood,	“	“	“	“
James Ure,	“	“	“	“
Gibson Elwood.	“	“	11,	“
Margaret Elwood,	“	“	“	“
Samuel Evans,	“	“	“	“
John Welsh,	“	“	“	“
James Shanks,	“	“	12,	“
Andrew Lokie,	“	“	“	“
Francis Sprowle,	“	“	“	
Catharine Guthrie,	“	“	“	
James Gordon,	“	“	14,	
Sarah McUtcheon,	“	“	“	
Walter Granger,	“	“	15,	
Wm. McMaster,	“	“	“	
Grace Lokie,	“	“	16,	
Isabel Wilkie,	“	“	“	
Isabel Begg,	“	“	17,	
David Wilkie,	“	“	19,	
Andrew Robertson,	“	“	“	
Robert McArthur,	“	“	“	
Margaret Evans,	“	“	“	
Mary Evans,	“	“	“	
Ellen Carnejie,	“	“	“	
ElizabethThompson,	“	“	21,	
Ann Elwood,	“	“	“	
John McUtcheon,	“	“	22,	“
Mathew McLean,	“	“	“	“
Isabel Connell,	“	“	24,	“
Margera Andrews,	“	“	“	“
Jean Andrews,	“	“	“	“
Alexander McLean,	“	“	“	“
Mary McLean,	“	“	“	“
Thomas Watson,	“	“	25,	“
Janet Watson,	“	“	“	“
Cathrine McArthur,	“	“	26,	“
Robert Martin,	“	“	27,	“
John Hart,	“	“	“	“
John Paton,	“	“	28,	“
Ravenna Sprowle,	“	“	“	“
John Brown,	“	May	3,	“
Andrew Sprowle,	“	“		“
John Miller,	“	“		“
M. Kirkwood,	“	“		“
Thomas Iaap,	“	“		“
James Rew,	“	“		“
John Hindman,	“	“		“
Jean Hindman,	“	“		“
Elizabeth Ferguson,	“	“		“
Nancy McIntire,	“	“		“
Neil McKenzie,	“	“		“
Elizabeth McKenzie,	“	“		“
Jean Iaap,	“	“		“
John Clark,	“	“		“
Ann Evans,	“	“		“
Stewart Hutcheson,	“	“		“
Margaret Ferguson,	“	“		“
John Ferguson,	“	“		“
Wm. Lochead,	“	“		“

On May 18, 1840, Elders Pratt and Mulliner proceeded to Edinburgh to introduce the fulness of the Gospel in that city. They hired a hall for six months, and in the evening of the 24th Bro. Pratt preached the first public discourse in that city. The preaching done previous to this by Elders Mulliner and Wright was done in private houses. Soon afterward they began to baptize; and before autumn a conference, called the Edinburgh Conference and containing several branches, was organized by Elder Pratt at Edinburgh. While laboring in that city Elder Pratt lived with Elder Mulliner's parents, who were among the number baptized.

On May 26th Elder Reuben Hedlock, agreeable to the desires of Elder Pratt, arrived in Paisley, where he found Elder Alexander Wright engaged in the ministry alone, Bro. Mulliner having left the city to accompany Elder Pratt to Edinburgh. Elder Hedlock writes:

"The spirit of inqury was very general in this place (Paisley) and the adjoining villages. Many came to hear. Some of the preachers said we were not worth minding when we first began to preach, but soon their hearers began to leave them; then they began to sound the tocsin of war; the people were exhorted not to come and hear us. A master in a cotton mill threatened to turn out of his employment any of his work people who went to hear us, but the truth fastened on the hearts of the people with such power that many were determined to sacrifice all things for the sake of it. I found in Paisley and the adjoining villages about sixty-five members of the Church. I commenced preaching in this region in company with Elder A. Wright, who is a faithful laborer in the Gospel, until about the last of August, when he left me alone, and went into Banffshire, in the north of Scotland. I organized the branch of the Church in Bridge-of Weir on the 6th of June, consisting of 27 members, including at this time the brethren in Johnstone. Feeling led by the spirit to preach in the city of Glasgow, I went into the city on the 12th of June to procure a place to preach in. I first went to the house of Mr. John McAuley, who received me very kindly, and assisted me to look for a place to preach in. After looking at several places, we finally agreed for the large hall in the Anderson University. I told the trustees I had no means to pay for the hall only what I collected at the door; I was a stranger, and could not give them security, but if they would let me have the hall I would pledge my word that they should have their rent; this they did, though it was the first time they had let it on such conditions. Having procured a place to preach in, I put up bills through the city that an angel of God had appeared and restored the everlasting Gospel again to the earth. This excited the curiosity of about one hundred people to come and hear. After the first Sabbath my hearers dwindled to about twenty in number, but having agreed for the hall for five months I was determined to preach my time out, If I had only two hearers. I soon began to baptize."

At the General Conference held in Manchester, England, July 6, 1840, 5 branches, 6 Elders, 5 Priests, 3 Teachers, 2 Deacons and 106 members were represented by Elder Mulliner in the regions round about Glasgow. At that conference Elder Hiram Clark was appointed on a mission to Scotland to assist Reuben Hedlock.

Elder Clark arrived in Scotland in July and immediately commenced preaching, together with Elder Hedlock, on Glasgow Green and other places, also baptizing some who were ready to render obedience to the truth. Elder Clark preached in Glasgow, Paisley, Bridge-of-Weir and other places, and having finished his labors in Scotland he sailed from Glasgow, Sept. 2, 1840, on board the steamship *Archilles*, together with Elder Walter Crane, wife and child, of Glasgow, and Sister Isabel Begg, of Paisley, who started on their journey to the gathering place of the Saints in America, being the first Saints who emigrated from Scotland.

In the meantime Elder Mulliner continued his labors with Apostle Pratt in Edinburgh, suffering part of the time from ague. He also visited his relatives, a number of whom joined the Church. He finally returned to Paisley, where he and Elders Reuben Hedlock, Hiram Clark and Alexander Wright, attended a conference on the 1st of August.

After this conference Elder Mulliner continued his labors in Paisley and surrounding country, preaching baptizing and exhorting the Saints to faithfulness. The power of God was manifested on various occasions and in different ways, which strengthened the Saints in the faith. A young sister by the name of Beaumon, who had suffered from what was termed a leprosy in her ears for fifteen years, was miraculously healed under the administration of Elders Mulliner and David Wilkie.

Elder Mulliner left Glasgow on his return to America, Oct. 2, 1840, having performed a good mission.

Elder Reuben Hedlock, who in the meantime had continued his labors in Glasgow and vicinity, organized a branch of the Church, numbering 12 members, in that city, Aug. 8, 1840. After this he commenced preaching in Greenock, 23 miles from Glasgow, where he baptized two, but in consequence of ill health he was obliged to confine his labors to Glasgow, occasionally visiting the other branches in the neighborhood.

At the General Conference held at Manchester, England, Oct. 6, 1840, Elder Mulliner represented 8 Elders 7 Priests, 5 Teachers, 3 Deacons and 193 members in the Glasgow Conference (including Glasgow and the regions round about), and Orson Pratt represented 2 Priests and 43 members in the Edinburgh Conference.

Orson Pratt wrote to the editor of the *Millenial Star*, Oct. 17, 1840, as follows: "The work is progressing slowly in Edinburgh. Some are baptized every week. The Church here numbers 74 members * * *. We preach about seven times on every Sabbath in the streets. When the weather will permit, large congregations gather round us eager to hear. During our last three meetings in the street we disposed of something like eighty printed addresses."

During the following winter, through the labors of Elder Pratt and fellow-missionaries, the Church in Edinburgh and vicinity increased to over two hundred members.

After attending the October Conference at Manchester, England, Elder Hedlock returned to his field of labor in Scotland. On Jan. 31, 1841, he organized a branch of the Church in Greenock, where subsequently Elder Speakman and others continued the work successfully.

At the General Conference held in Manchester, April 6, 1841, Reuben Hedlock represented six branches of the Church, namely, Glasgow with 94 members; Paisley with 115 members; Bridge-of-Weir with 62 members; Johnstone with 44 members; Greenock with 31 members; and Thorney Bank with 18 members—or a total in the Glasgow Conference of 12 Elders, 15 Priests, 13 Teachers, 11 Deacons and 317 members. Total, 368. Elder Pratt also represented 6 Elders, 9 Priests, 6 Teachers, 2 Deacons and 203 members (total 226) in the Edinburgh Conference. At that conference Elder John McAuley was appointed to preside over the Glasgow Conference, instead of Reuben Hedlock, who had been released to return to his home in America, and Geo. D. Watt was appointed President of the Edinburgh Conference.

SAMUEL MULLINER was born in Haddington, East Lothiam, Scotland, Jan. 15, 1809. He spent his boyhood days at Dunbar, where he also learned the shoemaker's trade. He married Catherine Nisbet Dec. 4, 1830, and shortly afterward decided to emigrate to Australia, but finding himself short of means, he changed his plans and emigrated to America in 1832, settling near the city of Toronto, in Canada, where he first heard the fulness of the Gospel proclaimed, and was baptized by Theodore Turley Sept. 10, 1837, together with his wife. In the following spring he started with his family for Missouri and arrived in Springfield, Ill., on his way thither, July 30, 1838. There his family remained while he performed his mission to Scotland. Owing to the temporary location of a number of families from Kirtland, Ohio, in 1838, a branch of the Church was organized at Springfield, Nov. 4, 1838, in which Elder Mulliner officiated as a Teacher. Later, a Stake of Zion was organized there. Bro. Mulliner was ordained to the office of an Elder March 10, 1839, and to that of a Seventy May 6, 1839. On the latter date he was advised to prepare for a foreign mission, which he did and left his family at Springfield, July 16, 1839, and started in company with an Elder Snider for New York, where they arrived Aug. 10th. After preaching in the neighborhood of that city and having made a visit to Kirtland, Ohio, he sailed from New York, in company with Elders Hiram Clark and Alexander Wright, Nov. 6, 1839. They arrived in Liverpool, England, Dec. 3rd. On the 7th they started for Preston, where they arrived on the 8th. There they spent about ten days very pleasantly with Willard Richards and the Saints. On the evening of Dec. 19th, Elders Mulliner and Wright started for Scotland, and arrived at Glasgow on the 20th. After a succesful mission Elder Mulliner took an effectionate leave of the Saints in Scotland and sailed from Glasgow Oct. 2, 1840, on his way back to America. After visiting among the Saints at Liverpool, he attended a General Conference at Manchester and then engaged passage for a small company of Saints from Scotland on board the ship *Isaac Newton*, which sailed from Liverpool on the 15th. This was the first company of emigrants who went by way of New Orleans, where the company arrived Dec. 2nd, after a pleasant voyage of 48½ days. For years afterwards the favorite route of emigration from Great Britain to Nauvoo, Ill., was *via* New Orleans. Elder Mulliner's little company of Scotch Saints continued their travel from New Orleans by steamboat up the Mississippi River to St. Louis, Mo., where Elder Mulliner left the company and traveled by stage to Springfield, Ill., where he was again united with his family on Dec. 19, 1840. Some time after his return home Elder Mulliner removed with his family to Nauvoo Ill., from which place he was sent on a mission in November, 1842. In crossing the Lake from Chicago to Buffalo, a terrible storm came up which wrecked nearly every vessel on the Lake except the one Elder Mulliner and a fellow-missionary (James Houston) was on. In parting with the captain of the vessel (Mr. Walker) at Buffalo, Elder Mulliner made him a present of some Church books and thanked him for bringing him safe across. The captain replied with emphasis: "Elder Mulliner. don't thank me; it is I who am under obligation to you for a safe voyage, for I am fully convinced that had it not been for you Mormon Elders being on board, the ship would have gone to the bottom. And I wish you, when you get back home, to tell your brethren that if any of your Elders wish to cross these lakes, let them enquire for Captain Walker, and they shall have a free passage." From Buffalo the missionaries walked to Lewiston, on the Niagara River, where they commenced preaching and baptizing. Elder Mulliner organized a branch at Cambria, Niagara Co., N. Y., April 27, 1843. Among those baptized by him in that part of the country was Geo. A. Neal, a wealthy farmer, and others, who afterward became known as faithful members of the Church. He also crossed the river into Canada and preached at St. Catherine, where the people became so interested in the principles he advocated that they offered to build him a chapel, send for his family and pay him a salary, if he would consent to settle down and remain with them to preach; provided, however, that he would agree not to say anything about Joseph Smith and the "Golden Bible." From this important mission Elder Mulliner returned to Nauvoo, arriving there July 2, 1843, having traveled all the way from Cambria, N. Y., in 24 days with a light horse and buggy. Soon afterwards he located as a shoemaker at Monmouth, Warren Co., Ill., where he remained doing good business until the following spring, when he returned to Nauvoo. At the October Conference, 1845, he was called to act as one of the Presidents of the 12th quorum of Seventies, and subsequently received his endowments in the Nauvoo Temple. In 1846, at the time of the exodus, he prepared an outfit with which to travel west, but the authorities of the Church asked him to remain a little longer and let some one else have the use of his outfit. Elder Mulliner readily consented to do this, returned to Monmouth, where he during the following winter earned another outfit, with which he traveled to Winter Quarters in the spring of 1847. There he was asked a second time to part with his animals and wagons for the benefit of others, which he did as willingly as the first time. He then took his family to Savannah, Mo., where he remained one year and then started for the valley once more. In passing through Kanesville, he met Apostle Orson Hyde who desired him to remain with him. Immediately Elder Mulliner bought a house at Kanesville, left his teams and wagons at Bro. Hyde's disposal, and went to work to earn another outfit to go west the next year, but when the spring of 1849 came, Elder Mulliner was sent on a business mission to the East, from which, however, he returned the same year; and in 1850, having earned another good outfit to cross the plains with, he came on to Great Salt Lake Valley with his family. He bought a lot in G. S. L. City for $500—the lot now occupied by Walker Brothers' Store and adjacent buildings—started a tannery and shoe shop and built a comfortable dwelling house. In 1858, during the time of the move, he bought a mill at American Fork, and also built a mill on Spring Creek, between that town and Lehi, where he resided until quite recently. A few years ago he removed part of his family to Orderville, Kane Co., where he spent some two years, and then returned to Utah County. He now lives a retired life with his children at Lehi, Utah Co.

"WHAT THOU SEEST, WRITE IN A BOOK."—REV. 1 11.

THE
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A MONTHLY PERIODICAL.

Devoted Exclusively to Historical, Biographical, Chronological and Statistical Matters.

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JOSEPH SMITH, THE PROPHET.

CHAPTER 1.

Parentage of Joseph Smith.—Early Education.—Religious Impressions.—First Vision.—Visit of the Angel Moroni.—Received the Records with the Urim and Thummim and the Breastplate.

Joseph Smith, the great Prophet and Seer of the Nineteenth Century, was the fourth child of Joseph Smith and Lucy Mack, and was born in Sharon, Windsor Co., Vermont, Dec. 23, 1805. His parents (See *Joseph Smith, sen.*, page 89) were good and honest people and taught their children to be moral, truthful and industrious. They also instructed them about God and religion, so far as their own knowledge went in this direction, but as their means were very limited, they were not able to give their children more than a common school education. The advantages which Joseph had for acquiring scientific knowledge were thus exceedingly small, being limited to a slight acquaintance with two or three of the common branches of learning. He could read without difficulty and write a very imperfect hand; and he also had a very limited understanding of the elementary rules of arithmetic. These were his highest and only attainments; while the rest of those branches so universally taught in the common schools throughout the United States were intirely unknown to him.

When he was about seven years old, he came near loosing his leg through a fever sore, but by opening the leg, and extracting several pieces of affected bone, amputation was avoided. In this excruciating operation he exhibited that courage which, united with tender feeling, always marks the character of the great and good. In 1816, Joseph being then about ten years old, his parents removed with their family from Vermont to Palmyra, Ontario (new Wayne) County, New York. A few years later they removed to Manchester, in the same county.

"Some time in the second year after our removal to Manchester," writes Joseph, "there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country; indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, Lo here, and some, Lo there; some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists'. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by their respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert, so that all the good feelings one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, my brothers Hyrum and Samuel Harrison, and my sister Sophronia.

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand the Baptists and Methodists, in their turn, were equally zealous to establish their own tenets and disprove all others.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

"While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter, and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him.' Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determinatian to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never b fore felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), THIS IS MY BELOVED SON, HEAR HIM.

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get posession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt. 'They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' "

The angel again forbade Joseph to join any of these churches, and he promised that the true and everlasting Gospel should be revealed to him at some future time. Joseph continues:

"Many other things did he (the angel) say unto me which I cannot write at this time. When I came to myself again, I found myself laying on my back, looking up into heaven.

"Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, and that there never would be any more of them.

"I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects; all united to persecute me.

"It has often caused me serious reflections, both then and since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most poqular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was, nevertheless, a fact, that I had had a vision. I have thought since, that I felt much like Paul when he made his defence before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice, but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.

"So it was with me; I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision, and who am I that I can withstand God? Or why does the world think to make me deny what I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it, at least I knew that by so doing

I would offend God and come under condemnation.

"I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

"During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavored, in a proper and affectionate manner, to have reclaimed me,) I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections. On the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

"After telling me these things, he commenced quoting the prophesies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: 'For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble, for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.' And again, he quoted the fifth verse thus: 'Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently: 'And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.'

"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted, also, the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that Prophet was Christ, but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come.

"He also quoted the second chapter of Joel, from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled), I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"I lay musing on the singularity of the scene, and marvelling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced, and again related the very same things which he had done at his first visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

"By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and, as usual, went to the necessary labors of the day, but, in attempting to labor as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house, but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me calling me by name; I looked up and beheld the same messenger standing over my head, surrounded by light, as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

"I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant I arrived there."

Convenient to the village of Manchester, and about four miles from Palmyra, Wayne Co., in the western part of the State of New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. This hill was called Cumurah by the Nephites and Ramah by the Jaredites. Since the records were taken from the hill, the people in the neighborhood have named it "Mormon Hill." On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a box, which was made of square flat stones, all carefully cemented together to prevent the moisture from entering. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest and other parts of the body from the arrows and weapons of enemies. In the bottom of the box were laid two stones crossways, upon which lay the "plates and the other things with them. While the top stone, covering the box, was flat underneath, it was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, when Joseph first visited the place, but the edges all round were covered with earth. By this it is plainly seen that however deep the box might have been placed at first, the time had been sufficient to wear the earth, so that it was easily discovered when once directed, and yet not enough to make a perceivable difference to the passer by." Joseph removed the earth, and by the use of a lever, which he stuck under the edge of the stone, he raised it with but little exertion, and, writes the Prophet, "I looked in and there, indeed, did I behold the plates, the Urim and Thummin and the breastplate, as stated by the messenger."

While viewing and contemplating this sacred treasure with wonder and astonishment, the angel of the Lord, who had previously visited him, again stood in his presence, and his soul was again enlightened as it had been the evening before. He was filled with the Holy Ghost; the heavens were opened, and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" And as he thus spake Joseph beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said: "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by the wicked one. Behold, whatsoever entices and leads to good and to do good, is of God, and whatsoever does not is of that wicked one; it is he that filleth the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You cannot at this time obtain this record; for the commandment of God is strict, and if ever these sacred things are obtained, it must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain; they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the Gospel of Jesus Christ, as it was given to His people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, a record shouldbe kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred. * * * By them will the Lord work a great and marvelous work; the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan: you see that there is nothing desirable in the works of darkness; that they can not bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon His goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass, then know that the Lord is God, and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow; they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will give you a commandment to come and take them. When they are interpreted, the Lord will give the holy Priesthood to some, and they shall begin to proclaim this Gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow the Church; but it will increase the more opposed, and spread further and further, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the Prophet: 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.' But notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conquerer, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the Gospel. Now, go thy way, remember what God has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

Many more instructions were given Joseph by the mouth of the angel, but the most important items are contained in the foregoing. Joseph made an attempt to take the plates out of the box in which they were deposited. but the angel forbid him, and informed him again that the time for bringing them forth had not yet arrived, but that four years must pass away before he could obtain them. He was further commanded to come to the same place precisely in one year from that time, and he (the messenger) would then meet him there. And this he should continue to do every year until the time came for him to obtain the plates.

Joseph writes: "Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days.

"As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring by day's work and otherwise as we could get opportunity; sometimes we were at home and sometimes abroad, and by continued labor were enabled to get a comfortable maintenance.

"In the year 1824, my father's family met with a great affliction, by the death of my eldest brother, Alvin. In the month of October, 1825, I hired with an old gentleman, by the name of Josiah Stoal, who lived in Chenango County, State of New York. He had heard something of a silver mine having been opened by the Spaniards, in Harmony, Susquehanna County, State of Pennsylvania, and had, previous to my hiring with him, been digging, in order, if possible, to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

"During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the 18th of January, 1827, we were married, while yet I was employed in the service of Mr. Stoal.

"Owing to my still continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango County, New York. Immediately after my marriage, I left Mr. Stoal's and went to my father's and farmed with him that season.

"At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the 22nd day of September, 1827, having gone, as usual, at the end of another year, to the place were they were deposited, the same heavenly messenger delivered them up to me with this charge, that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he (the messenger) should call for them, they should be protected."

These records were engraved on plates, which had the appearance of gold. Each plate was nearly seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found "a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This instrument was used in ancient times by the seers, and through it they received revelations of things distant, or of things past and future." (See Ex. 28: 30. Lev. 8: 8. Num. 27 :21. Deut. 33: 8. 1 Sam. 28: 6. Ezra 2: 63. Neh. 7: 65.)

These holy treasures were buried in the hill Cumurah by Moroni, a Prophet of God, about 420 years after the birth of Christ. He hid them there agreeable to the commandments of God, that they might be preserved from falling into the hands of the wicked; but the Lord had promised that they should come forth in the latter days to enlighten the children of men, and espescially the Lamanites. This promise now began to be fulfilled, over fourteen hundred years after it was given to Moroni. The records were written by Mormon, another Prophet of God, and completed by his son Moroni—the same who buried them in the earth and who delivered them to Joseph Smith. To him, the great Prophet of the Nineteenth Century, it was given, by the gift and power of God, to translate that part of the records which was not sealed into the English language, and which subsequently was published under the name of the Book of Mormon.

In the next chapter we will further describe the circumstances connected with the translation, and only state here that Joseph, after having completed the work which the Lord had entrusted him with, delivered the records back to Moroni, who still has them in charge. The Lord has promised that the sealed part of the records shall, in his own due time, be given to His people in this dispensation, together with other sacred records and instruments of antiquity, the hiding place of which is not yet known.

CHAPTER 2.

Joseph is persecuted on account of the Records.—Removes to Pennsylvania.—Commences Translating.—Martin Harris sent to New York with some of the Hieroglyphics.—Joseph Continues the Translation.—Loses the Manuscript.—Is visited by Oliver Cowdery.—Both are Ordained to the Aaronic Priesthood.—The Translation is Continued and Finished, and the Book of Mormon Published.

In the meantime Joseph soon found out the reason why he had received such strict charges to keep the records safe, and why the messenger had said that when he (Joseph) had done what was required of him, he (the messenger) would call for them; for no sooner was it known that Joseph had the records in his possession, than the most strenuous efforts were made to get them away from him; every strategem that could be invented was resorted to for that purpose. On the very day that he first received the sacred treasure and was going home through the wilderness and fields, he was waylaid by two ruffians, who had secreted themselves for the purpose of robbing him of the records. One of them struck him with a club before he perceived them; but, being a strong man and large in stature, with great exertion he cleared himself from them and ran towards home, being closely pursued until he came near his father's house, when his pursuers, for fear of being detected, turned and fled the other way. The house, in which he lived, was frequently beset by mobs and evil designing persons. Several times he was shot at and very narrowly escaped with his life. Consequently, being continually in danger of being murdered by a gang of abandoned wretches, he at length concluded to leave the place and go to Pennsylvania. He packed up his goods, putting the plates with a barrel of beans, and proceeded on his journey. He had, however, not gone far, before he was overtaken by an officer with a search-warrant, who flattered himself with the idea that he should surely obtain the plates; but after searching very diligently he was sadly disappointed in not finding them. Joseph then drove on, but before he got to his journey's end, he was again overtaken by an officer on the same business, and after ransacking the wagon very carefully, he went his way as much chagrined as the first, at not being able to discover the object of his research. Without any further molestation Joseph pursued his journey, until he arrived in the village of Harmony, near the Susquehanna River, in northern Pennsylvania, where his father-in-law resided.

Soon after his arrival in Pennsylvania in the month of December, 1827, he commenced copying the characters of the plates, and by means of the Urim and Thummim he also translated some of them. Being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth.

In February, 1828, Martin Harris, a respectable farmer who resided in Palmyra Township, Wayne Co., New York, visited Joseph in Pennsylvania. This man, who afterwards became one of the Three Witnesses of the Book of Mormon, had previously befriended Joseph in various ways, and had in one instance made him a present of $50, which enabled him to remove to Pennsylvania. Martin Harris got the characters which Joseph had drawn from the plates and started with them to New York City. When he returned he reported as follows to Joseph:

> "I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated, that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.
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> "He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying, that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him, and went to Dr. Mitchell, who sanctioned what Professor Anthon had said, respecting both the characters and the translation."

Martin Harris, having returned from New York City, took leave of the Prophet and went to his own home in Palmyra, arranged his affairs and returned again to Pennsylvania for the purpose of assisting the Prophet with the translation. He arrived there about the 12th of April, and commenced writing for Joseph as the latter translated from the plates; thus they employed their time until June 14th, by which time 116 pages of manuscript had been written on foolscap paper. After much teasing on the part of Martin Harris, Joseph finally consented to let him take these 116 pages of manuscript with him home, with permission to show them to certain individuals; but by this means the translation was lost and has not since been recovered. (See page 213.)

"In the meantime," writes Joseph, "while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again—for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression."

It was sometime in the month of July, 1828, that the angel again delivered the Urim and Thummim back to Joseph, who forthwith, through that holy instrument, inquired of the

Lord and received the first revelation recorded in the Book of Doctrine and Covenants. It was given in Harmony, Susquehanna Co., Penn. (See Doc. & Cov., Sec. 3.)

After receiving this revelation, both the plates and the Urim and Thummim were again taken away from Joseph, but only for a few days, at the end of which the messenger once more made Joseph their custodian. Soon afterwards, the Lord revealed unto him His mind and will concerning the lost manuscript. (Doc. & Cov., Sec. 10.) Joseph was forbidden to produce anew what he had formerly translated, because of the designs and evil intentions of the wicked who had got the manuscript in their possession, and now, through the temptation of the devil, had undertaken to alter the translation; and if Joseph should bring forth the same words in a new translation, these wicked schemers would produce the first manuscript in its altered state and thus attempt to defame Joseph as an imposter, as they would say that he could not translate the same thing twice alike, and consequently did not possess that divine gift to translate which he professed to have. The Lord, therefore, said it was wisdom not to translate the same account a second time, in order that the wicked might be confounded and their plans and evil designs be overthrown. Instead, Joseph was commanded to translate from the small plates of Nephi. These contained nearly the same account as the first translation, and besides, gave a fuller account of the Gospel, which the Lord especially desired to make plain to the children of men. The account on the lost manuscript was a translation from the plates of Lehi mentioned in the Book of Mormon. (1 Nephi, 1: 16, 17.)

Joseph did not immediately continue his work of translation, but labored with his hands on a small farm which he had purchased of his father-in-law, in order to provide for his family. In February, 1829, he was visited by his father from Manchester, and about the same time he received two revelations which constitute the 4th and 5th section of the Doctrine and Covenants. In the latter Martin Harris was considerably chastened and the Three Witnesses of the Book of Mormon were mentioned for the first time.

On the 5th of April, 1829, Oliver Cowdery came to pay Joseph a visit in Pennsylvania. He had been teaching school in the neighborhood where Joseph's father resided, and had boarded for a season in his house, he (Joseph Smith, sen.) being one of those who sent children to his school. While there the Smith family related to Mr. Cowdery how Joseph had obtained the plates, and he accordingly decided to visit Joseph in order to learn more about them from his own mouth. April 7th, two days after Mr. Cowdery's arrival, Joseph began to translate the Book of Mormon with Mr. Cowdery as scribe. From that time Joseph received numerous revelations concerning the work of the Lord which was commenced, and the fulness of the Gospel which the Lord was about to send forth to the nations of the earth. By this means the young Prophet received much light and intelligence which prepared him for the position he afterwards occupied. And as the full meaning of some of these revelations will better be understood when the circumstances under which they were given are known, we will, whereever it may be deemed necessary, explain the incidents which often called them forth, and in some instances where the revelation is immediately connected with the Prophet's life, or the history of the Church, briefly allude to the contents.

Some time after Oliver Cowdery had commenced to write for Joseph, the revelation known as Section 6 of the Doctrine and Covenants was given, and when Joseph and Oliver subsequently, during a conversation, expressed a difference of opinion in regard to what is written about John, the Apostle and Diciple of Jesus, in the New Testament (John 21: 22), Joseph inquired of the Lord through the Urim and Thummim and received a revelation, in which they were told that John, according to his own desire, was permitted to live in the flesh until Christ again should come to the earth (Doc. & Cov., Sec. 7).

While continuing the work of translation during the month of April, 1829, Oliver Cowdery became very anxious to have the power to translate bestowed upon him, and in relation to his desire two revelations were given, in the last of which the Lord commanded him to continue his work as Joseph's scribe. (Doc. & Cov., Sec. 8 and 9.)

Joseph writes: "We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray aud inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us:

"'Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'

"He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly, we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood; afterwards he laid his hands on me and ordained me to the same Priesthood—for so were we commanded.

"The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said should in due time be conferred on us, and that I should be called the first Elder, and he the second. It was on the 15th day of May, 1829, that we were ordained under the hand of the messenger, and baptized.

"Immediately on our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly

Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, as soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

"Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized and having received the Priesthood, owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine Providence), who had become friendly to me, and who were opposed to mobs, and willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

"After a few days, however, feeling it to be our duty, we commenced to reason out of the Scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him what the Lord was about to do for the children of men, and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the Gospel of Jesus Christ, which was now about to be revealed in its fulness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain,of a merciful God, wisdom to enable him to judge for himself. The result was, that he obtained revelation for himself sufficient to convince him of the truth of our assertions to him; and on the fifteenth day of that same month, in which we were baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit. Not many days afterwards, my brother Hyrum Smith came to us to inquire concerning these things, when, at his earnest request, I inquired of the Lord through the Urim and Thummim, and received for him the following revelation. * * * (Doc. & Cov., Sec. 11.)

"About the same time came an old gentleman to visit us, of whose name I wish to make honorable mention—Mr. J. Knight, sen., of Colesville, Broome County,New York, who,having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessaries of life; and I would just mention here, as in duty bound, that he several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work which otherwise we must have relinquished for a season. Being very anxious to know his duty as to this work, I inquired of the Lord for him, and obtained the following revelation." (Doc. & Cov., Sec. 12.)

In June, 1829, David Whitmer came to Harmony and desired Joseph and Oliver to go with him to his father's place in Fayette, Seneca County, New York, promising that the family would assist Joseph in his labors. Joseph complied with the invitation and remained with the Whitmers in Fayette until the translation of the Book of Mormon was completed. (See page 206.)

"In the meantime," writes Joseph, "David, John and Peter Whitmer, jun., became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations. (Doc. & Cov., Sec. 14, 15 and 16.)

"We found the people of Seneca County in general friendly, and disposed to inquire into the truth of these strange matters which now began to be noised abroad; many opened their houses to us, in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the Gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer and Peter Whitmer, jun., were baptized in Seneca Lake, the two former by myself, the latter by Oliver Cowdery. From this time forth many became believers, and were baptized, whilst we continued to instruct and persuade as many as applied for information.

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"In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which this work (the Book of Mormon) should be translated, and that these three witnesses should bear record of the same, as will be found recorded in the Book of Mormon, Ether 5: 2-4.

"Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer and the afore-mentioned Martin Harris, who had come to inquire after our progress in the work, that they would have me inquire of the Lord to know if they might not obtain of him to be these three special witnesses, and finally they became so very solicitous, and teased me so much, that at length I complied, and through the Urim and Thummim I obtained of the Lord for them the following revelation." (Doc. & Cov., Sec. 17.)

Not many days after this revelation was given, Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris retired into the woods, where an angel of God showed the plates to the Three Witnesses. (See page 195 and 196.) They also had the privilege of seeing the breastplate, which was in the box with the plates, and the sword of Laban, mentioned in the Book of Mormon (1 Nephi 8: 9.), and the Urim and Thummim. Eight other witnesses, namely, Christian Whitmer, Jacob Whitmer, Peter Whitmer, jun., John Whitmer, Hiram Page, Joseph Smith, sen., Hyrum Smith and Samuel H. Smith, also gave their testimony, which, together with the testimony of the Three Witnesses, is published in the Book of Mormon. The Eight Witnesses testify that Joseph showed them the plates and that they handled them. These, including Joseph, made twelve men who were witnesses to the Book of Mormon.

Joseph writes: "Meantime, we continued to translate, at intervals, when not necessitated to attend to the numerous inquirers that now began to visit us—some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests, who generally came for the purpose of disputation; however, the Lord continued to pour out upon us His Holy Spirit, and as often as we had need He gave us in that moment what to say; so that, although unlearned and inexperienced in religious controversy, yet were we able to confound those learned Rabbies of the day, whilst at the same time we were enabled to convince the honest in heart that we had obtained, through the mercy of God, the true and everlasting Gospel of Jesus Christ; so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed."

The work of translation being nearly completed, Joseph and Oliver went to Palmyra, Wayne Co., New York, and agreed with Mr. Egbert Grandon to print five thousand copies of the Book of Mormon for the sum of three thousand dollars. They also secured the copyright.

While Joseph almost continually, during the time he labored on the translation, had been exposed to persecution, the same opposition manifested itself in various forms while the book was in the hands of the printer. People who were avowed enemies of the Prophet, held secret meetings with a view to device means and plans for the destruction of the manuscript, and they also tried to persuade Mr. Grandon to stop the printing. A certain individual even went so far as to issue a paper, in which he commenced to publish extracts of the Book of Mormon in a mutilated form, mixed with the basest of lies and accusations against Joseph and the origin of the book. Through the copyright, which he had secured, Joseph succeeded in stopping this wicked man in his work, and we will briefly state, that all the plans laid and all the attempts made by the enemies of the work to destroy it, proved unsuccessful, and the first edition of the Book of Mormon, consisting of 5,000 copies, was published in the beginning of the year 1830.

"I wish to mention here", says Joseph, "that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any means a modern composition, either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon which is a general and literal translation of the title page of the original Book of Mormon, as recorded on the plates:

THE BOOK OF MORMON.

"*An account written by the hand of Mormon upon Plates, taken from the Plates of Nephi.*

"Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile, written by way of commandment, and also by the spirit of prophecy and revelation.

"Written and sealed up, and hid up unto the Lord, that they might not be destroyed—to come forth by the gift and power of God unto the interpretation thereof—sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile—the interpretation thereof by the gift of God.

"An abridgment taken from the Book of Ether, also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now, if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

"The remainder of the title page is of course modern."

The Book of Mormon has since been translated and published in the Danish, Italian, Welsh, French, German, Hawaiian. Swedish and Spanish languages. The translations into the Dutch and Hindostance tongues have not yet been pub d.

CHAPTER 3.

Restoration of the Melchisedec Priesthood by Peter, James and John.—The Church is Organized at Fayette with Six Members.—The First Public Sermon.—The First Miracle.—The First Conference of the Church.—Manifestations of the Power of God.—Persecution in Colesville.—Joseph is Arrested Twice.—Is Tried and Acquitted.—He Again Visits Colesville.—False Revelations.—The Second Conference of the Church.

Joseph continues: "We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz., that provided we continued faithful. we should also have the Melchisedec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise, 'Ask, and you shall receive; seek and you shall find; knock and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been, and who should be, baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord."

About the same time (June 1829) a revelation was given to Joseph Smith, Oliver Cowdery and David Whitmer, in which the nature of their calling to the Priesthood was made known, and it was also, revealed to them that twelve Apostles should be called and ordained in this dispensation. (Doc. & Cov., Sec. 18.) A short time after this, Joseph and Oliver Cowdery were visited by the Apostles Peter, James and John, who according to the holy order of the Priesthood ordained them to the Apostleship, or the Melchisedec Priesthood. It was, however, not until quite a while afterwards that the fulness of this Priesthood was conferred on other brethren.

By the spirit of revelation and prophesy, the exact day on which they, according to the mind and will of God, should organize His Church on the earth was made known unto them, and many instructions were given them concerning the organization and government of the Church, such as the proper mode of baptism, the administering of the sacrament, and the duties of the various officers and members, etc. (Doc. & Cov., Sec. 20.) This revelation was given in March, 1830, and about the same time Section 19 of the Doctrine and Covenants, a revelation to Martin Harris, was given through the Prophet. Being thus instructed and having had the authority of the holy Priesthood conferred upon them they were now prepared to organize the Church and only had to wait until the day which the Lord had appointed arrived.

On Tuesday the 6th day of April, 1830, the following named brethren, who had been baptized, assembled in the house of Peter Whitmer, sen., in Fayette, Seneca Co., New York, viz., Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, jun., Samuel H. Smith and David Whitmer. With these six members the Church of Jesus Christ of Latter-day Saints was organized on that day.

"Having opened the meeting by solemn prayer to our heavenly Father," writes Joseph, "we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an Elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. Whilst yet together, I received the following revelation." (Doc. & Cov., Sec. 21.)

Thus was a true and living Church again organized upon the earth, a Church which God could call his own and in which His powers, gifts and blessings could be manifested.

There were at that time a number of persons who desired to unite with the Church without rebaptism, as they had previously been baptized into one of the sects of the day. In consequence of this the following revelation, showing the Lord's will in this regard, was given through the Prophet.

"Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the begining. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant, and this Church to be built up unto me, even as in days of old; wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen."

Oliver Cowdery, Hyrum Smith, Samuel H. Smith and Joseph Knight "being anxious to know of the Lord what might be their respective duties" in relation to the work of God, Joseph inquired of the Lord and received a revelation for them. (Doc. & Cov., Sec. 23.)

On Sunday, April 11, 1830, Oliver Cowdery preached the first public discourse delivered by any member of the Church in this dispensation. The meeting was held in the house of Peter Whitmer, sen., in Fayette, and was attended by a large number of people. On the same day Hiram Page, Catherine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer and Elizabeth Whitmer were baptized. Peter Whitmer, sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z. Peterson and Elizabeth Anne Whitmer were baptized on the 18th. They were all baptized by Oliver Cowdery in Seneca Lake.

About this time the first miracle was wrought in the Church by the power of God. About this Joseph writes as follows:

"During this month (April, 1830) I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broome County, New York, with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us while translating the Book of Mormon. Mr. Knight and his family were Universalists. but were willing to reason with me upon my religious views, and were, as usual, friendly and hospitable. We held several meetings in the neighborhood; we had many friends, and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly was Newel Knight, son to Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into a habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mud-hole, would he not try and help himself out? and that we were willing now to help him out of the mud-hole. He replied, that provided he had got into a mud-hole through carelessness, he would rather wait and get out himself than have others to help him; and so he would wait until he should get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when he retired into the woods; where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally he was caught up off the floor of the apartment and tossed about most fearfully.

"His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with a very great earnestness requested of me that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, 'If you know that I can, it shall be done;' and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.

"The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows:

> "'I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.'

"All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out, and the power of God and His Holy Spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed, and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and, finally, the greater part of them became members of the Church."

Soon after this occurrence Joseph returned to Fayette, Seneca County. The Book of Mormon (or the stick of Joseph in the hands of Ephraim) had then already been published for some time, and, as an ancient Prophet had predicted of it, "It was accounted as a strange thing." Joseph writes that no small stir was created by its appearance; great opposition and much persecution followed the believers of its authenticity; but it had now come to pass that truth had sprung out of the earth, and righteousness had looked down from heaven, so that Joseph and the little flock which had received the Gospel, feared not their opponents, knowing that they had both truth and righteousness on their side, for they had the doctrines of Christ and abided in them. They, therefore, continued to preach and give information to all who were willing to hear.

During the last week of May the above named Newel Knight came to Fayette, to visit the brethren, and was there baptized by David Whitmer.

On the 1st of June, the Church held its first conference. About thirty members were present, besides a number of others who were either believers or anxious to learn. "Having opened by singing and prayer" writes Joseph, "we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called and ordained several to the various offices of the holy Priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner; many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed as he felt no sensibility of weakness. He felt his heart filled with love, with glory, and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented, the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted 'Hosannas to God and the Lamb,' and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

"Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being by whose grace we had been called to be instrumental in bringing about for the children of men the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance and solemnity of such proceedings; and to witness and feel with our own natural senses the like glorious manifestations of the power of the Priesthood, the gifts and blessings of the Holy Ghost, and the goodness and condescension of a merciful God unto such as obey the Everlasting Gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy in the cause of truth.

"Shortly after this Conference David Whitmer baptized the following persons in Seneca Lake, viz ,John Poorman, John Jolly, Jerushee Smith, Catherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell and Electa Rockwell."

Immediately after this conference, Joseph again returned to his own home in Pennsylvania, and from thence, accompanied by his wife and Oliver Cowdery, John Whitmer and David Whitmer, he visited Joseph Knight, at Colesville, Broome Co., New York. They found many in that neighborhood who believed and were anxious to be baptized. Joseph writes:

"We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient for the purpose of there attending to the ordinance; but during the night a mob collected and tore down our dam, which hindered us from attending to the baptism on the Sabbath.

"We afterwards found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

"The Sabbath arrived, and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, etc., etc. Amongst our audience were those who had torn down our dam, and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.

"Amongst the many present at this meeting, was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this our meeting come to labor with her; but having spent some time with her without being able to persuade her against us, he endeavored to have her leave her sister's house and go with him to her father's, who lived at a distance of at least ten miles off. For this purpose he had recourse to stratagem; he told her that one of her brothers was waiting at a certain place wishful to have her go with him; he succeeded thus to get her a little distance from the house, when, seeing that her brother was not in waiting for her, she refused to go any further with him; upon which he got hold of her by the arm to force her along, but her sister was soon with them; the two women were too many for him, and he was forced to sneak off without his errand, after all his labor and ingenuity. Nothing daunted, however, he went to her father, represented to him something or other which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over, on the above-named Sunday evening, he immediately served upon her, and carried her off to her father's residence by open violence against her will. All his labor was in vain, however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

"However, early on Monday morning we were on the alert, and before our enemies were aware, we had repaired the dam and proceeded to baptize, when the following thirteen persons were baptized, under the hands of Oliver Cowdery, viz., Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, jun., Aaron Culver and wife, Levi Hall, Polly Knight and Julia Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight, where we had retired to, raging with anger, and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight.

"There also they followed us, and it was only by the exercise of great prudence on our part, and reliance on our heavenly Father, that they were kept from laying violent hands upon us; and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

"We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized. The time appointed had arrived, and our friends had nearly all collected together, when, to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, etc. etc. The constable informed me, soon after I had been arrested, that the plan of those who had got out the warrant, was to get me into the hands of the mob, who were now lying in ambush for me, but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the whip, and drove me out of their reach.

"Whilst driving along pretty quickly one of the wagon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit; however, we managed to get the wheel on again, and again left them behind us. He drove on to the town of

South Bainbridge, Chenango County, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room; he having declared that if we were interrupted unlawfully, he would fight for me, and defend me as far as in his power.

"On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

"In the meantime, my friend Joseph Knight, had repaired to two of his neighbors, viz., James Davidson and John Reid, Esqrs., respectable farmers, men renowned for their integrity, and well versed in the laws of their country, and retained them on my behalf during my trial.

"At length the trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Stoal, of whom I have made mention as having worked for him some time, and examined to the following effect:

" 'Did not the prisoner, Joseph Smith, have a horse of you?'—'Yes.'

" 'Did not he go to you and tell you that an angel had appeared unto him and authorized him to get the horse from you?'

" 'No, he told me no such story.'

" 'Well, how had he the horse of you?'

" 'He bought him of me as another man would do.'

" 'Have you had your pay?'– 'That is not your business.' The question being again put, the witness replied, 'I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, jun., and know him to be an honest man, and, if he wishes, I am ready to let him have another horse on the same terms.'

"Mr. Jonathan Thompson was next called up and examined:

" 'Has not the prisoner, Joseph Smith, jun., had a yoke of oxen of you?'—'Yes.'

" 'Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?' 'No, he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.'

" 'After a few more such attempts the court was detained for a time, in order that two young women, daughters to Mr. Stoal, with whom I had at times kept company, might be sent for, in order, if possible, to elicit something from them which might be made a pretext against me. The young ladies arrived, and were severally examined touching my character and conduct in general, but particularly as to my behavior towards them, both in public and private, when they both bore such testimony in my favor as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and even circumstances which were alleged to have taken place in Broome

County were brought forward, but these my lawyers would not here admit of against me, in consequence of which my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broome County, and which warrant they served upon me at the very moment in which I had been acquitted by this court.

"The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court without anything to eat since the morning, yet he hurried me off to Broome County, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern, and gathered in a number of men, who used every means to abuse, ridicule and insult me. They spit upon me, pointed their fingers at me, saying, 'Prophesy, prophesy!' and thus did they imitate those who crucified the Savior of mankind, not knowing what they did.

"We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished-for security for my appearance, but this was denied me. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only fare I that night received. At length we retired to bed; the constable made me lie next the wall; he then laid himself down by me and put his arm around me, and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this not very agreeable manner did we pass the night.

"Next day I was brought before the magistrates' court, of Colesville, Broome County, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and, like the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called, who showed by their zeal that they were willing enough to prove something against me, but all they could do was to tell some things which somebody else had told them. In this 'frivolous and vexatious' manner did they proceed for a considerable time, when, finally, Newel Knight was called up and examined by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also, was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not 'denying the power thereof.'

"So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows:

" 'Did the prisoner, Joseph Smith, jun., cast the devil out of you?' —'No sir.'

" 'Why, have you not had the devil cast out of you?'—'Yes sir.'

" 'And had not Joe Smith some hand in its being done?'—'Yes sir.'

" 'And did not he cast him out of you?'—'No sir, it was done by the power of God, and Joseph Smith was the instrument in the hands of God on the occasion. He commanded him out of me in the name of Jesus Christ.'

" 'And are you sure that it was the devil?'—'Yes sir.'

" 'Did you see him after he was cast out of you?'—'Yes sir? I saw him.'

" 'Pray what did he look like?' Here one of my lawyers informed the witness that he need not answer the question. The witness replied, 'I believe I need not answer your last question, but I will do it, provided I be allowed to ask you one question first, and you answer me, viz., Do you, Mr. Seymour, understand the things of the Spirit?' 'No', answered Mr. Seymour, 'I do not pretend to such big things.' 'Well, then,' replied Knight, 'it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it, were I to tell you of it.'

"The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture.

"Mr. Seymour now addressed the court, and in a long and violent harangue endeavoured to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me.

"Mr. Davidson and Mr. Reid followed on my behalf. They held forth in true colors the nature of the prosecution, the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and, having showed their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each, in his turn, thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were, upon this occasion, able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me, trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

"The majority of the assembled multitude had now begun to find that nothing could be sustained against me; even the constable who arrested me, and treated me so badly, now came and apologized to me, and asked my forgiveness of his behavior towards me; and so far was he changed, that he informed me that the mob were determined, that if the court acquitted me, they would have me, and railride me, and tar and feather me; and further, that he was willing to favor me and lead me out in safety by a private way.

"The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me; but through the instrumentality of my new friend, the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings, and with her in company next day arrived in safety at my own house.

"After a few days, however, I again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon for a time. We had scarcely arrived at Mr. Knight's when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home, after having traveled all night, except a short time, during which we were forced to rest ourselves under a large tree by the way side, sleeping and watching alternately. And thus were we persecuted on account of our religious faith—in a country, the constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience—and by men, too, who were professors of religion, and who were not backward to maintain this privilege for themselves, though they thus wantonly could deny it to us. For instance, Cyrus M'Master, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally, that he considered me guilty without judge or jury. The celebrated Dr. Boyington, also a Presbyterian, was another instigator to these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me. I could mention many others also, but, for brevity's sake, will make these suffice for the present."

The Prophet further states that amid all these trials and tribulations, the Lord, who well knew the infantile and delicate condition of the young Saints, manifested his goodness on various occasions and poured out his holy Spirit upon His people. The Prophet himself also received numerous revelations or, as he says, "line upon line, here a little and there a little", which gave both him and the Saints unbounded joy and strengthened them in their faith. Thus in the month of June he received what is known as the Visions of Moses (See Pearl of Great Price, page 1), and in July the revelations constituting the 24th, 25th and 26th sections of the Doctrine and Covenants. In one of these (Sec. 25) Emma Smith was given of the Lord "to make a selection of sacred hymns" for the benefit of the Saints.

Joseph writes: "Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's, and I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me.

"Whilst thus (and otherwise at intervals) employed in the work appointed me by my heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot of course give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to, remember. He wrote to inform me that he had discovered an error in one of the commandments (Doc. & Cov., Sec. 20, verse 37):

> " 'And truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins.'

"The above quotation, he said, was erroneous, and added, 'I command you in the name of God to erase these words, that no priestcraft be amongst us!!' I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, when I found the family, in general, of his opinion concerning the words above quoted, and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length got convinced that it was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that He might teach us of His ways, that we might walk in His paths, and live by every word that proceedeth forth from His mouth."

Early in August Newel Knight, of Colesville, and his wife, visited Joseph in Harmony. This was the same Knight of whom Joseph previously had cast out the devil. His wife as also Joseph's wife (Emma) were among those who had been baptized in Colesville a short time before, but who were hindered from being confirmed because of the mob who compelled the brethren to leave the neighborhood. Consequently Joseph made preparations for holding a confirmation meeting, and also for administering the sacrament. In order to attend to the latter he "set out to procure some wine for the occasion, but had gone only a short distance when he was met by a heavenly messenger" and received a revelation concerning the sacrament.

In this revelation, the Lord forbade him and the Saints to purchase wine or strong drinks of their enemies, and commanded further that they should not use wine at all for sacrament purposes, except it was made new among themselves. (Doc. & Cov., Sec. 27.) In obedience to this commandment they prepared some wine themselves and held a meeting attended by five persons (Joseph and his wife, Newel Knight and wife, and John Whitmer). They partook of the sacrament, confirmed the two sisters into the Church and spent the evening in a most pleasant manner.

"About this time" writes the Prophet, "a spirit of persecution began again to manifest itself against us in the neighborhood where I resided, which was commenced by a man of the Methodist persuasion, who professed to be a minister of God. * *

This man came to understand that my father-in-law and his family had promised us protection, and were friendly; and inquiring into the work, and knowing that if he could get him turned against me, my friends in that place would be but few, he accordingly went to visit my father-in law, and told him falsehoods concerning me of the most shameful nature, which turned the old gentleman and his family so much against us, that they would no longer promise us protection, nor believe our doctrines.

"Toward the latter end of August, I, in company with John and David Whitmer, and my brother Hyrum Smith, visited the Church at Colesville, New York. Well knowing the determined hostilities of our enemies in that quarter, and also knowing that it was our duty to visit the Church, we had called upon our heavenly Father, in mighty prayer, that He would grant us an opportunity of meeting with them, that He would blind the eyes of our enemies, so that they would not know us, and that we might, on this occasion, return unmolested.

"Our prayers were not in vain, for when within a little distance of Mr. Knight's place, we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies; they looked earnestly at us, but not knowing us, we passed on without interruption. We that evening assembled the Church, and confirmed them, partook of the Sacrament, and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing hosannas to His holy name.

"Next morning we set out on our return home, and although our enemies had offered a reward of five dollars to any one who would give them information of our arrival, yet did we get clear out of the neighborhood, without the least annoyance, and arrived at home in safety.

"Some few days afterwards, however, Newel Knight came to my place, and from him we learned that, very shortly after our departure, the mob had come to know of our having been there, when they immediately collected together, and threatened the brethren, and very much annoyed them during all that day.

"Meantime, brother Knight had come with his wagon, prepared to move my family, etc., etc., to Fayette, New York. Mr Whitmer, having heard of the persecutions which had been got up against us at Harmony, Pennsylvania, had invited us to go and live with him; and during the last week in August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained a number of revelations concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations."

Joseph found a number of the Saints, and prominent among them Oliver Cowdery and the Whitmer family, who believed much in the things set forth by this stone, wherefore he thought best to inquire of the Lord concerning so important a matter. As an answer he received a revelation to Oliver Cowdery (Doc. & Cov., Sec. 28), in which the Lord among other things said that the things which had been received by the stone were not of Him, that Satan had deceived Hiram Page, and that no other than Joseph Smith should be appointed to receive revelations to the Church. In this revelation the Lord also speaks of the New Jerusalem for the first time, using the following language:

> "And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites."

About the same time Joseph received another important revelation concerning the gathering of the Saints, the end of the world, the reward of the righteous, the punishment of the wicked, etc. (Doc. & Cov., Sec. 29.) This revelation was given at Fayette in the presence of six Elders.

Sept. 1, 1830, the second conference of the Church was commenced at Fayette; it continued for three days. Of this conference, Joseph writes:

"The subject of the stone, previously mentioned, was discussed, and after considerable investigation, brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness. We now partook of the Sacrament, confirmed and ordained many, and attended to a great variety of Church business on that and the following day, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace and faith, and hope, and charity abounded in our midst. * * * The utmost harmony prevailed, and all things were settled satisfactorily to all present, and a desire was manifested by all the Saints to go forward and labor with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during conference, and the work of the Lord spread and prevailed."

While this conference was in session, Joseph received two revelations (Doc. & Cov., Sec. 30 and 31), in which several of the brethren were called to go out and preach the Gospel. At this time the Church consisted of about fifty members.

CHAPTER 4.

Missionaries are Called to the Lamanites.—Their Journey Westward.—Preach as they Travel.—Are met with Great Success in Kirtland, Ohio.—Sidney Rigdon and others are converted.—Parley P. Pratt is Arrested and Tried.—Escapes from his Pursuers.—Has a Hard Journey.—Arrives with his Fellow-Missionaries in Jackson County, Missouri.—Visits the Delawares in Company with Oliver Cowdery.—Both are Compelled to leave the Indian Country.—Council in Independence.—Pratt returns to Kirtland.

About this time great interest was manifested by several of the Elders respecting the remnants of the house of Joseph, the Lamanites, residing in the West, the brethren having learned from the Book of Mormon that the purposes of God in regard to that people were great, and they hoped that the time had come when the promises of the Almighty to them would be fulfilled, that they would receive the Gospel and enjoy its blessings, etc. The interest finally became so universal that Joseph concluded to inquire of the Lord respecting the propriety of sending some of the Elders out among them. A revelation was consequently given which authorized Oliver Cowdery, Parley P. Pratt, Ziba Peterson and Peter Whitmer, jun., to take a mission to the Lamanites or Indians in the West. (Doc. & Cov., Sec. 32.) This being the first important mission performed by any of the Elders in this dispensation, we copy the following interesting account of it from the Autobiography of Parley P. Pratt:

"It was now October, 1830. A revelation had been given through the mouth of the Prophet, Seer and Translator, in which Elders Oliver Cowdery, Peter Whitmer, jun., Ziba Peterson and myself were appointed to go into the wilderness, through the western States, and to the Indian Territory. Making arrangements for my wife in the family of the Whitmers, we took leave of our friends and the Church late in October, and started on foot.

"After traveling for some days we called on an Indian nation at or near Buffalo; and spent part of a day with them, instructing them in the knowledge of the record of their forefathers. We were kindly received, and much interest was manifested by them on hearing this news. We made a present of two copies of the Book of Mormon to certain of them who could read, and repaired to Buffalo. Thence we continued our journey, for about two hundred miles, and at length called on Mr. Rigdon, my former friend and instructor, in the Reformed Baptist Society. He received us cordially and entertained us with hospitality.

"We soon presented him with a Book of Mormon, and related to him the history of the same. He was much interested, and promised a thorough perusal of the book.

"We tarried in this region for some time, and devoted our time to the ministry, and visiting from house to house.

"At length Mr. Rigdon and many others became convinced that they had no authority to minister in the ordinances of God; and that they had not been legally baptized and ordained. They, therefore, came forward and were baptized by us, and received the gift of the Holy Ghost by the laying on of hands, and prayer in the name of Jesus Christ.

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"The news of our coming was soon noised abroad, and the news of the discovery of the Book of Mormon and the marvellous events connected with it. The interest and excitement now became general in Kirtland, and in all the region round about. The people thronged us night and day, insomuch that we had no time for rest or retirement. Meetings were convened in different neighborhoods, and multitudes came together soliciting our attendance; while thousands flocked about us daily, some to be taught, some for curiosity, some to obey the Gospel, and some to dispute or resist it.

"In two or three weeks from our arrival in the neighborhood with the news, we had baptized one hundred and twenty-seven souls, and this number soon increased to one thousand. The disciples were filled with joy and gladness; while rage and lying was abundantly manifested by gainsayers; faith was strong, joy was great, and persecution heavy.

"We proceeded to ordain Sidney Rigdon, Isaac Morley, John Murdock, Lyman Wight, Edward Partridge and many others to the ministry; and, leaving them to take care of the churches and to minister the Gospel, we took leave of the Saints and continued our journey.

"Fifty miles west of Kirtland, we had occasion to pass through the neighborhood where I first settled in the wilderness, after my marriage. We found the people all excited with the news of the great work we had been the humble instruments of doing in Kirtland and vicinity. Some wished to learn and obey the fulness of the Gospel—were ready to entertain us and hear us preach. Others were filled with envy, rage and lying.

"We had stopped for the night at the house of Simeon Carter, by whom we were kindly received, and were in the act of reading to him and explaining the Book of Mormon, when there came a knock at the door, and an officer entered with a warrant from a magistrate by the name of Byington, to arrest me on a very frivolous charge. I dropped the Book of Mormon in Carter's house, and went with him some two miles, in a dark, muddy road; one of the brethren accompanied me. We arrived at the place of trial late in the evening; found false witnesses in attendance, and a judge who boasted of his intention to thrust us into prison, for the purpose of testing the powers of our Apostleship, as he called it; although I was only an Elder in the Church. The judge boasting thus, and the witnesses being entirely false in their testimony, I concluded to make no defence, but to treat the whole matter with contempt.

"I was soon ordered to prison, or to pay a sum of money which I had not in the world. It was now a late hour, and I was still retained in court, tantalized, abused and urged to settle the matter, to all of which I made no reply for some time. This greatly exhausted their patience. It was near midnight. I now called on brother Peterson to sing a hymn in the court. We sung, 'O how happy are they.' This exasperated them still more, and they pressed us greatly to settle the business, by paying the money.

"I then observed as follows: 'May it please the court, I have one proposal to make for a final settlement of the things that seem to trouble you. It is this: if the witnesses who have given testimony in the case will repent of their false swearing, and the magistrate of his unjust and wicked judgment and of his persecution, blackguardism and abuse, and all kneel down together, we will pray for you, that God might forgive you in these matters.'

" 'My big bull dog pray for me,' says the judge.

" 'The devil help us,' exclaimed another.

"They now urged me for some time to pay the money; but got no further answer.

"The court adjourned, and I was conducted to a public house over the way, and locked in till morning; the prison being some miles distant.

"In the morning the officer appeared and took me to breakfast; this over, we sat waiting in the inn for all things to be ready to conduct me to prison. In the meantime my fellow-travelers came past on their journey, and called to see me. I told them in an under tone to pursue their journey and leave me to manage my own affairs, promising to overtake them soon. They did so.

"After sitting awhile by the fire in charge of the officer, I requested to step out. I walked out into the public square accompanied by him. Said I, 'Mr. Peabody are you good at a race?' 'No,' said he, 'but my big bull dog is, and he has been trained to assist me in my office these several years; he will take any man down at my bidding.' 'Well, Mr. Peabody, you compelled me to go a mile, I have gone with you two miles. You have given me an opportunity to preach, sing, and have also entertained me with lodging and breakfast I must now go on my journey; if you are good at a race you can accompany me. I thank you for all your kindness—good day, sir.'

"I then started on my journey, while he stood amazed and not able to step one foot before the other. Seeing this, I halted, turned to him and again invited him to a race. He still stood amazed. I then renewed my exertions, and soon increased my speed to something like that of a deer. He did not awake from his astonishment sufficiently to start in pursuit till I had gained, perhaps, two hundred yards. I had already leaped a fence, and was making my way through a field to the forest on the right of the road. He now came hallooing after me, and shouting to his dog to seize me. The dog, being one of the largest I ever saw, came close on my footsteps with all his fury; the officer behind still in pursuit, clapping his hands and hallooing, 'stu-boy, stu-boy—take him Watch—lay hold of him, I say—down with him,' and pointing his finger in the direction I was running. The dog was fast overtaking me, and in the act of leaping upon me, when, quick as lightning, the thought struck me, to assist the officer, in sending the dog with all fury to the forest a little distance before me. I pointed my finger in that direction, clapped my hands, and shouted in imitation of the officer. The dog hastened past me with redoubled speed towards the forest; being urged by the officer and myself, and both of us running in the same direction.

"Gaining the forest, I soon lost sight of the officer and dog, and have not seen them since. I took a back course, crossed the road, took round into the wilderness, on the left, and made the road again in time to cross a bridge over Vermillion River, where I was hailed by half a dozen men, who had been anxiously waiting our arrival to that part of the country, and who urged me very earnestly to stop and preach. I told them that I could not then do it, for an officer was on my track. I passed on six miles further, through mud and rain, and overtook the brethren, and preached the same evening to a crowded audience, among whom we were well entertained.

"The Book of Mormon, which I dropped at the house of Simeon Carter, when taken by the officer, was by these circumstances left with him. He read it with attention. It wrought deeply upon his mind, and he went fifty miles to the church we had left in Kirtland, and was there baptized and ordained an Elder. He then returned to his home and commenced to preach and baptize. A church of about sixty members was soon organized in the place where I had played such a trick of deception on the dog.

"We now pursued our journey for some days, and at length arrived in Sandusky, in the western part of Ohio. Here resided a tribe, or nation of Indians, called Wyandots, on whom we called, and with whom we spent several days. We were well received, and had an opportunity of laying before them the record of their forefathers, which we did. They rejoiced in the tidings, bid us God speed, and desired us to write to them in relation to our success among the tribes further west, who had already removed to the Indian Territory, where these expected soon to go.

"Taking an affectionate leave of this people, we continued our journey to Cincinnati. In this city we spent several days, and preached to many of the people, but without much success. About the 20th of December we took passage on a steamer for St. Louis. In a few days we arrived at the mouth of the Ohio, and finding the river blocked with ice, the boat did not proceed further. We therefore landed and pursued our journey on foot for two hundred miles, to the neighborhood of St. Louis.

"We halted for a few days in Illinois, about twenty miles from St. Louis, on account of a dreadful storm of rain and snow, which lasted for a week or more, during which the snow fell in some places near three feet deep. Although in the midst of strangers, we were kindly entertained, found many friends, and preached to large congregations in several neighborhoods.

"In the beginning of 1831 we renewed our journey; and, passing through St. Louis and St. Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten road; houses few and far between; and the bleak northwest wind always blowing in our faces with a keenness which would almost take the skin off the face. We traveled for whole days, from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the houses, even in the mid-day sun, for nearly six weeks. We carried on our backs our changes of clothing, several books, and corn bread and raw pork. We often eat our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust.

"After much fatigue and some suffering we all arrived in Independence, in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.

"This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the Gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming and organizing many hundreds of people into churches of Latter-day Saints.

"This was the first mission performed by the Elders of the Church in any of the States west of New York, and we were the first members of the same which were ever on this frontier.

"Two of our number now commenced work as tailors in the village of Independence, while the others crossed the frontier line and commenced a mission among the Lamanites, or Indians.

"Passing through the tribe of Shawnees we tarried one night with them, and the next day crossed the Kansas River and entered among the Delawares. We immediately inquired for the residence of the principal chief, and were soon introduced to an aged and venerable looking man, who had long stood at the head of the Delawares, and been looked up to as the great grandfather, or sachem of ten nations or tribes.

"He was seated on a sofa of furs, skins and blankets, before a fire in the centre of his lodge; which was a comfortable cabin, consisting of two large rooms.

"His wives were neatly dressed, partly in calicoes and partly in skins; and wore a vast amount of silver ornaments. As we entered his cabin he took us by the hand with a hearty welcome, and then motioned us to be seated on a pleasant seat of blankets, or robes. His wives, at his bidding, set before us a tin pan full of beans and corn boiled up together, which proved to be good eating; although three of us made use alternately of the same wooden spoon.

"There was an interpreter present and through him we commenced to make known our errand, and to tell him of the Book of Mormon. We asked him to call the council of his nation together and give us a hearing in full. He promised to consider on it till next day, in the meantime recommending us to a certain Mr. Pool for entertainment; this was their blacksmith, employed by government.

"The man entertained us kindly and comfortably. Next morning we again called on Mr. Anderson, the old chief, and explained to him something of the book. He was at first unwilling to call his council; made several excuses, and finally refused; as he had ever been opposed to the introduction of missionaries among his tribe.

"We continued the conversation a little longer, till he at last began to understand he nature of the book. He then changed his mind, became suddenly interested, and requested us to proceed no further with our conversation till he could call a council. He despatched a messenger, and in about an hour had some forty men collected around us in his lodge, who, after shaking us by the hand, were seated in silence; and in a grave and dignified manner awaited the announcement of what we had to offer. The chief then requested us to proceed; or rather, begin where we began before, and to complete our communication. Elder Cowdery then commenced as follows:

"'Aged chief and Venerable council of the Delaware Nation; we are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts; and which will do the red man good as well as the pale face.

"'Once the red men were many; they occupied the country from sea to sea—from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them, and no pale faces dwelt among them. But now they are few in numbers; their possessions are small, and the pale faces are many.

"'Thousands of moons ago, when the red men's forefathers dwelt in peace and possessed this whole land, the Great Spirit talked with them, and revealed His law and His will, and much knowledge to their wise men and Prophets. This they wrote in a book; together with their history, and the things which should befall their children in the latter days.

"'This book was written on plates of gold, and handed down from father to son for many ages and generations.

"'It was then that the people prospered, and were strong and mighty; they cultivated the earth; built buildings and cities, and abounded in all good things, as the pale faces now do.

"'But they became wicked; they killed one another and shed much blood; they killed their Prophets and wise men, and sought to destroy the book. The Great Sprit became angry, and would speak to them no more: they had no more good and wise dreams; no more visions; no more angels sent among them by the Great Spirit; and the Lord commanded Mormon and Moroni, their last wise men and Prophets, to hide the book in the earth, that it might be preserved in safety, and be found and made known in the latter day to the pale faces who should possess the land; that they might again make it known to the red man; in order to restore them to the knowledge of the will of the Great Spirit and to His favor. And if the red man would then receive this book and learn the things written in it, and do according thereunto, they should be restored to all their rights and privileges; should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the pale faces, who were willing to believe and obey the same book, and be good men and live in peace.

"'Then should the red men become great, and have plenty to eat and good clothes to wear, and should be in favor with the Great Spirit and be His children, while he would be their Great Father, and talk with them, and raise up Prophets and wise and good men amongst them again, who should teach them many things.

"'This book, which contained these things, was hid in the earth by Moroni, in a hill called by him Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario County.

"'In that neighborhood there lived a young man named Joseph Smith, who prayed to the Great Spirit much, in order that he might know the truth; and the Great Spirit sent an angel to him, and told him where this book was hid by Moroni; and commanded him to go and get it. He accordingly went to the place, and dug in the earth, and found the book written on golden plates.

"'But it was written in the language of the forefathers of the red man: therefore this young man, being a pale face, could not understand it; but the angel told him and showed him, and gave him knowledge of the language, and how to interpret the book. So he interpreted it into the language of the pale faces, and wrote it on paper, and caused it to be printed, and published thousands of copies of it among them; and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have now come from him, and here is a copy of the book, which we now present to our red friend, the chief of the Delawares, and which we hope he will cause to be read and known among his tribe; it will do them good.'

"We then presented him with a Book of Mormon.

"There was a pause in the council, and

some conversation in their own tongue, after which the chief made the following reply:

" 'We feel truly thankful to our white friends who have come so far, and been at such pains to tell us good news, and especially this new news concerning the book of our forefathers; it makes us glad in here'—placing his hand on his heart.

" 'It is now winter, we are new settlers in this place; the snow is deep, our cattle and horses are dying, our wigwams are poor; we have much to do in the spring—to build houses, and fence and make farms: but we will build a council house, and meet together, and you shall read to us and teach us more concerning the book of our fathers and the will of the Great Spirit.'

"We again lodged at Mr. Pool's, told him of the book, had a very pleasant interview with him, and he became a believer and advocate for the book, and served as an interpreter.

"We continued for several days to instruct the old chief and many of his tribe. The interest became more and more intense on their part, from day to day, until at length nearly the whole tribe began to feel a spirit of inquiry and excitement on the subject.

"We found several among them who could read, and to them we gave copies of the book, explaining to them that it was the book of their forefathers.

"Some began to rejoice exceedingly, and took great pains to tell the news to others, in their own language.

"The excitement now reached the frontier settlements in Missouri, and stirred up the jealousy and envy of the Indian agents and sectarian missionaries to that degree that we were soon ordered out of the Indian country as disturbers of the peace; and even threatened with the military in case of non-compliance.

"We accordingly departed from the Indian country, and came over the line, and commenced laboring in Jackson County, Missouri, among the whites. We were well received, and listened to by many; and some were baptized and added to the Church.

"Thus ended our first Indian Mission, in which we had preached the Gospel in its fulness, and distributed the record of their forefathers among three tribes, viz.: the Catteraugus Indians, near Buffalo, N. Y., the Wyandots of Ohio, and the Delawares west of Missouri.

"We trust that at some future day, when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day."

Feb. 14, 1831, the five brethren (Oliver Cowdery, Parley P. Pratt, Ziba Peterson, Peter Whitmer, jun., and F. G. Williams) held a council at Independence, in which it was decided that Parley P. Pratt should return to the East to report the result of their mission, etc., to the Presidency of the Church. He started on his perilous journey soon afterwards and after suffering much from sickness and hardships on the road he arrived in Kirtland, Ohio, in March, 1831. There he met with a hearty reception from the Prophet Joseph, who, during Elder Pratt's absence, had removed from the State of New York to Kirtland.

CHAPTER 5.

Joseph Continues to Receive Revelations.—Is Visited by Orson Pratt, Sidney Rigdon, Edward Partridge and Others.—The Third Conference of the Church.—Joseph and the Saints Remove from the State of New York to Kirtland, Ohio.—False Spirits.—The Fourth Conference of the Church.—Joseph's First Trip to Missouri.—The Location for the New Jerusalem is Revealed.—The Land of Zion is Dedicated and Consecrated for the Gathering of the Saints.—The Temple Site at Independence is Dedicated.—The Fifth Conference of the Church.—Joseph and Others Return to Kirtland.

In the meantime Joseph continued to receive revelations from time to time, and thus he gradually became possessed of more light and knowledge concerning how to manage the affairs of the new-born Church, and he was enabled to discharge the duties of his high and holy calling with honor, while the work spread and the members slowly increased in number. Yet, both he and the Church were in their infancy, and as the true Gospel, which was being restored, was different in nearly all its particulars from everything known among the so-called Christian sects, founded by the wisdom of men, he often found it necessary to inquire of the Lord, especially when he was visited by persons who came to him to learn the mind and will of God concerning themselves. Thus, in October, 1830, he received a revelation to Ezra Thayre and Northrop Sweet, in which these brethren were called to preach the Gospel.

In the beginning of November, 1838, Orson Pratt visited Joseph at Fayette. Orson had been baptized six weeks previous by his brother Parley P. Pratt at Canaan, New York, on his 19th birthday, Sept. 19, 1830. He now came to inquire of the Lord "what his duty was" and Joseph received a revelation commanding Orson to prophesy and lift up "his voice as with the sound of a trump and cry repentance unto a crooked and perverse generation." (Doc. & Cov., Sec. 34.) From that time until the day of his death Orson Pratt was an able and zealous laborer in the Lord's vineyard. (See *Orson Pratt*, page 49.)

In December, 1830, Sidney Rigdon, who had been baptized by Parley P. Pratt at Kirtland, Ohio, came to visit Joseph at Fayette, accompanied by Edward Partridge. He came to inquire of the Lord, who through Joseph gave a revelation commanding Sidney Rigdon to remain a short time with the Prophet at Fayette to write for him, after which Joseph should accompany him to Kirtland. (Doc. & Cov., Sec. 35.) Speaking to Sidney Rigdon, the Lord says in the same revelation:

"I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of hands, even as the Apostles of old. * * * For I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men."

Sidney Rigdon, who soon afterwards became a very prominent man in the Church, had formerly been a popular preacher in the Campbellite denomination and had given up a good situation for the sake of the Gospel. (See *Sidney Rigdon.*)

About Edward Partridge who visited Joseph Smith together with Sidney Rigdon, the Prophet writes that "he was a pattern of piety and one of the Lord's great men, known by his steadfastness and patient endurance to the end." (See *Edward Partridge.*) On Dec. 11, 1830, a few days after his arrival at Fayette, he was baptized by the Prophet Joseph Smith, who subsequently ordained him the first Bishop in the Church. A revelation was also given to Edward Partridge, through the Prophet. Doc. & Cov., Sec. 36.

Before the close of the year 1830, Joseph had commenced to translate the Bible under the inspiration of the Almighty. It is a well known fact that the Holy Scriptures, as we now have them translated by uninspired men, contain many errors and a number of ambiguous sentences, which are hard to understand. It was therefore necessary that the Lord should inspire His servant Joseph to translate them under the influence of the same spirit by which the servants of God originally wrote them. Sidney Rigdon assisted Joseph in this important labor by acting as his scribe. The Prophet writes:

"Much conjecture and conversation frequently occurred among the Saints concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, they were lost books; but it seems the Apostolic Churches had some of these writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from Colesville to Canandaigua, N. Y., numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch." (See Pearl of Great Price, pages 17-22.)

Soon after this revelation was given, the Saints in the State of New York were commanded to gather to Ohio (Doc. & Cov., Sec. 37), which was the first revelation the Lord gave in regard to the gathering of the Saints.

Jan. 2, 1831, the Church held its third conference in the house of Peter Whitmer, sen., at Fayette. Besides the ordinary business transacted for the Church, Joseph received a cheering revelation to the members of the Church, in which the Lord, among other things, promised that He would give the Saints a land of inheritance, which they should possess for ever, if they would seek it with all their hearts. (Doc. & Cov., Sec. 38.)

Not long after this conference closed, a man by the name of James Covill, who had been a Baptist minister for forty years, came to Joseph and covenanted with the Lord that he would obey any commandment which should be given him through Joseph; but when the Lord in a revelation (Doc. & Cov., Sec. 39) commanded him to obey the fulness of the Gospel as it had been revealed through the Prophet Joseph, Mr. Covill turned away and held fast to his former doctrines and people. In a revelation (Doc. & Cov., Sec. 40) subsequently given to Joseph and Sidney Rigdon, the Lord said that the reason why James Covill rejected the commandment given him, was that Satan tempted him and darkened his mind with fear of persecution, etc.

In the latter part of January, in company with Sidney Rigdon and Edward Partridge, Joseph started with his wife for Kirtland, Ohio, about two hundred miles west of Fayette. The following is recorded in the *Contributor*, Vol. 6, page 125:

"About the first of February, 1831, a sleigh containing four persons, drove through the streets of Kirtland and drew up at the door of Gilbert & Whitney's mercantile establishment. The occupants of the vehicle were evenly divided as to sex. One of the men, a young and stalwart personage, alighted, and springing up the steps, walked into the store and to where the junior partner was standing.

" 'Newel K. Whitney! Thou art the man!' he exclaimed, extending his hand cordially, as if to an old and familiar acquaintance.

" 'You have the advantage of me,' replied the one addressed, as he mechanically took the proffered hand—a half-amused, half-mystified look overspreading his countenance—'I could not call you by name, as you have me.'

" 'I am Joseph, the Prophet,' said the stranger, smiling. 'You've prayed me here; now what do you want of me?'

" 'Mr. Whitney, astonished, but no less delighted, as soon as his surprise would permit, conducted the party—who were no other than Joseph Smith, his wife Emma, and two servants, just arrived from Fayette, the birth-place of the infant Church —across the street to his house on the corner, and introduced them to his wife. She shared fully his surprise and ecstacy."

Joseph writes: "We were kindly received and welcomed into the house of Brother N. K. Whitney. I and my wife lived in the family of Brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from Sister Whitney.

"The Branch of the Church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some had strange notions, and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of 'common stock,' which had existed in what was called 'the family,' whose members generally had embraced the everlasting Gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation."

A few days after Joseph's arrival in Kirtland, Edward Partridge was called by revelation to be the first Bishop in the Church. (Doc. & Cov., Sec. 41.)

Feb. 9, 1831, in the presence of twelve Elders, the Lord gave through Joseph an important revelation, concerning Church government and how transgressors should be dealt with. (Doc. & Cov., Sec. 42.) In this revelation, also, all the Elders, except Joseph Smith and Sidney Rigdon, were commanded to go out, two and two, to preach the Gospel, and the Saints were instructed to pray much to the Lord, who promised that He would reveal unto them the place where the New Jerusalem should be built, in His own due time, etc.

A short time after this a woman came to Joseph "with great pretentions to revealing commandments, laws and other curious matters," and when Joseph inquired of the Lord concerning this, he received in answer a revelation from God to the effect that none but himself would be appointed to receive revelations and commandments, as long as he lived and remained faithful.

In the latter part of February the Lord commanded (Doc. & Cov., Sec. 44.) that the Elders who had gone out on missions should assemble at Kirtland, where a conference was appointed for the 6th of June following.

At this time "many false reports, lies and foolish stories were published in the newspapers and circulated in every direction to prevent people from investigatng the work or embracing the faith, but to the joy of the Saints, who had to strugle against every thing that prejudice and wickedness could invent," the Lord gave a very encouraging revelation on March 7, 1831, in which many prophecies of great importance concerning the Saints and the future condition of the world were revealed. The Saints were also commanded as follows (Doc. & Cov., Sec. 45):

> "Gather ye out from the eastern lands, assemble ye yourselves together, ye Elders of my Church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches

that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."

The following day (March 8th) Joseph received a revelation concerning the Holy Ghost, and another one which directed him to appoint John Whitmer Church Historian. (Doc. & Cov., Sec. 46 and 47.)

Shortly after Joseph's arrival in Kirtland, the Saints in the State of New York, in obedience to the revelation given the month previous, commenced to migrate to the northern parts of the State of Ohio, principally to Kirtland and neighborhood, which the Lord had selected as one of the Stakes of Zion. This move took place in the spring of 1831, and as early as April and May the Saints began to arrive in Kirtland. Previous to this the Saints in Kirtland were commanded by revelation (Doc. & Cov., Sec. 48) to receive these "eastern brethren" and divide their lands with them until the Lord should command them to gather to the land of their inheritance.

About this time Lemon Copley, "one of the sect called Shaking Quakers, embraced the fulness of the everlasting Gospel, apparently honest-hearted, but still retained ideas that the Shakers were right in some particulars of their faith. In order to have more perfect understanding on the subject," Joseph inquired of the Lord and received a revelation (Doc. & Cov., Sec. 49), in which Sidney Rigdon, Parley P. Pratt and Lemon Copley were called to preach the fulness of the Gospel to the Quakers, who, however, did not seem disposed to receive the same, as the Elders named shortly afterwards visited one of their settlements near Cleveland, Ohio, without being able to make any converts among them.

In the meantime Joseph continued the work of translating the Bible, as time and circumstances would allow, and in the month of May, when a number of Elders were present who did not understand the different spirits manifesting themselves in the land, Joseph inquired of the Lord for more intelligence on these matters, when he received the revelation which constitute the 50th section of the Doctrine and Covenants.

Concerning the manifestation of these spirits Parley P. Pratt writes as follows: "As I went forth among the different branches, some very strange spiritual operations were manifested, which were disgusting, rather than edifying. Some persons would seem to swoon away, and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstacies, and be drawn into contortions, cramp, fits, etc. Others would seem to have visions and revelations, which were not edifying, and which were not congenial to the doctrine and spirit of the Gospel. In short, a false and lying spirit seemed to be creeping into the Church.

"All these things were new and strange to me, and had originated in the Church during our absence, and previous to the arrival of President Joseph Smith from New York.

"Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith, and asked him to inquire of the Lord concerning these spirits or manifestations."

These brethren then joined in prayer in Joseph's translating room, and he dictated in their presence the above named revelation. "Each sentence," continues Elder Pratt, "was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in long hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each."

In that month (May) the Lord revealed His will to His servant Joseph about locating the Colesville Branch for a short season at Thompson (a place not far from Kirtland), agreeable to the principles of the United Order, about which the revelation contained a number of rules and regulations. (Doc. & Cov., Sec. 21.)

On the 6th of June, 1831, the Elders, who, according to the commandment of the Lord, had been out preaching the Gospel, but had now returned from the various parts of the country where they had been laboring, assembled in Kirtland and held the conference previously appointed. Much instruction was given on this occasion by Joseph, who spoke with great power as he was moved by the Holy Ghost. The spirit of power and testimony also rested upon other Elders in a marvellous manner. Several of the brethren were selected by revelation, and ordained High Priests or to a higher degree of the Melchisedec Priesthood, after the order of the Son of God. This was the first occasion on which this Priesthood was fully revealed and conferred upon the Elders in this dispensation. Previous to this none of the brethren had been ordained to a higher position than the office of a common Elder, except Joseph and Oliver Cowdery, who, as previously related, had been ordained to the Apostleship by Peter, James and John. This was the fourth conference of the Church, and the number of members had now increased to about one thousand.

The following day (June 7th) Joseph received a revelation (Doc. & Cov., Sec. 52), in which the Lord commanded him and about thirty other Elders to journey westward, two and two, to preach the Gospel and raise up branches of the Church wheresoever the people would receive their testimony. These Elders should travel by different routes and meet together in conference in the western part of Missouri, about one thousand miles west of Kirtland. The Lord also promised that if His Elders were faithful, the land of their inheritance, which was in the State of Missouri and then possessed by their enemies, should be made known unto them.

Shortly afterward Joseph received a revelation to Sidney Gilbert (Doc. & Cov., Sec. 53) and another to Newel Knight (Sec. 54). In the latter, the Colesville Branch, which had been located temporarily at Thompson and had there broken their covenants, were commanded to continue their journey to Missouri. These commandments were obeyed, and the Elders soon afterward started on their missions, two and two in company.

While Joseph himself was preparing for the journey, Wm. W. Phelps, who afterward became prominent in the Church, arrived from Kirtland "with his family, as he said to do the will of the Lord." Joseph inquired of the Lord for him and received a revelation to him. (Doc. & Cov., Sec. 55.) Soon afterward Thos. B. Marsh also came to inquire what he should do, when another revelation was given through the Prophet. (Doc. & Cov., Sec. 56.)

Joseph writes: "On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem, should be revealed. We went by wagon, canal boats and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers of the Campbellites, or Newlitt Church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament, where it says that these signs should follow them that believe (Mark 16: 17, 18), that I ever witnessed among men.

"We left Cincinnati in a steamer, and landed at Louisville, Kentucky, where we were detained three days in waiting for a steamer to convey us to St. Louis. From St. Louis, myself, and Brothers Harris, Phelps, Partridge and Coe, went by land on foot to Independence, Jackson County, Missouri, where we arrived about the middle of July; the residue of the company came by water a few days after.

"Notwithstanding the corruptions and abominations of the times, and the evil spirit manifested towards us on account of our belief in the Book of Mormon, at many places and among various persons, yet the Lord continued His watchful care and loving kindness to us day by day; and we made it a rule, wherever there was an opportunity, to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation. The meeting of our brethren, who had long waited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great, coming as we had from a highly cultivated state of society in the East, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness. How natural it was to observe the degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the benefit of civilization, refinement, or religion; yea, and exclaim in the language of the Prophets: 'When will the wilderness blossom as a rose? When will Zion be built up in her glory, and where will Thy Temple stand, unto which all nations shall come in the last days?' "

Shortly after their arrival in Jackson County, Joseph received a revelation (Doc. & Cov., Sec. 57) by which the anxiety of the brethren was relieved concerning their land of inheritance and the place where the New Jerusalem should be built. The Lord said in this revelation that Independence was the centre place for the city, and that a spot for the Temple was lying westward, "upon a lot which was not far from the court house." The Lord also told the Saints that it was wisdom to buy land in all the regions round about that they might secure it for an everlasting inheritance. Sidney Gilbert was appointed by revelation to act as Agent for the Church, in which capacity he was to receive means toward the purchase of land for the Saints. Edward Partridge, who previously had been ordained to the office of a Bishop, with two Counselors as his assistants, was commanded to divide unto the Saints their inheritances according to the size of their respective families. The Bishop and Agent were also commanded to make preparations for receiving the Saints who were on the road from Ohio, in order that they, on their arrival, might be located on the lots of their inheritances. Sidney Gilbert was furthermore commanded to open a store and establish himself as Church merchant, to "sell goods without fraud" and use the means acquired thereby for the purchase of lands. W. W. Phelps was commanded to remain and establish himself as a printer for the Church. The brethren made immediate preparations to comply with all these commandments.

"The first Sabbath after our arrival in Jackson County," writes the Prophet, "Brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, and fully represented themselves as pioneers of the West. At this meeting two were baptized, who had previously believed in the fulness of the Gospel. During this week the Colesville Branch, referred to in the latter part of the last revelation, and Sidney Rigdon and wife, and Elders Morley and Booth arrived."

August 1, 1831, a revelation (Doc. & Cov., Sec. 58) was given through the Prophet Joseph, in which the Lord chastised a number of the brethren and foretold that much tribulation would come over the Saints. He says:

> "You cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."

This peculiar prediction the Saints could not then easily understand as there was no prospect of trouble at that time, but afterwards, by actual experience and the literal fulfilment of the revelation, they learned that Joseph indeed was a true Prophet.

Joseph continues: "On the 2nd of August, I assisted the Colesville Branch of the Church to lay the first log for a house, as a foundation for Zion in Kaw Township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the Saints, by Elder Rigdon. It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. * * * On the 3rd day of August, the spot for the Temple, a little west of Independence, was dedicated in the presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe. The 87th Psalm was read, and the scene was solemn and impressive. On the 4th I attended the first conference in the land of Zion. It was held at the house of Brother Joshua Lewis, in Kaw Township, in the presence of the Colesville Branch of the Church. The Spirit of the Lord was there."

This was the fifth conference of the Church. On the 7th Joseph attended the funeral of Sister Polly Knight, wife of Joseph Knight. She was the first member of the Church who died in Jackson County. On the same day the Prophet received a revelation about the Sabbath. (Doc. & Cov., Sec. 59.)

Aug. 8, 1831, Joseph received a revelation (Doc. & Cov., Sec. 60) commanding a number of Elders to return to the East, among whom were Joseph, Sidney Rigdon and Oliver Cowdery.

"On the 9th," writes Joseph, "in company with ten Elders, I left Independence Landing, for Kirtland. We started down the river in sixteen canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at M'Ilwair's Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision."

The next morning after prayer, Joseph received a revelation concerning the curse resting upon the waters because of the wickedness of men. (Doc. & Cov., Sec. 61.)

On the 13th the company met several of the Elders on their way to the land of Zion, and after the joyful salutation with which brethren who are actually contending for the faith once delivered to the Saints meet each other, Joseph received another revelation (Doc. & Cov., Sec. 62), in which the Lord's will was manifested in regard to those who met the Prophet and his company.

"After this little meeting of Elders," continues Joseph, "myself, S. Rigdon and Oliver Cowdery continued our journey by land to St. Louis, where we overtook Elders Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of Satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world."

CHAPTER 6.

The Manner in which the Land of Zion can be Obtained.—Unsuccessful Attempt in Writing a Revelation.—Mobbing in Hiram.—Joseph is acknowledged as President of the High Priesthood.—The Book of Commandments is Printed.—An Unlucky Drive.—An Attempt is made to Poison Joseph.—*The Evening and Morning Star.*—Brigham Young's First Meeting with the Prophet.—Remarkable Prophecies.—An Interesting Conference.—The Translation of the Bible Finished.—Joseph Makes a Missionary Trip to Canada.—Revelation Concerning the Exiled Saints.—A Printing Press Established in Kirtland.

In these early days of the Church there was a great anxiety to obtain the word of the Lord upon every subject which in any way concerned the welfare and salvation of the Saints, and as "the land of Zion" at that time was the most important temporal object they had in view, Joseph inquired of the Lord for further information in regard to the gathering of the Saints to Missouri, the purchase of land and other matters connected therewith. In a revelation (Doc. & Cov., Sec. 63) given in answer to this inquiry, the Lord explained the necessity of gathering means as soon as possible wherewith to purchase land in Jackson County; "for," says the Lord, "the land of Zion shall not be obtained but by purchase or by blood, otherwise there is no inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

Joseph spent the forepart of September in making preparations to remove to the town of Hiram, Portage County, Ohio, there to recommence the translation of the Bible. Sept. 11th, he received another revelation (Doc. & Cov., Sec. 64), in which the Lord rebukes a number of leading men in the Church for not having kept His commandments. He also says that He would "retain a strong hold in the land of Kirtland for the space of five years." The following day (Sept. 12th) Joseph returned with his family to the township of Hiram, situated about thirty miles southeast of Kirtland, and commenced living with John Johnson. (See pages 32 and 111.) About the same time Sidney Rigdon removed to Hiram to act in his office as Joseph's scribe. As soon as they had arranged the affairs of their new home, they resumed the work of translating the Scriptures, continuing with this labor as much as time would permit them during the following winter.

In the forepart of October Joseph received a commandment in relation to prayer (Doc. & Cov., Sec. 65), and toward the end of the month Orson Hyde, afterwards a prominent Apostle, was baptized. (See page 36.)

"About this time," writes Joseph, "Ezra Booth came out as an apostate. He came into the Church upon seeing a person healed of an infirmity of many years standing. He had been a Methodist priest for some time previous to his embracing the fulness of the Gospel, as developed in the Book of Mormon; and upon his admission into the Church he was ordained an Elder, as will be seen by the foregoing revelations. He went up to Missouri as a companion of Elder Morley; but when he actually learned that faith, humility, patience and tribulation were before blessing, and that God brought low before he exalted; that instead of the 'Savior's granting him power to smite men and make them believe,' (as he said he wanted God to do to him), he found he must become all things to all men, that he might peradventure, save some; and that, too, by all diligence, by perils by sea and land, as was the case in the days of Jesus, which appears in the 6th chapter of St. John's Gospel; he said, 'Verily, verily I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled.' So it was with Booth; and when he was disappointed by his own evil heart, he turned away, and, as said before, became an apostate, and wrote a series of letters, which, by their coloring, falsity, and vain calculations to overthrow the work of the Lord, exposed his weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at.

"A conference was held in which Brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson County, Missouri, to be called the *Evening and Morning Star.* * * *

"On the 11th of October, a conference was held at Brother Johnson's, where I was living, at which the Elders were instructed in the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six was appointed to instruct the several branches of the Church. Elders David Whitmer and Reynolds Cahoon were appointed as two of the said committee; with the further duty, on their mission, of setting forth the condition of Brothers Joseph Smith, jun., and Sidney Rigdon, that they might obtain means to continue the translation. This conference adjourned till the 25th of October, to meet at the house of Serems Burnett, in Orange, Cuyahoga County.

"On the 21st, I attended a special conference, to settle a difficulty which had occurred in Kirtland, on account that William Cahoon and Peter Devolve had abused one of brother Whitney's children. Myself and Elder Rigdon were appointed to go to Kirtland, and settle the difficulty, which we did. At the conference on the 25th, at Orange, 12 High Priests, 17 Elders, 4 Priests, 3 Teachers and 4 Deacons, together with a large congregation, attended. Much business was done, and the four remaining members of the committee, authorized by the conference at Hiram on the 11th, were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith and Emer Harris."

This was the sixth general conference of the Church.

At the request of Wm. E. McLellin Joseph inquired of the Lord and received a revelation calling Wm. E. McLellin and Samuel H Smith to the ministry. (Doc. & Cov., Sec. 66.)

Another special conference was held Nov. 1, 1831, at Hiram, where it was decided that Oliver Cowdery should go to Independence, Missouri, with the revelations which Joseph had received up to that time, and get them printed. On the same day a revelation which was afterwards known as the Lord's Preface to the Book of Commandments was given. (Doc. & Cov., Sec. 1.)

About this time there was some conversation among the brethren concerning revelations and language, and some of the Elders who considered themselves learned men thought the revelations which Joseph received might be written in a better style. While this was being discussed another revelation was given through the Prophet, in which the Lord said that the Elders who found fault with the language of the revelations might seek out the least revelation which Joseph had received, and appoint the wisest man among them to write one like it; and if they could do it, then they should be justified in saying they did not know that the commandments which Joseph had received were true, but if they could not do it, the Lord would condemn them if they did not bear record that they were true. (Doc. & Cov., Sec. 67.)

"After the above was received," writes the Prophet, "William E. McLellin, as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world."

Wm. E. McLellin afterwards apostatized and became a bitter enemy to the work of God and to Joseph. (See pages 38 and 39.)

During that month (November) Joseph received four other revelations. In one of these, addressed to Orson Hyde, Luke Johnson, Lyman E. Johnson and Wm. E. McLellin, (Doc. & Cov., Sec. 68) the Lord explains the nature and authority of the Aaronic Priesthood, the duties of parents toward their children, etc. He also says:

> "I am not well pleased with the inhabitants of Zion (Jackson County, Missouri), for there are idlers among them; and their children are growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness."

On the 3rd of November the revelation known as the Appendix (Doc. & Cov., Sec. 133) was given, and shortly afterwards a revelation (Sec. 69) appointing John Whitmer to accompany Oliver Cowdery to Missouri.

Joseph writes: "My time was occupied closely in receiving the commandments and sitting in conference, for nearly two weeks; for we held, from the 1st to the 12th of November, four special conferences. In the last, which was held at Brother Johnson's, in Hiram, after deliberate consideration in consequence of the Book of Revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man, and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore the conference prized the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world, which result from the Book of Mormon, and the revelations, which the Lord has seen fit, in his infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following revelation." (Doc. & Cov., Sec. 70.)

In the latter part of November, Oliver Cowdery and John Whitmer took their departure for Jackson County, Missouri, with the revelations, which had been arranged and dedicated by prayer by the Prophet.

W. W. Phelps had already started for Missouri, and with a press and type which, according to instructions, he had purchased in Cincinnati, Ohio, he arrived safe and well at Independence. He immediately commenced to arrange the type preparatory for publishing a monthly paper in the interest of the Church. Quite a number of other Saints from Ohio removed to Missouri the same fall.

After Elders Cowdery and Whitmer had started to Missouri, Joseph resumed the work of translating the Scriptures and continued in this branch of his calling, with Sidney Rigdon as scribe, until the 1st of December, when both were called by revelation (Doc. & Cov., Sec. 71) to proclaim the Gospel in the regions round about. In obedience to this commandment they went to Kirtland on the 3rd of December. On the 4th they met with a number of Elders and members at that place, on which occasion they also ordained Newel K. Whitney to the office of a Bishop and appointed him to preside over the Kirtland Stake. A revelation defining the duties of the Bishop at Kirtland and containing additional laws and commandments in relation to Church government was also given through the Prophet. (Doc. & Cov., Sec. 72.) Joseph continues:

"From this time till the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness and darkness filled the minds of many, and caused them to persecute the true Church, and reject the true light, by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth."

Jan. 10, 1832, Joseph was commanded to resume his work of translating the Scriptures and continue this labor until it was finished. (Doc. & Cov., Sec. 73.) Subsequently he received by revelation an explanation of the First Epistle to the Corinthians, Chapter 7, Verse 14. (Doc. & Cov., Sec. 74.)

Jan. 25th, the seventh general conference of the Church was held, at Amherst, Lorraine Co., Ohio. Considerable business was done, and a number of Elders were called by revelation (Doc. & Cov., Sec. 75) to the ministry, and appointed to take missions to various parts of the United States.

"Upon my return from the Amherst Conference,"writes Joseph, "I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points, touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term 'Heaven,' as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly, on the 16th of February, 1832, while translating St. John's Gospel, myself and Elder Rigdon saw the following Vision. (Doc. & Cov., Sec. 76.)

"Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth and every point touching the destiny of man, from Genesis to Revelations, where the purity of either remains unsullied from the wisdom of men, goes to show the perfection of the theory, and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: 'It came from God.'

"About the 1st of March, in connection with the translation of the Scriptures, I received the following explanation of the revelations of St. John." (Doc. & Cov., Sec. 77.)

In March, 1832, Joseph received the revelations constituting Sections 78, 79, 80 and 81 of the Doctrine and Covenants. On the night of the 25th of March, Joseph and Sidney Rigdon were brutally treated by a mob at Hiram, and barely escaped with their lives. (See pages 112-114). One of Joseph's children, an adopted daughter (Julia), who was sick with the measles and in bed with him at the time of the outrage, was thereby exposed to the night air, and died almost immediately. She may, therefore, be called the first martyr of this dispensation.

April 2, 1832, in obedience to revelation (Doc. & Cov., Sec. 78, Verse 9),Joseph left Hiram to make another visit to Missouri, accompanied by Newel K. Whitney, Peter Whitmer and Jesse Gauze. Joseph writes:

"Not wishing to go by Kirtland, as another mob existed in that neighborhood (and indeed, the spirit of mobocracy was very prevalent through that region of country at the time), Brother George Pitkin took us in his wagon, by the most expeditious route to Warren, where we arrived the same day, and were there joined by Elder Rigdon, who left Chardon in the morning. Proceeding onward, we arrived at Wellsville the next day, and the day following at Steubenville, where we left the wagon; on Wednesday, April 5th, we took passage on board a steam-packet for Wheeling, Virginia, where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

"After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife (in connection with Bishop Whitney), to have her go to Kirtland and tarry with his family till our return. She went to Kirtland, to Brother Whitney's, and Sister Whitney's aunt, Sarah Smith (who was then living with her), inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them. Accordingly, Sister Whitney invited my wife to leave, which she did immediately, having enjoyed about two hours' visit. She then went to Brother Reynolds Cahoon's, and Father Smith's, and Doctor Williams', where I found her very disconsolate on my return.

"From Wheeling we took passage on board the steamer *Trenton*. While at the dock, during the night, the boat was twice on fire, burning the whole width of the boat through into the cabin, but with so little damage the boat went on in the morning; and when we arrived at Cincinnati. some of the mob, which had followed us all the way round, left us, and we arrived at Louisville the same night. Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville we were joined by Elder Titus Billings, who was journeying with a company of Saints from Kirtland to Zion, and we took passage on the steamer *Charleston* for St. Louis, where we parted with Bro. Billings and company, and by stage arrived at Independence, Missouri, April 24th, a distance of about three hundred miles from St. Louis. We found the brethren generally enjoying health and faith, and extremely glad to welcome us among them.

"On the 26th I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a previous ordination at a conference of High Priests, Elders and members, held at Amherst, Ohio, Jan. 25, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the Church. The scene was solemn, impressive and delightful. During the intermission a difficulty or hardness, which had existed between Bishop Partridge and Elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice, and I received the following revelation, showing the order given to Enoch and the Church in his day." (Doc. & Cov., Sec. 82.)

"On the 27th we transacted considerable business for the salvation of the Saints, who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavor to so organize the Church that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship and mutual love.

"On the 28th and 29th I visited the brethren above Big Blue River, in Kaw Township, 12 miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith and by the same baptism, and supported by the same Lord. The Colesville Branch, in particular, rejoiced as the ancient Saints did with Paul. It is good to rejoice with the people of God. On the 30th I returned to Independence, and again sat in council with the brethren and received the following revelation (about the maintenance of widows and orphans in the Church).'' (Doc. & Cov., Sec. 83.)

''Our council was continued on the 1st of May, when it was ordered that 3,000 copies of the Book of Commandments should be printed as the first edition, that Wm. W. Phelps, Oliver Cowdery and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication for the press, and print them as soon as possible at Independence, Missouri. It was also ordered that W. W. Phelps should correct and print the hymns which had been selected by Emma Smith in fulfilment of the revelation.

''Arrangements were also made for supplying the Saints with stores in Missouri and Ohio, which, with a few exceptions, were hailed with joy by the brethren. Before we left Independence, Elder Rigdon preached two most powerful discourses, which, so far as outward appearance is concerned, gave great satisfaction to the people.

''On the 6th of May I gave the parting hand to the brethren in Independence, and, in company with Brothers Rigdon and Whitney, commenced to return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana, and from thence to New Albany, near the falls of the Ohio River. Before we arrived at the latter place, the horses became frightened, and while going at full speed Bishop Whitney attempted to jump out of the coach, but having his coat fast caught his foot in the wheel and had his leg and foot broken in several places. At the same time I jumped out unhurt, and we put up at Mr. Porter's public house, in Greenville, for four weeks, while Elder Rigdon went directly forward to Kirtland. During all this time Brother Whitney lost not a meal of victuals or a night's sleep, and Doctor Porter, our landlord's brother, who attended him, said, 'It is a d—d pity we have not got some Mormons here; they can set broken bones or do anything else.' I tarried with Brother Whitney and administered to him till he was able to be moved.

''While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner-table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and made my way to Brother Whitney (who was on the bed) as speedily as possible; he laid his hands on me and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful as to cause much of the hair to become loosened from my head. Thanks be to my heavenly Father for His interference in my behalf at this critical moment, in the name of Jesus Christ. Amen.

''Brother Whitney had not had his foot moved from the bed for near four weeks, when I went into his room, after a walk in the grove, and told him if *he would agree* to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry-boat in waiting, which would take us quickly across; then we would find a hack which would take us directly to the landing, where we should find a boat in waiting, and we would be going up the river before 10 o'clock and have a prosperous journey home. He took courage and told me he would go. We started next morning and found everything as I had told him, for we were passing rapidly up the river before 10 o'clock, and, landing at Wellsville, took stage-coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June, and I found my wife as before mentioned.

"As soon as I could arrange my affairs, I recommenced the translation of the Scriptures, and thus I spent most of the summer."

In June, 1832, the first number of the *Evening and Morning Star* (see page 31) was published in Independence, Jackson Co., Mo., by W. W. Phelps & Co. This was the first paper published by the Saints in this dispensation; its mission was to "spread light and truth among the children of men," assist the Elders in their missionary labor and teach and encourage the Saints generally. It was the only paper published in Upper Missouri at that time; its office being situated within twelve miles of the western boundary of the State of Missouri, and about 120 miles west of any other press in the States, 1,000 miles west from Kirtland and 1,300 miles from New York City. In connection with the *Star* a weekly paper called the *Upper Missouri Advertizer* was published, giving the general news of the day.

During the summer of 1832 the Elders continued to preach with unabated zeal, notwithstanding they were constantly subjected to abuse and persecution from the hands of the wicked. Branches of the Church were organized in various parts of the United States and Canada, and the work made rapid progress. In the fall the Elders began to return from their missions in the Eastern States and reported their several stewardships in the Lord's vineyard; and while they were yet together the Prophet Joseph inquired of the Lord and received on the 22nd and 23rd of September a very important revelation on Priesthood. (Doc. & Cov., Sec. 84.) In this revelation the Lord says:

> "Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily this generation shall not all pass away un il a house shall be buil unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord which shall fill the house."

The following glorious promises were also made by the Lord to His servants on the same occasion, the fulfilment of which in thousands of cases ought to convince every honest-minded person that Joseph Smith was indeed a Prophet of the living God:

> "Therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them."

Joseph continued to translate and administer to the Church through the fall, excepting a rapid journey to Albany, New York and Boston, in company with Bishop N. K. Whitney, from which he returned on the 6th of November, immediately after the birth of his eldest son Joseph, who was born at Kirtland, Ohio, Nov. 6, 1832.

The Saints in Jackson County made rapid progress and their number increased steadily by the immigration of Saints from various parts of the country. Large tracts of land were purchased from the United States government, several hundred farms were opened, and mills and many extensive improvements commenced. Nov. 27th, Joseph wrote an encouraging letter and revelation to the Saints in Zion (Doc. & Cov., Sec. 85), while an extensive correspondence was kept up between the two places, Kirtland and Independence.

Some time during that month (November) Joseph first met Brigham Young and Heber C. Kimball, who came to Kirtland on a visit. (See pages 25 and 33.)

Dec. 6, 1832, Joseph received a revelation explaining the parable of the wheat and the tares (Doc. & Cov., Sec. 86), and on the 25th the important revelation foretelling the war between the Southern and Northern States, which broke out 29 years later. (Doc. & Cov., Sec. 87.)

In a communication which was written a few days later to N. C. Seaton, editor of a paper published in Rochester, N. Y., the Prophet says:

> "I am prepared to say by the authority of Jesus Christ that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation."

The literal fulfilment of these predictions is now a matter of history. In the same letter the Prophet further says:

> "I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellowmen than their eternal salvation; therefore, 'Fear God, and give glory to Him, for the hour of His judgment is come.' Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtakes you; for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled."

Dec. 27th Joseph received that lengthly, important revelation which was aftarwards known among the Saints as the "Olive Leaf." (Doc. & Cov., Sec. 88.) In this the Lord revealed many grand and glorious principles and foretold some of the great things which will come to pass in the last days. It also contained a commandment to the Saints to build a "House of God" in Kirtland (Verse 119), and to open a school for the benefit of the Elders, to be known as the School of the Prophets (Verse 127).

In those days Joseph was much troubled in spirit by the conduct of the leading Elders and the Saints in Jackson County, Missouri. They obeyed not the commandments which the Lord had given them, as strictly as they should have done, although they did not transgress the laws of the country. But Joseph did not hide the word of the Lord for them. In a letter which he wrote to W. W. Phelps, editor of the *Star*, he gave them solemn warnings of the judgments that were in store for them, in consequence of their transgressions, and urged them to repent. On the 14th of January a conference of twelve High Priests sent a long epistle of the same nature to the Saints in Missouri. After receiving these warnings the Saints in Zion commenced to humble themselves and repent of their sins. Thus a special Council of High Priests assembled in Zion, Feb. 26, 1832, and a general epistle was written to the Presidency in Kirtland, in which the Saints in Zion promised to obey the commandments of the Lord. With this Joseph and the brethren in Kirtland were satisfied, and in a revelation subsequently given through Joseph, the Lord acknowledged their repentance and said that the angels rejoiced over them. (Doc. & Cov., Sec. 91, Verse 34.)

During that month (February, 1833) Joseph organized the School of the Prophets in Kirtland, in which institution of learning the Elders made good progress in the knowledge of God. The school was continued during the winter. As there was no suitable school building in Kirtland at that time, the brethren hired a room for school purposes. Joseph writes:

"This winter was spent in translating the Scriptures, in the School of the Prophets, and sitting in conferences. I had many glorious seasons of refreshing. The gifts which follow them that believe and obey the Gospel, as tokens that the Lord is ever the same in His dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days; for as we, Joseph Smith, jun., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith, sen., Samuel H. Smith, John Murdock, Lyman Johnson, Orson Hyde and Ezra Thayer, all High Priests, and Elders Levi Hancock and William Smith, were assembled in conference, Jan. 22, 1833, I spoke to the conference in another tongue, and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother William Smith, after which the Lord poured out His Spirit in a miraculous manner, until all the Elders present spoke in tongues, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb. Speaking and praying, all in tongues, occupied the conference until a late hour at night, so rejoiced were we at the return of these long absent blessings.

"On the 23rd we again assembled in conference; when, after much speaking, singing, praying and praising God, all in tongues, we proceeded to the washing of feet according to the practice recorded in the 13th chapter of John's Gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of them all, wiping them with the towel with which I was girded. Among the number my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes, etc. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.

"I then said to the Elders: As I

have done, so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto life eternal, they should be given over to the buffetings of Satan until the day of redemption. Having continued all day in fasting, prayer and ordinances, we closed by partaking of the Lord's Supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank and were filled; then sung a hymn and went out.

"I completed the translation and receiving of the New Testament, Feb. 2, 1833, and sealed it up, no more to be opened till it arrived in Zion."

Feb. 27, 1833, Joseph received the revelation known as the Word of Wisdom. (Doc. & Cov., Sec. 89.) On the 8th of March he received a revelation concerning the keys of the Kingdom (Sec. 90), the following day one in relation to the Apocrypha (Sec. 91), and on the 15th of the same month the Lord gave him commandments concerning the order of the Church for the benefit of the poor (Sec. 92).

In a meeting of High Priests held in the "school-room of the Prophets" in Kirtland, March 18, 1833, Joseph Smith ordained Sidney Rigdon and Frederick G. Williams to act as his Counselors in the Presidency of the High Priesthood according to revelation. (Doc. & Cov., Sec. 90, Verse 6.) This was the first organization of the First Presidency of the Church. (See page 73.) About this meeting Joseph writes:

"I exhorted the brethren to faithfulness and diligence in keeping the commandments of God, and gave much instruction for the benefit of the Saints, with a promise that the pure in heart would see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understanding opened by the spirit of God, so as to behold many things. I then blessed the bread and wine, and distributed a portion to each; after which many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw."

May 6, 1833, two important revelations were given through the Prophet. (Doc. & Cov., Sec. 93 and 94.) In one of these the Lord gave instructions in relation to the dimensions of the Temple to be built to His name in Kirtland. On the 1st of June another revelation was given on the same subject. (Doc. & Cov., Sec. 95), and on the 4th the Lord instructed Joseph in regard to the order of the city or Stake of Kirtland (Doc. & Cov., Sec. 96), the building of which absorbed the attention of the Saints for a number of years afterwards. (See *Kirtland*, page 62.)

June 25, 1833, the First Presidency in Kirtland wrote an important letter to Wm. W. Phelps and the Saints in Missouri. We give the following extracts:

> "The truth triumphs gloriously in the East; multitudes are embracing it. * * * We send by this mail a draft of the city of Zion, with explanations, and a draft of the house to be built immediately in Zion, for the Presidency, as well as all purposes of religion and instruction.
>
> "Kirtland, the Stake of Zion is strengthening continually. When the enemies look at

her, they wag their heads and march along. * * *

"A man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the Church Book. * * *

"The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishops. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people; and thus harmony and good-will will be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must show reasonably to the Bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a Council of twelve High Priests; the Bishop not being one of the Council, but he is to lay the case before them.

"When the Bishops are appointed according to our recommendation, it will devolve upon them to see to the poor, according to the laws of the Church. In regard to the printing of the New Translation, it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits. * * *

"The order of the Literary Firm is a matter of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression into judgment.

"Say to the brethren Hulets, and to all others, that the Lord never authorized them to say, that the devil, or his angels, or the son of perdition, should ever be restored; for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine have not received it of the spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. * * * * The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south of the success of the laborers is often saluting our ears. A general time of health among us; families all well, and day and night we pray for the salvation of Zion."

July 2, 1833, Joseph finished the translation of the Bible, and on the 23rd the corner stones of the Kirtland Temple were laid. (See *The Kirtland Temple*, page 74.)

On the 2nd of August the Prophet received a comforting revelation concerning the Saints in Missouri (Doc. & Cov., Sec. 97), and on the 6th another revelation commanding the Saints to observe the constitutional laws of the land, to forgive their enemies and cultivate a spirit of charity towards all men. (Doc. & Cov., Sec. 98.)

A few days later John Murdock was called to the ministry by revelation. (Doc. & Cov., Sec. 99.)

In the beginning of September Oliver Cowdery arrived at Kirtland as a special messenger from the Saints in Missouri, bringing news of the persecutions, the destruction of the printing office, etc., in Jackson County. Arrangements were made to despatch Elders Orson Hyde and John Gould to Missouri, with advice to the Saints in their unfortunate situation.

Sept. 11, 1833, Joseph Smith, F. G. Williams, Sidney Rigdon, N. K. Whitney and Oliver Cowdery (delegate from the Saints in Missouri) met in Council to consider the expediency of establishing a printing press in Kirtland. It was resolved that such a press be established and "conducted under the firm name of F. G. Williams & Co., and that a paper entitled *The Latter-day Saints' Messenger and Advocate* be published; also that the *Star* formerly published in Jackson County, Mo., be printed by the new firm at Kirtland." Soon afterward Oliver Cowdery and Bishop Whitney were sent to New York to purchase a press and other necessary material for a printing office.

The following is Joseph's own account of a missionary trip made by him to Canada:

"On the 5th of October, 1833, I started on a journey east, and to Canada, in company with Elders Rigdon and Freeman Nickerson, and arrived the same day at Lamb's Tavern, in Ashtabula; and the day following, the Sabbath, we arrived at Springfield while the brethren were in meeting, and Elder Rigdon spoke to the congregation. A large and attentive congregation assembled at Brother Rudd's in the evening, to whom we bore our testimony. * * *

"We continued at Springfield until Oct. 8th, when we removed to Brother Roundy's at Elk Creek; and continuing our journey, on the evening of the 9th arrived at a tavern, and on the 10th at Brother Job Lewis', in Westfield, where we met the brethren according to previous appointment, and spoke to them as the Spirit gave utterance, greatly to their gratification. * * *

"On the day following, Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record, while the Lord gave us His Spirit in a remarkable manner.

"Monday, 14th. Continued our journey towards Canada, and arrived at Lodi, where we had an appointment, and preached in the evening to a small assembly, and made an appointment for Tuesday, the 13th, at 10 o'clock a. m., to be in the Presbyterian meeting-house. When the hour arrived, the keeper of the house refused to open the doors, and the meeting was then prevented. We came immediately away, leaving the people in great confusion, and continued our journey till Friday, the 17th, when we arrived at the house of Freeman A. Nickerson, in Upper Canada, having passed through a fine and well-cultivated country, after entering the province, and having had many peculiar feelings in relation to both the country and people. We were kindly received at Freeman A. Nickerson's.

"Sunday morning, the 19th, at 10 o'clock, we met an attentive congregation at Brantford; and the same evening a large assembly at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken.

"Tuesday 21st. We went to the village of Colburn; and although it snowed severely, we held a meeting by candle light on Wednesday evening, and were publicly opposed by a Wesleyan Methodist. He was very tumultuous, but exhibited a great lack of reason, knowledge, and wisdom, and gave us no opportunity to reply.

"(Thursday) 23rd. At the house of Mr. Beman, in Colburn, where we left on the 24th for Waterford; there we spoke to a small congregation, occasioned by the rain; thence to Mount Pleasant, and preached to a large congregation the same evening, when Freeman Nickerson and his wife declared their belief in the work, and offered themselves for baptism. Great excitement prevailed in every place we visited.

"(Saturday) 25th. Preached at Mount Pleasant; the people were very tender and inquiring.

"Sunday 26th. Preached to a large congregation at Mount Pleasant, after which I baptized twelve, and others were deeply impressed, and desired another meeting, which I appointed for the day following.

"(Monday) 27th. In the evening we broke bread, and laid on hands for the gift of the Holy Ghost, and for confirmation, having baptized two more. The Spirit was given in great power to some, and peace to others.

"(Tuesday) 28th. After preaching at 10 o'clock a. m., I baptized two, and confirmed them at the water's side, Last evening we ordained E. F. Nickerson an Elder; and one of the sisters received the gift of tongues, which made the Saints rejoice exceedingly.

"Tuesday Oct. 29th. We took our departure from Mount Pleasant, on our return to Kirtland, and arrived at Buffalo, New York, on the 31st.

"Friday Nov. 1st, I left Buffalo, New York, at 8 o'clock a. m., and arrived at my house in Kirtland on Monday the 4th, 10 a. m., and found my family well, according to the promise of the Lord in the revelation of Oct. 12th, for which I felt to thank my heavenly Father."

Under date of Nov. 19th the Prophet records the following:

"My heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted. * * * The man who willeth to do well, we should extol his virtues, and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place for regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment."

Nov. 25th, Elders Orson Hyde and John Gould returned to Kirtland, from Missouri, bringing the melancholy intelligence of the mobbings and persecutions in Jackson County, and a few days later he received communications from W. W. Phelps, Bishop Partridge and other leading men in Missouri, giving the particulars of the expulsion of the Saints from Jackson County the month previous. On the 10th of December, Joseph wrote a lengthy communication addressed to Edward Partridge, W. W. Phelps, John Whitmer, A. S. Gilbert, J. Corrill, Isaac Morley and the Saints generally, of which the following are extracts:

"I cannot learn from any communication by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing. By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is: Be still, and know that I am God!

All those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again. Now, there are two things of which I am ignorant; and the Lord will not show them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these: Why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this great affliction is. And again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

"When I contemplate all things that have been manifested, I am sensible that I ought not to murmur, and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: 'If thy right eye offend thee, pluck it out, and cast it from thee; or if thy right arm offend thee, cut it off, and cast it from thee.' Now the fact is, if any of the members of our body are disordered, the rest of our body will be affected with them, and then all is brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, etc; I say, when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

"Brethren, when we learn your sufferings, it awakens every sympathy of our hearts; it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings; and I myself should have been with you, had not God prevented it in the order of His providence, that the yoke of affliction might be less grievous upon you, God having forewarned me, concerning these things, for your sakes; and also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore God hath dealt mercifully with us.

"O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that peradventure, God hath laid up in store, great good for us in this generation, and may grant that we may yet glorify His name.

"I feel thankful that there have no more denied the faith; I pray God in the name of Jesus Christ that you all may be kept in the faith unto the end: let your sufferings be what they may, it is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your monies; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, etc. etc; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance; and when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the president; and when the president fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, he will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.

"Behold, He will not fail you! He will come with ten thousand of His Saints, and all His adversaries shall be destroyed with the breath of His lips! all those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the Saints, Give us of your lands, behold, there will be no room found for them. As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claims for them, and let every man answer to God for the disposal of them. * * *

"Now hear the prayer of your unworthy

brother in the new and everlasting covenant: O my God! thou who hast called and chosen a few, through thy weak instrument, by commandment and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy Saints, to be built up a holy city unto thyself; and as thou hast said that no other place shall be appointed like unto this, therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses and their inhertances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, be destroyed from off the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained, be rewarded unto them, even more than fourfold, that the borders of Zion be enlarged forever, and let her be established no more to be thrown down; and let all thy Saints, when they are scattered like sheep, and are persecuted, flee unto Zion, and be established in the midst of her; and let her be organize according to thy law; and let this prayer be recorded bebefore thy face. Give thy Holy Spirit unto my brethren, unto whom I write; send thy angels to guard them, and deliver them from all evil; and when they turn their faces toward Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance; and may they depart from all their iniquities. Provide food for them as thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein: give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face. Amen."

A few days later (Dec. 16th) Joseph received a revelation, in which the Lord said, that he had allowed these afflictions to come upon the inhabitants of Zion in consequence of their transgressions, but that He would still be merciful unto them and in His own due time permit the pure in heart to return to their inheritances. (Doc. & Dov., Sec. 101.

Oliver Cowdery and Bishop Whitney, who some time previous had been sent to New York to purchase a new press, type, etc., for a printing office, and also merchandise wherewith to stock a store which they intended to open in Kirtland, returned to the latter place Dec. 1st, and on the 18th "the printing press, and all that pertained thereto, was dedicated to God by Joseph Smith, Hyrum Smith and Sidney Rigdon: after which they commenced to publish *The Evening and Morning Star*, with Oliver Cowdery as editor." On the same day Joseph Smith, sen., the Prophet's father, was ordained to the office of Patriarch to the Church. (See Page 89.)

Dec. 19th, William Pratt and David W. Patten left Kirtland for Missouri, bearing dispatches from the First Presidency to the exiled Saints.

Dec. 26, 1835, Joseph received a revelation concerning Lyman Sherman. (Doc. & Cov., Sec. 108.)

CHAPTER 7.

The First High Council of the Church is Organized.—Dr. Hulbert's Annoyances.—Conference in New Portage.—Zion's Camp.—The *Messenger and Advocate* First Published.—Joseph Visits the Saints in Michigan.—The Law of Tithing Introduced.

Jan 22, 1834, the Presidency in Kirtland wrote a comforting letter to tho Saints in Missouri, which they forwarded together with a copy of the revelation given Dec. 16, 1833. Some means which had been gathered among the eastern Branches for the relief of the exiled Saints was also sent.

Feb. 17, 1834, the first High Council of the Church was organized in Joseph Smith's house in Kirtland, agreeable to revelation; 24 High Priests were present on that occasion, and by their unanimous vote Joseph Smith, jun., Sidney Rigdon and F. G. Williams were acknowledged as Presidents, and Joseph Smith, sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jacob Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith and Luke Johnson were chosen as members of the Council, which was appointed by revelation for the purpose of settling important difficulties that might arise in the Church, which could not be settled by the Church or the Bishop's Council to the satisfaction of the parties. (Doc. & Cov., Sec. 102.) In the next meeting held on the 19th, Joseph laid his hands on the twelve Councilors and the assistant Presidents and blessed them. He also gave excellent instructions in regard to the duties connected with their high and important calling. There being at that time a number of complaints against some of the brethren and several cases of importance to consider, the Council was soon busy in regular sessions.

Previous to this an apostate by the name of Doctor P. Hurlbert had visited the State of New York, and there gathered up all the ridiculous stories that could be invented, and had even secured some affidavits respecting the character of Joseph and the Smith family, which subsequently were proven to be absolutely false. With these papers he returned to Ohio and stirred up much indignation against Joseph and the Church by lecturing before numerous congregations in Chagrin, Kirtland, Mentor, Painesville and other places. He even threatened that he would take Joseph's life, if he could not destroy "Mormonism" by any other means. For these threats he was arrested, and after an impartial trial in the town of Chardon bound over in the sum of $200 to keep the peace in six months, and also to pay the costs of suit, which amounted to about three hundred dollars.

On the 24th of February Joseph received a revelation, in which the Lord commanded him to gather the strength of the Church, the young and middle-aged men, from the various branches in the East, and march with them to Missouri to redeem Zion. Joseph Smith, Sidney Rigdon, Hyrum Smith, F. G. Williams, Orson Hyde, Orson Pratt, Parley P. Pratt and Lyman Wight were called by revelation to go out two and two in different directions and gather the men and preach to the people. Joseph and Parley P. Pratt were to travel together. (Doc. & Cov., Sec. 103.) They left Kirtland Feb. 26th and traveled eastward to the State of New York, visiting the several branches of the Church on their way and also held meetings with strangers wherever they had opportunity to do so. On several occasions they spoke to large congregations and bore powerful testimonies of the restoration of the fulness of the Gospel which in several places bore good fruit. In Freedom, Cataraugus Co., New York. They baptized Heman Hyde, and in a short time a branch of 30 or 40 members was organized there. In Genesee they met Sidney Rigdon and other brethren from Kirtland, and together with them they held a conference at Avon, Livingston Co., New York, March 16th, where considerable business was transacted in the interest of the Church. From this conference Joseph returned to Kirtland, where he arrived March 28th, having been absent about a month and had a pleasant and successful journey. The Spirit of God rested upon many of the young and middle-aged men of the Church, who cheerfully volunteered to go to Missouri to aid their suffering brethren. It was after Joseph's return from this trip that ne met in the court at Chardon against Doctor Hurlbert with the above-mentioned result.

Joseph writes: "April 18th, in company with Elders Sidney Rigdon, Oliver Cowdery and Zebedee Coltrin, I left Kirtland for New Portage, to attend a conference; dined with W. W. Williams, in Newburgh; and continuing our journey, after dark we were hailed by a man who desired to ride. We were checked by the Spirit, and refused. He professed to be sick, but in a few minutes was joined by two others, who followed us hard, cursing and swearing; but we were successful in escaping their hands, through the providence of the Lord, and stayed that night at a tavern where we were treated with civility.

"On the 19th, we continuing our journey, dined at Brother Joseph Bosworth's, in Copley, Medina Co. Brother Bosworth was strong in the faith, and if faithful may do much good. We arrived the same day at Brother Jonathan Taylor's, in Norton, where we were received with kindness. We soon retired to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto His Church. We called upon the Father in the name of Jesus, to go with the brethren who were going to the land of Zion; and that I might have strength, and wisdom, and understanding sufficient to lead the people of the Lord, and to gather back and establish the Saints upon the land of their inheritances, and organize them according to the will of Heaven, that they be no more cast down for ever. We then united in the laying on of hands.

"Elders Rigdon, Cowdery and Coltrin laid their hands upon my head, and conferred upon me all the blessings necessary to qualify me to stand before the Lord, in my calling, and be returned again in peace and triumph, to enjoy the society of my brethren.

"Those present then laid their hands upon Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the Church in my absence; to have the spirit to assist Elder Cowdery in conducting the *Star*. * * *

"Previous to blessing Elder Rigdon, we laid hands on Elder Cowdery, and confirmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arranging the Church covenants, which are soon to be published; and have intelligence in all things to do the work of printing.

"After blessing Elder Rigdon, we laid our hands upon Brother Zebedee, and confirmed the blessing of wisdom to preach the Gospel even till it spreads to the islands of the seas, and to be spared to see three score years and ten, and see Zion built up, and Kirtland established for ever, and even at last to receive a crown of life. Our hearts rejoiced, and we were comforted with the Holy Spirit."

After attending the conference in New Portage on the 21st of April, Joseph returned to Kirtland, where he, on the 23rd, received a revelation concerning the United Order, which the Lord desired to introduce among the Saints. (Doc. & Cov., Sec. 104.)

In a conference held in Kirtland, May 3rd, the Church, agreeable to the will of the Lord, was first named "The Church of Jesus Christ of Latter-day Saints."

On the 5th Joseph left Kirtland with about one hundred armed men, (see *Zion's Camp*) and arrived, after a long and difficult journey, in Missouri. Joseph visited Jackson County on the 1st of July, organized a High Council (the second in the Church) in Clay County on the 3rd, and in a number of meetings, which he subsequently attended, gave the members of the Council and other officers of the Church, as well as the brethren of the Camp, much valuable instructions. (See *Clay County.*)

On the 9th Joseph and his brother Hyrum and some other Elders started from Clay County, to return to Kirtland, Ohio, where Joseph arrived by stage about the 1st of August, having had a tedious journey in the midst of enemies, mobs, cholera and excessively hot weather. He had parted with the brethren who started from Missouri with him at various points of the journey. On the morning of the day on which Joseph and his companions passed through Richmond, Indiana, on the homeward journey, a paper published at that place contained an article, stating that Joseph Smith and his company had fought a battle with the Missourians, that he (Joseph) had been wounded in the leg, that the wound was so severe that his leg had been amputated, and that three days after losing his leg he had died. Joseph and his brother Hyrum called on the editor, but it was with difficulty that he could be persuaded to believe that the story he had published was false.

After Joseph's return to Kirtland, a council was convened, in which all his proceedings during his journey to and from Missouri were thoroughly investigated. Sylvester Smith, who had been a member of the Camp, had circulated many stories about Joseph's conduct, and had tried to blacken his character in various ways. In order to correct these falsehoods the Elders called this council, in which the brethren who had traveled in Joseph's company gave their testimony, and after due examination the council published to the Church and the brethren scattered abroad that they were perfectly satisfied with his conduct, having learned from the clearest evidence that he had acted in every respect worthy of his high and responsible station in the Church. The Council subsequently had the case of Sylvester Smith under consideration, and to retain his standing in the Church he had to confess that he had maliciously told falsehoods about Joseph.

For about six weeks Joseph remained in Kirtland, during which time he was busily engaged in public labors. He presided over the High Council, met in conference with the Elders and the Saints, acted as general supervisor of the building of the Lord's House, and was foreman in the Temple stone quarry, where he, when other duties would permit, often labored with his own hands. Besides all this labor he had the general oversight of the printing office, in which capacity he discontinued the publication of the *Even-*

ing and Morning Star, and commenced to issue *The Latter-day Saints' Messenger and Advocate*. To witness the Saints in the midst of poverty and hardships respond so cheerfully with their time and means for the building of the Lord's House and for other purposes, was indeed a source of the greatest satisfaction to the youthful Prophet, who was always on hand to bless and encourage them.

"Having accomplished all that could be done at present," writes the Prophet, "I, in company with my brother Hyrum Smith and Elders David Whitmer, F. G. Williams, Oliver Cowdery and Roger Orton, left Kirtland on the 16th of October, 1834, for the purpose of visiting some Saints in the State of Michigan, where, after a tolerable pleasant journey, we arrived at Pontiac on the 20th.

"While on our way up the Lake, on board the steamer *Monroe*, Elder Cowdery had a short discourse with a man calling himself Elmer. He said he was 'personally acquainted with Joe Smith; had heard him preach his lies, and now, since he was dead, he was glad! He had heard Joe Smith preach in Bainbridge, Chenango Co., New York, five years since; he knew it to be him, that he was a dark complexioned man,' etc. He appeared to exult the most in that Joe Smith was dead, and made his observations in my presence. I concluded he had learned it from the popular priests of the day, who, through fear that their craft would be injured, if their systems were compared with the truth, seek to ridicule those that teach it; and thus am I suffering under the tongue of slander, for Christ's sake, unceasingly. God have mercy on such, if they will quit their lying. I need not state my complexion to those that have seen me; and those who have read my history thus far will recollect that five years ago I was not a preacher, as Elmer represented, neither was I ever in Bainbridge.

"After preaching and teaching the Saints, as long as our time would allow, we returned to Kirtland, greatly refreshed from our journey, and much pleased with our friends in that section of the Lord's vineyard. * * *

"No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule: When the Lord commands, do it."

Nov. 25th Joseph received a revelation to Warren A. Cowdery, who was appointed presiding High Priest over the "church in Freedom and the regions round about." (Doc. & Cov., Sec. 106.) On the 28th the Prophet attended a meeting of the High Council, where Elders John H. and Joseph W. Tippits, delegates from the Church at Lewis, Essex Co., N. Y., gave an account of $848, which the Saints at that place had gathered, for purchasing land in Missouri," agreeable to revelation.

"On the evening of the 29th of November" writes Joseph, "I united in prayer with Brother Oliver, for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east to loan us 430 dollars; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord: That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts—that we be not troubled nor brought into disrepute before the world, nor His people—after that, of all that He shall give us, we will give a tenth, to be bestowed upon the poor in His Church, or as He shall command; and that we will be faithful over that which He has entrusted to our care, that we may obtain much; and that our children after us, shall remember to observe this sacred and holy covenant; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands.

JOSEPH SMITH, jun.,
OLIVER COWDERY."

This was the first introduction of the law of tithing among the Latter-day Saints.

Dec. 5, 1834, Joseph ordained Oliver Cowdery an assistant President in the First Presidency.

CHAPTER 8.

The Elders' School Established—The Twelve Apostles called and Set Apart for the Ministry.—The First Quorum of the Seventies Organized.—Egyptian Mummies and Papyrus.—The Book of Abraham Translated and Published.—The Book of Doctrine and Covenants Accepted as a Law and Rule for the Church.—William Smith's Conduct is the Cause of Much Grief to Joseph.—A Hebrew School Established in Kirtland.—False Doctrines Denounced.—Important Items of Instructions.—Mary Smith's Death.—Joseph Makes a Missionary Trip to Massachusetts.

During the month of January, 1835, Joseph was engaged in the school of the Elders and preparing lectures on theology for publication in the Book of Doctrine and Covenants. During the winter the school, which was held in the lower story of the printing office building, was well attended, and with the lectures on theology, which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes being mostly Elders, gave the most studious attention to the all-important object of qualifying themselves as messengers of Jesus Christ, to be ready to do His will in carrying glad tidings to all that would open their eyes, ears and hearts. The following spring Wm. E. McLellin, one of the principal teachers of the school, said in his report: "The school has been conducted under the immediate care and inspection of Joseph Smith, jun., Frederick G. Williams, Sidney Rigdon and Oliver Cowdery, trustees. When the school first commenced, we received into it both large and small; but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students, and continue those only who wished to study the sciences of penmanship, arithmetic, English grammar and geography. Before we dismissed the small scholars, there were in all about one hundred and thirty who attended; since that time there have been, upon an average, about one hundred, the most of whom have received lectures upon English grammar; and for the last four weeks, about seventy have been studying geography one half the day, and grammar and writing the other part. T. Burdick's Arithmetic, S. Kirkham's Grammar and J. Olney's Geography have been used, with Noah Webster's Dictionary as standard. Since the year 1827, I have taught school in five different States, and visited many schools in which I was not engaged as teacher; but in none, I can say with certainty, have I seen students make more rapid progress, than in this."

On Sunday, Feb. 8, 1835, when Brigham and Joseph Young came to Joseph Smith's house after meeting and sang for him, the Spirit of the Lord was poured out upon them, and the Prophet told them that he wanted to see those brethren together who went up to Zion in the camp the previous summer, for he had a blessing for them. Consequently, a meeting was held on the 14th of February, in which Joseph himself presided. He read the 15th chapter of St. John, an appropriate and affecting prayer was offered, after which the brethren who had belonged to the camp were requested to take their seats together in a part of the house by themselves.

Joseph then made a lengthy speech, in which he related some of the circumstances, trials and sufferings attending the camp while journeying to Zion, and said that God had not designed all this for nothing, but had it in remembrance yet; and it was His will that those who thus went to Zion with a determination to lay down their lives, if necessary, "should be ordained to the ministry and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—*even fifty-six years should wind up the scene.*"

The meeting was continued in the afternoon, and after opening with prayer, Joseph said that the first business to be done was for the Three Witnesses of the Book of Mormon, namely, Oliver Cowdery, David Whitmer and Martin Harris, to pray, each one, and then proceed to chose twelve men from the Church to be ordained Apostles and to go to all nations, kindreds, tongues and people. The Three Witnesses were then blessed by the laying on of hands of the Presidency, after which they, agreeable to the revelation given in June, 1829 (Doc. & Cov., Sec. 18), proceeded to make choice of twelve Apostles in the following order: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke S. Johnson, Wm. E. McLellin, John F. Boynton, Orson Pratt, William Smith, Thos. B. Marsh and Parley P. Pratt. (See page 13.)

In a subsequent meeting Joseph, in speaking to the Twelve, said:

"Since the Twelve are now chosen, I wish to tell them a course which they may pursue, and be benefitted hereafter, in a point of light of which they are not now aware. If they will, on every time they assemble, appoint a person to preside over them during the meeting, and one or more to keep a record of their proceedings, and on the decision of every question or item, be it what it may, let such decision be written; and such decision will forever remain upon record, and appear an item of covenant or doctrine. An item thus decided may appear, at the time, of little or no worth; but should it be published, and one of you lay hands on it after, you will find it of infinite worth, not only to your brethren, but it will be a feast to your own souls.

"Here is another important item. If you assemble from time to time, and proceed to discuss important questions, and pass decisions upon the same, and fail to note them down, by and by you will be driven to straits from which you will not be able to extricate yourselves, because you may be in a situation not to bring your faith to bear with sufficient perfection or power to obtain the desired information; or, perhaps, for neglecting to write these things when God revealed them, not esteeming them of sufficient worth, the Spirit may withdraw, and God may be angry; and here is, or was, a vast knowledge of infinite importance which is now lost. What was the cause of this? It came in consequence of slothfulness, or a neglect to appoint a man to occupy a few moments in writing all these decisions. Here let me prophesy: The time will come when, if you neglect to do this thing, you will fall by the hands of unrighteous men. Were you to be brought before the authorities, and be accused of any crime or misdemeanor, and be as innocent as the angels of God, unless you can prove yourselves to have been somewhere else, your enemies will prevail over you: but if you can bring twelve men to testify that you were in a certain place at that time, you will escape their hands. Now, if you will be careful to keep minutes of these things, as I have said, it will be one of the most important records ever seen, for every such decision will ever after remain as items of doctrine and covenants."

On the same occasion the Prophet, in answer to the question: What importance is there attached to the calling of these Twelve Apostles different from the other callings or officers of the Church? said:

"They are the Twelve Apostles, who are called to the office of Traveling High Council, who are to preside over all the churches of the Saints among the Gentiles where there is a Presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the Kingdom of Heaven unto all nations, and to preach the Gospel to every creature. This is the power, authority and virtue of their Apostleship."

"On the 28th (February, 1835)," writes Joseph, "the Church in council assembled, commenced selecting certain individuals from the number of those who went up to Zion with me, in the camp; and the following are the names of those who were ordained and blessed at that time, to begin the organization of the First Quorum of the Seventies, according to the visions and revelations which I have received; the Seventies to constitute traveling quorums, to go into all the earth, whithersoever the Twelve Apostles shall call them: Hiram Winters, Elias Hutchins, Henry Shibley, Roger Orton, J. B. Smith, Harvey Stanley, Jedediah M. Grant, Lyman Sherman, Joseph Hancock, Lyman Smith, Peter Buchanan, David Elliot, Almon W. Babbit, Levi Gifford, Joseph B. Noble, Lorenzo Booth, Zera S. Cole, Leonard Rich, Harrison Burgess, Alden Burdick, William F. Cahoon, Harper Riggs, Bradford Ellot, Burr Riggs, Lewis Robbins, Darwin Richardson, Joseph Young, Alexander Badlam, Zebedee Coltrin, Solomon Angel, John D. Parker, Daniel Stearns, Hiram Stratten, Sylvester Smith, William Pratt, Ezra Thayre, Levi W. Hancock, Solomon Warner, Israel Barlow, Willard Snow, Hazen Aldrich, Charles Kelly, Jenkins Salisbury, George A. Smith, Nathan B. Baldwin."

The council adjourned until the following day (March 1st), when the work of ordaining and blessing those previously called was continued Joseph Young and Sylvester Smith were ordained Presidents of Seventies. In speaking to a council of leading authorities a few weeks later (May 2nd), the Prophet said:

"If the first Seventy are all employed, and there is a call for more laborers, it will be the duty of the seven Presidents of the first Seventy to call and ordain other Seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry. * * * The Twelve and the Seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them."

On March 7th and 8th, 1835, 119 of those brethren who by their labor or means had assisted in building the Lord's House in Kirtland were blessed by the laying on of hands by the First Presidency. Many of them were ordained Elders and had great promises and blessings pronounced upon them because of their diligence in rearing a Temple to God's honor and glory. They were all willing to continue their labors until the building was completed.

March 28th, the Twelve Apostles met in council in Kirtland and had a time of general confession. As a body they unitedly asked God to grant unto them, through His Seer, a revelation of His mind and will concerning their duties which might cheer and comfort them on their journeys. This desire they made known to the Prophet, who, in compliance with their request, inquired of the Lord, and received the very important revelation on Priesthood, which constitutes the 107th section of the Doctrine and Covenants.

On the 4th of May the Twelve left Kirtland on a mission to the Eastern States. According to previous arrangement they attended a number of conferences with the Saints in New York, Vermont, Massachusetts, Maine and Canada, where they also held many meetings among strangers and arranged the affairs of the various branches and conferences. From this mission they returned Sept. 21st following.

Joseph writes: "About the middle of May W. W. Phelps and John Whitmer, Presidents of the Church in Missouri, arrived at Kirtland, and John Whitmer was appointed to take the place of President Oliver Cowdery, in conducting the *Messenger and Advocate*. Frederick G. Williams was appointed to edit the *Northern Times*, a weekly newspaper, which we had commenced in February last, in favor of Democracy; and W. W. Phelps (with his son Waterman) made his home with my family, and assisted the Committee in compiling the Book of Doctrine and Covenants. * * *

"Thursday, June 18th, $950 were subscribed for the Temple, by the Saints in Kirtland. Great anxiety was manifest to roll on the work. * * *

"Thursday, June 25th, there was a meeting in Kirtland to subscribe for the building of the Temple; and $6,232.50 were added to the list. Joseph Smith subscribed $500; Oliver Cowdery, $750; W. W. Phelps, $500; John Whitmer, $500; and F. G. Williams, $500, of the above, all of which they paid within one hour, and the people were astonished.

"On the 3rd of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I gave him the interpretation, and, like a gentleman, he gave me the following certificate:

"Kirtland, July 6, 1835.

"This is to make known to all, who may be desirous, concerning the knowledge of Mr. Joseph Smith, jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, jun., to correspond in the most minute matters.

"MICHAEL H. CHANDLER,
Traveling with, and Proprietor of, Egyptian Mummies."

Soon after this, some of the Saints purchased the mummies and papyrus, and Joseph, with W. W. Phelps and Oliver Cowdery as scribes, commenced the translation of some of the characters or hieroglyphics, when much to their joy they found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc.

The roll containing the writings of Abraham was translated by Joseph, and subsequently published under the name of the Book of Abraham in the *Times and Seasons*, a paper published in Nauvoo, Illinois, and still later in the Pearl of Great Price, where the reader now can find it.

"The record of Abraham and Joseph, found with the mummies," writes Joseph, "is beautifully written on papyrus, with black, and a small part red, ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies—hieroglyphics, etc., with many characters or letters like the present (though probably not quite so square) form of the Hebrew without points. The records were obtained from one of the catacombs in Egypt (near the place where once stood the renowned city of Thebes) by the celebrated French traveler, Antonio Sebolo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828, and employed 433 men four months and two days (if I understand correctly)—Egyptian or Turkish soldiers—at from four to six cents per diem, each man; entered the catacomb June 7, 1831, and obtained eleven mummies. There were several hundred mummies in the same catacomb; about one hundred embalmed after the first order, and placed in niches, and two or three hundred after the second and third orders, and laid upon the floor or bottom of the grand cavity. The two last orders of embalmed were so decayed, that they could not be removed, and only eleven of the first found in the niches. On his way from Alexandria to Paris, he put in at Trieste, and, after ten days' illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler (then in Philadelphia, Penn.), his nephew, whom he supposed to have been in Ireland. Accordingly, the whole were sent to Dublin, and Mr. Chandler's friends ordered them to New York, where they were received at the custom-house in the winter or spring of 1833. In April of the same year, Mr. Chandler paid the duties, and took possession of his mummies. Up to this time, they had not been taken out of the coffins, nor the coffins opened. On opening the coffins, he discovered that in connection with two of the bodies was something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus previously mentioned. Two or three other small pieces of papyrus with astronomical calculations, epitaphs, etc., were found with others of the mummies. When Mr. Chandler discovered that there was something with the mummies, he supposed or hoped it might be some diamonds or valuable metal, and was no little chagrined when he saw his disappointment. He was immediately told, while yet in the custom-house, that there was no man in that city who could translate his roll; but was referred, by the same gentleman (a stranger), to Mr. Joseph Smith, jun., 'who', continued he, 'possesses some kind of power or gifts by which he has previously translated similar characters.' I was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection to Philadelphia, where he obtained the certificate of the learned, and from thence came to Kirtland, as before related, in July."

At a general assembly held in Kirtland, Aug. 17, 1835, the Book of Doctrine and Covenants was presented to the Church for its acceptance. A committee, consisting of Joseph Smith, Sidney Rigdon, Oliver Cowdery and F. G. Williams (appointed in a general assembly Sept. 24, 1834), had previously been engaged in gathering and arranging the revelations and doctrines previously given in a book, which now by unanimous vote was approved and accepted as a law and rule of faith and practice to the Church.

The following testimony of the Twelve was also read to the assembly by Wm. W. Phelps:

"*The testimony of the witnesses to the Book of the Lord's commandments, which He gave to His Church, through Joseph Smith, jun., who was appointed, by the voice of the Church, for this purpose.*

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby."

Joseph and Frederick G. Williams being absent on a visit to the Saints in Michigan, Oliver Cowdery and Sidney Rigdon presided over the meeting.

On the same occasion Section 134 of the Doctrine & Covenants, in relation to governments and laws in general, was accepted and ordered to be printed in said book.

Joseph, having returned from his mission to Michigan Aug. 23rd, now spent a considerable length of time in Kirtland attending to the numerous duties devolving upon him as the President of the Church, which by this time had increased to quite a large number. In Kirtland and vicinity alone there were 2,000 members. He was continually visited by strangers from different parts of the country, of whom some came to converse with him about religion, others to see the Egyptian mummies, etc. To these strangers he bore powerful testimonies of the restoration of the Gospel and related the circumstances connected therewith, but as the minds of men are darkened and they love falsehoods more than truth, there were, as a matter of course, many who did not believe these things, even when listening to their recital from the Prophet's own lips. With unabating zeal he sought both in public and private to teach the brethren and the Saints generally their duties, and also worked as much as time would permit on the translation of the rolls of papyrus, in which Oliver Cowdery assisted him as scribe. He also dictated a number of letters and communications which were published in the *Messenger and Advocate.* By all this it is easily seen that Joseph's life was a very busy one, but the Lord endowed him with the needed gifts and qualifications to attend to every duty which he had to perform. He never seemed to grow weary of the work entrusted to him, for his love and zeal became stronger and his feelings warmer every day he lived. He constantly saw new features in it which he admired and which stimulated him to renewed exertions. The following is from the pen of Geo. Q. Cannon:

"Many were the fervent prayers which Joseph offered up to the Lord in those days for the aid which he and the brethren required to enable them to meet their engagements. He did not want himself or the brethren to be brought into disrepute or into the power of their enemies through not being able to pay any debt that might be due. On one occasion, in the month of December, 1835, twenty of the brethren united together and made a donation to Joseph of $40.50. In speaking about the brethren's kindness he says: 'My heart swells with gratitude inexpressible, when I realize the great condescension of my Heavenly Father in opening the hearts of these my beloved brethren to administer so liberally to my wants, and I ask God, in the name of Jesus Christ, to multiply blessings upon their heads,' etc. We record this act of the brethren, and Joseph's feelings respecting it, to give our readers an idea of the value that was placed upon a small amount of means in those days. The Church was not as rich then as it is now; and a dollar was worth much more then than it is now. Joseph and the leading Elders had to accomplish great works with little means. Some of those brethren, whose names are recorded as having donated this money to Joseph, could to-day, if necessary, give the $40.50 apiece, and probably much more than that sum, and not feel it as much as they did that amount when divided between twenty of them in the year 1835.

"Not for one moment did Joseph lose sight of the redemption of Zion. He and the brethren were pledged to keep it in view while life should last; accordingly we find him in December, 1835, mailing numerous petitions from people in all parts of the United States to the governor of the State of Missouri to restore the Saints to their possessions. * * * These petitions had a two-fold effect: the Saints could claim that they had sought for redress in every possible way, and had not failed to try to do the Lord's will, and the rulers were left without excuse for their criminal neglect in not granting them their rights.

"During those days Joseph suffered much in his feelings through the misconduct of his brother William. Though called to be one of the Twelve Apostles, William had not obtained the mastery over himself. He was a very stubborn, violent-tempered man, impatient of contradiction and rebuke. His brother Joseph was the best friend he had, and yet he would abuse him. On one occasion (Oct. 29, 1835) at the trial of a case before the High Council, in which William Smith was complainant, Joseph objected to some testimony that was presented, which he did not deem proper. William became very much enraged at Joseph for objecting to the testimony. The next day they met for the purpose of talking the affair over, Joseph being anxious to have it settled. Hyrum Smith, their elder brother, was present. But they could do nothing with William. He became very angry, and would not listen to anything they had to say, and left the house abruptly, declaring that he would have nothing more to do with them. He sent Joseph his Elder's license, and busied himself in trying to poison the minds of the people against the Prophet. This was a cause of great grief to Joseph, for he loved his brother and was desirous that he should be saved; but he knew that the course he had taken was very wrong, and unless he repented he would lose his standing before the Lord. William's brethren of the Twelve Apostles were anxious about him,'and prayed to the Lord for him, and it is probable that he did humble himself to a certain extent; but from what followed, not as he should have done.

"Shortly after the difficulty brought about by the violence of William Smith, a debating school was established, and met in his house. Joseph met with the school (Dec. 16th) and gave the Elders some good counsel respecting debates. Some words were indulged in on the impropriety of continuing such meetings, Joseph fearing that they would not result in good. In the conversation which ensued, William's anger became excited against his brother Joseph, and, before he could be stopped, he rushed upon him in a dreadful rage, and committed violence upon his person, the effects of which Joseph carried with him to his grave. This occurred in William's house—a house which Joseph's kindness helped him to procure—and in the presence of their parents and their brother Hyrum. Joseph's feelings, on being thus treated, can not be described. To be thus abused, under any circumstances, by a brother, would be a great cause of sorrow. But for a brother to be beaten by his brother, who occupied so exalted a station as William did—one of the Twelve Apostles—how sore must have been his grief!

"William wrote him a long letter (Dec. 18th), in which he asked forgiveness. In view of the many difficulties he had had with the Church, and the disgrace he had brought upon himself, and his strong passions, he asked that some one might be appointed to fill his place as one of the Twelve Apostles. To this letter Joseph wrote an answer, and no one can read that reply without being forcibly struck with the nobility of character which he displayed towards a brother who had so cruelly wronged him; godliness is breathed in every line. In the spirit of his high calling he said to him: 'Grant me the privilege of saying, that however hasty or harsh I may have spoken at any time to you, it has been done for the express purpose of endeavoring to warn, exhort, admonish and rescue you from falling into diffculties and sorrow which I foresaw you plunging into, by giving way to that wicked spirit, which you call your passions, which you should curb and break down and put under your feet, which if you do not, you never can be saved, in my view, in the Kingdom of God!' Prophetic words! which if William had taken to heart would have saved him from many an evil and the wretched condition into which his conduct has since placed him. Joseph advised him to retain his Apostleship, and to rise up and make one tremendous effort and try to overcome his passions.

"A charge was preferred against William Smith before the First Presidency, but the day previous to the one appointed for the trial, Father Smith and his brother John, with his sons Hyrum, Joseph and William, met together, and he addressed them in a most feeling and pathetic manner. The Spirit of God rested upon them, and William made a most humble confession and asked Joseph's forgiveness for the abuse he had offered to him. The spirit of confession and forgiveness was mutual among them, and they covenanted to build each other up in righteousness in all things, and not to listen to evil reports concerning each other. After this meeting they unitedly laid their hands on Joseph's cousin, George A. Smith, who was much afflicted with severe rheumatic affection, which caused great pain, and he was immediately healed.

"When the Council convened the next day (Jan. 2, 1836), William humbly acknowledged the charges preferred against him, and asked the forgiveness of the Council and the whole congregation. The confession was accepted and he was restored to fellowship.

"Joseph had a great taste for languages. What time he had to spare he spent in acquiring them. He studied Greek, and during the winter of 1835-36 a Hebrew school was established in Kirtland, Mr. Joshua Seixas being the teacher, which the leading Elders attended. They were much blessed in their studies. Joseph, in alluding to their progress, said: 'It seems as if the Lord opened our minds in a marvelous manner to understand His word in the original language; and my prayer is that God will speedily indue us with a knowledge of all languages and tongues, that His servants may go forth for the last time to bind up the law and seal up the testimony.'

"During those days the adversary was not idle. It required all the wisdom and power which Joseph and the Elders who were one with him in heart and feeling could exercise, to prevent dissensions and bickerings among those who were called Saints. Several of the Twelve Apostles and Seventies manifested extreme sensitiveness upon many points, being very jealous lest they should not be honored and respected as much as they thought they were entitled to, in view of their labor and positions."

Nov. 10, 1835, Joseph had a conversation with a man who called himself "Joshua, the Jewish minister." This man said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias the Apostle, that was chosen in the place of Judas that fell; and that his spirit was resurrected in him; and that this was the way or scheme of eternal life—this transmigration of soul or spirit from father to son. He said also that he possessed the soul of Christ.

Joseph told him that his doctrine was of the devil, that he was in possession of a wicked and depraved spirit, although he professed to be the Spirit of Truth itself.

In the midst of Joseph's trials his brother Hyrum stood nobly by him and the most tender love and affection seemed to exist between the two brothers. In alluding to the part Hyrum took in the difficulty between William and himself, he says in reference to Hyrum: "He was perfectly satisfied with the course I had taken in rebuking him William) in his wickedness, but he is wounded to the very soul, because of the conduct of William; and although he feels the tender feelings of a brother towards him, yet he can but look upon his conduct as an abomination in the sight of God. And I could pray in my heart, that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me to-day."

In speaking concerning the duties of the various officers of the Church, at a council which was held in Kirtland January 16, 1836, Joseph says: "I next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, and that the arrangement of the assembly in this place on the 15th instant,in placing the High Councilors of Kirtland next the Presidency, was because the business to be transacted, was business relating to the body in particular. which was to fill the several quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the Twelve are not subject to any other than the First Presidency, viz., myself, Sidney Rigdon and Frederick G. Williams, who are now my Counselors and where I am not, there is no First Presidency over the Twelve)."

Under date of Jan. 17th, Joseph writes: "I attended meeting at the school house at the usual hour; a large congregation assembled. I proceeded to organize the several quorums present, first the Presidency, then the Twelve, and the Seventy who were present, also the Counselors of Kirtland and Zion. President Rigdon then arose and observed, that instead of preaching, the time would be occupied by the Presidency and Twelve, in speaking each in their turn, until they had all spoken. The Lord poured out His Spirit upon us, and the brethren began to confess their faults one to the other, and the congregation was soon overwhelmed in tears, and some of our hearts were too big for utterance. The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God." Joseph continues:

"Thursday, Jan. 21st. * * * About 3 o'clock p. m. I dismissed the school, and the Presidency retired to the attic story of the printing office, where we attended to the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord.

"At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion met in the two adjoining rooms, and waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

"We then laid our hands upon our aged father (Smith) and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations."

"The heavens were opened upon us," etc. (See page 64.)

For full particulars concerning the glorious manifestations of the power of God in those days; the dedication of the Temple (March 27, 1836); the visits of the Savior, Moses, Elijah the Prophet, Elias (April 3, 1836), etc., the reader is referred to the article on *Kirtland*, pages 62-71. and *The Kirtland Temple*, pages 74-80.

Not long after the dedication of the Temple, the Elders began to spread abroad in all parts of the land preaching the Gospel. April 9th, Bishop Partridge, W. W. Phelps and other leading men from Missouri, who had been in Kirtland to attend the dedication and receive their blessings, started for home, Joseph and the principal men of Kirtland accompanied them as far as Chardon, and after staying all night, blessed them in the morning and returned to Kirtland.

The remainder of this month (April) and May Joseph devoted to the spiritual interests of the brethren, and particularly in "devising ways and means to build up Kirtland; and in fact the city began to spring into existence like the opening buds of the forest."

During the month of May, in that year (1836), two of Joseph's uncles —Asahel and Silas Smith—arrived in Kirtland with their respective families. They brought with them their mother — Joseph's grandmother — Mary Smith, an aged lady, 93 years of age, who had traveled 500 miles to see her children. She was very much pleased and gratified to see Joseph. Her husband, Asahel Smith, Joseph's grandfather, had prophesied, long before, that there would be a Prophet raised up in his family. A short time before his death, he had received the Book of Mormon, and read it nearly through, and he declared that Joseph was the very Prophet! Joseph's grandmother had lived to see her husband's prophecy fulfilled, and, in the flesh, to behold her grandson, who had been so favored of the Lord. It was but natural that she should have great joy. For ten days after her arrival in Kirtland, she enjoyed the society of her four sons and their families, and then fell asleep, without sickness, pain or regret. She died on May 27th. Her maiden name was Mary

Duty; she was married to Asahel Smith in February, 1767, and they lived together as husband and wife for the long period of 64 years, rearing eleven children to man and womanhood. She outlived her husband five years. At the time of his death their direct descendants numbered 110.

July 25, 1836, Joseph, accompanied by his brother Hyrum, Sidney Rigdon and Oliver Cowdery, left Kirtland on a missionary trip to the East. They traveled by way of Buffalo, Albany, New York, Providence and Boston, to Salem, Mass., where they remained about a month, teaching the people from house to house and preaching publicly as opportunity offered. In a revelation (Doc. & Cov., Sec. 111) which Joseph received in Salem, on Aug. 6th, the Lord said that many in that city would embrace the Gospel in due time and be gathered. While staying in Salem, they were visited by President Brigham Young, who, together with his brother Joseph, had traveled through the States of New York, Vermont and Massachusetts, preaching, baptizing and visiting relatives. From this trip Joseph returned to Kirtland in the following September.

In the fall of this year (1836) most of the Saints living in Clay County Mo., removed to Caldwell County, where they founded the city of Far West and other smaller settlements; during the following two years the Saints in that and adjoining counties increased in numbers to about twelve thousand souls. (See *Clay County* and *Far West.*)

Dec. 31, 1836, Willard Richards was baptized at Kirtland, by Brigham Young (See page 104).

CHAPTER 9

Blessings Received in the Kirtland Temple.—Apostasy in Kirtland.—Mission to England.—Joseph Reduced to the Point of Death through Sickness.—He Visits Canada.—Reorganization of the Church.—The Kirtland Safety Society Fails.—Joseph Visits Far West, Missouri.—An Apostate Church Organized.—*The Elders' Journal* First Published.—Brigham Young Flees from Kirtland to Escape Mob Violence.

April 6, 1837, a solemn assembly, called for the purpose of washing, anointing, receiving instructions and the further organizations of the ministry, convened in the Kirtland Temple, and was attended by official members of the Church. The first two or three hours were spent by the different quorums in washing of feet, singing, praying and preparing to rereceive instruction from the Presidency. The Presidents, together with the Seventies and their Presidents, repaired to the west room in the attic story, where, for want of time the preceeding evening, it became necessary to seal the anointing of those who had recently been anointed and not sealed.

Another subject of vital importance to the Church was the establishment of the grades of the different quorums. It was ascertained that all but one or two of the Presidents of the Seventies were High Priests, and when they had ordained and set apart (any) from the quorum of Elders into the quorum of Seventies, they had conferred upon them the High Priesthood also. This was declared to be wrong, and not according to the order of heaven. New Presidents of the Seventies were accordingly ordained to fill the places of such of them as were High Priests, and the *ex-officio* Presidents, and such of the Seventies as had been legally ordained to the High Priesthood were directed to unite with the High Priests. (See page 81.) All the quorums then assembled in the lower room of the Lord's House, where they were addressed by the Presidents from the stand.

Joseph addressed the assembly and said "that the Melchisedec High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; that the Presidents or Presidency are over the Church; and revelations of the mind and will of God to the Church are to come through the Presidency. This is the order of heaven, and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the Church. All are bound by the principles of virtue and happiness, but one great privilege of the Priesthood is to obtain revelations of the mind and will of God. It is also the privilege of the Melchisedec Priesthood to reprove, rebuke and admonish, as well as to receive revelation. If the Church knew all the commandments, one half they would condemn through prejudice and ignorance."

"A High Priest is a member of the same Melchisedec Priesthood with the Presidency, but not of the same power or authority in the Church. The Seventies are also members of the same Priesthood—are a sort of traveling council or Priesthood, and may preside over a church or churches until a High Priest can be had. The Seventies are to be taken from the quorum of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the Gospel, by the power and influence of the Holy Ghost; and no man can preach the Gospel without the Holy Ghost."

Joseph writes:

"At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the Church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension and apostasy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once. and make a final end. Other banking institutions refused the Kirtland Safety Society's notes. The enemy abroad and apostates in our midst united in their schemes; flour and provisions were turned towards other markets, and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

"No quorum in the Church was entirely exempt from the influence of those false spirits who were striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling as to begin to take sides secretly with the enemy.

"In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum (some of them having been absent for some time), God revealed to me that something new must be done for the salvation of His Church; and on or about the 1st of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and the laying on of hands of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days. While we were about ordaining him, Orson Hyde, another of the Twelve, came in, and upon listening to what was passing, his heart melted within him (for he had begun to drink of the cup of speculation); he acknowledged all his faults, asked forgiveness and offered to accompany President Kimball on his mission to England. His offer was accepted and he was set apart for that purpose. * * *

"The same evening (June 11th), while I was engaged in giving some special instructions to Elders Kimball and Hyde and President Joseph Fielding concerning their mission to England. President Brigham Young came into my house, where we were sitting, accompanied by Dr. Willard Richards, who had just returned from a special business mission to New York, Boston and other Eastern cities, on which he started with President Young March 14th, Dr. Richards having been ordained an Elder on the 6th of March, and President Young having returned from the mission a few days previous. My instructions to the brethren were, when they arrived in England, to adhere closely to the first principles of the Gospel, and remain silent concerning the gathering, the vision and the Book of Doctrine and Covenants, until such time as the work was fully established, and it should clearly be made manifest by the Spirit, etc.

"Monday, June 12th. I was taken sick and kept my room, unable to attend to business.

"Elder W. Richards, having reported his mission, requested the privilege of fulfilling a covenant which he made with President Kimball in January, which was that he should, agreeable to his desire, accompany the Twelve on their first foreign mission. Presidents Hyrum Smith and Sidney Rigdon granted his petition, laid their hands upon his head and set him apart for the English mission.

"Tuesday, 13th. My afflictions continued to increase, and were very severe, insomuch I was unable to raise my head from my pillow, when the brethren called to bid me farewell; and at 9 o'clock a. m. Elders H. C. Kimball, O. Hyde, W. Richards and Joseph Fielding. a Priest, a native of Honedon, England, left Kirtland in company with President Brigham Young and several of the Kirtland brethren and sisters, who continued with them as far as Fairport, on Lake Erie, where the mission took a steamer for Buffalo, directing their course for New York City. (See *British Mission.*)

"Wednesday, 14th. I had continued to grow worse and worse until my sufferings were excruciating, and although in the midst of it all I felt to rejoice in the salvation of Israel's God, yet I found it expedient to call to my assistance those means which a kind Providence had provided for the restoration of the sick, in connection with the ordinances; and Dr. Levi Richards, at my request, administered to me herbs and mild food, and nursed me with all tenderness and attention; and my Heavenly Father blessed his administrations to the ease and comforting of my system, for I began to amend in a short time, and in a few days I was able to resume my usual labors.

"This is one of the many instances that I have suddenly been brought from a state of health to the borders of the grave, and as suddenly restored, for which my heart swells with gratitude to my Heavenly Father, and I feel renewedly to dedicate myself and all my powers to His service.

"While I was thus afflicted, the enemy of all righteousness was suggesting, apostates reporting and the doubtful believing that my afflictions were sent upon me, because I was in transgression and had taught the Church things contrary to godliness; but of this the Lord judge betwixt me and them, while I pray my Father to forgive them the wrong. * * *

"Some time previous to this I resigned my office in the Kirtland Safety Society, disposed of my interest therein and withdrew from the institution, being fully aware, after so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the Church but the whole nation would be suffered to continue its operations in such an age of darkness, speculation and wickedness."

June 23, 1837, the same day as the Gospel was first preached in England, Joseph received "The Word of the Lord unto Thomas B. Marsh concerning the Twelve Apostles of the Saints." (Doc. & Cov., Sec. 112.)

On Thursday, June 27th, Joseph started from Kirtland in company with Elders Sidney Rigdon and Thos. B. Marsh for the purpose of visiting the Saints in Canada. The Prophet writes:

"When we arrived at Painesville we were detained all day by malicious and vexatious law-suits. About sunset I got into my carriage to return home to Kirtland; at this momant the sheriff sprang into the carriage, seized my lines and served another writ upon me, which was sworn out by a man who had a few weeks previously brought a new-fashioned cooking stove to Kirtland, and prevailed on me to put it up in my kitchen, saying it would give credit to his stove, wishing to have it tested by our people; and now he thought would be a good time to get pay for it. I gave my watch to the officer, for security, and we all returned home.

"The following day I remained at home until evening, when we set out again, in Brother S. B. Stoddard's wagon, to Ashtabula, a distance of thirty miles, and arrived there a little after daybreak, and stayed till afternoon and enjoyed ourselves very much in walking on the beach and bathing in the beautiful clear water of the lake. At 4 p. m. we took a deck passage on board the steamer for Buffalo. At night we all lay down to rest on the upper deck of the boat, and for pillows some took their boots, others their valises, and had a comfortable night's repose. We arrived at Buffalo the next morning in safety. Here we separated from Brothers Brigham Young and A. P. Rockwood, they going to the Eastern States; and myself, Brothers S. Rigdon and T. B. Marsh started for Toronto, Upper Canada."

Joseph and his companions remained in Canada several weeks and had a pleasant time with the Saints, who gladly welcomed them and treated them with great hospitality and kindness. Their faith was strong in the Gospel and they listened to the Prophet's teachings with delight. In visiting the various branches of the Church in the province, Joseph was accompanied by John Taylor (see page 39), who some time previous had been baptized by Parley P. Pratt and now presided over the Church there. They preached, baptized and blessed the people wherever they were willing to listen to them. About the last of August Joseph returned to Kirtland.

Sept. 3, 1837, a conference was held in Kirtland for the purpose of reorganizing the Church. On that occasion one of Joseph's Counselors—F. G. Williams—and three of the Twelve—Luke S. Johnson, Lyman E. Johnson and John F. Boynton—were rejected; the two last named had left their calling and gone into the mercantile business. Several members of the High Council, among whom Martin Harris and other leading men of the Church, were considered unworthy to retain their important positions in the Church and were consequently rejected by the conference. John F. Boynton, the only one of the Apostles named who was present, endeavored to justify his conduct before the conference, but was opposed by Elder Brigham Young, who in a plain and energetic manner strongly protested against the course Boynton had pursued, and stated several reasons why he could not receive him into fellowship until a hearty repentance and confession had taken place. Boynton again tried to defend himself, and alleged that the failure of the Kirtland Bank was the cause of his difficulties. He had been told, he said, that the bank was founded by the will of God, and could never fail, no matter what men might do. In reply to this Joseph said that if any such thing had been told him, he had not authorized anybody to do it, for he had always said that unless the institution was conducted on righteous principles it would not stand. All of those present who had the Spirit of God knew that Joseph spoke the truth, for they could plainly understand that God would not sustain a bank or anything else in His Church that was not conducted in a proper manner.

The Kirtland Safety Society, or Bank, was established by the direction of Joseph for the benefit and advantage of the Saints. Those who were faithful sustained it by their faith and works; but the dishonest took advantage of every opportunity they could to speculate and swindle. It was on this account that Joseph, as previously stated, withdrew from it, and afterwards published a caution to the people, warning them about the schemes of those wicked men. Elder Brigham Young was the first to discover the roguery that was being practiced by those men. He had deposited some money in the bank which, while it had been in his possession, he had put a private mark on. He wished to help a family to emigrate to Missouri, and had occasion to sell a piece of land for that purpose. Oliver Cowdery was the purchaser. He was to pay for it in Kirtland Bank money, Brother Brigham supposing that he would be helping the bank by taking up money that was in circulation. As soon as he commenced to count the money he saw they were his marked bills which he had deposited a few days before in the bank, and which ought to then be in its vaults. Warren Parrish was the principal operator in this business. He had his partners, and they did not stop until they had taken out all the money there was in the bank, and also signed and issued all the notes they could. Many of the Elders and Saints were very desirous to keep up the credit of the paper, and they would sell anything they had for it, to take it up. This gave Parrish and his confederates great opportunities to swindle the Saints and obtain their property; for when the money was redeemed and returned to the bank, instead of being retained, it was taken out again and given to speculators and gamblers to repeat the same process by buying up more property. All this was done without the knowledge of the Prophet Joseph or the directors, they having issued orders that the money should be retained in the bank as fast as received.

At an assembly of the Church in the Lord's House, on Sept. 10th, Luke S. and Lyman E. Johnson and John F. Boynton came forward and made their confessions and were received into fellowship by the vote of the Church, with the privilege of retaining their Apostleship.

At a conference held in the Kirtland Temple, Sept. 17, 1837, Geo. W. Robinson was unanimously elected Church Recorder in place of Oliver Cowdery, who had removed to Missouri. In the evening Joseph spoke to the Elders in relation to the gathering of the Saints. This conference was of the opinion that the gathering places already appointed were at that time crowded to overflowing, and that it was necessary that more Stakes of Zion should be appointed, wherefore it was moved, seconded and voted unanimously that Joseph and Sidney Rigdon should be requested by the conference to go and appoint other Stakes or places of gathering. Consequently Joseph and Sidney, accompanied by William Smith and Vinson Knight, started from Kirtland Sept. 27th, and arrived in Far West, Missouri, about the 1st of November. While there Joseph met in council with the Elders and Saints, and regulated matters connected with the townsite of Far West. It was also decided that there was sufficient room in the county for the Saints to continue gathering there from abroad. The previous summer (August 5, 1837,) the authorities of the Church in Missouri had resolved in council to go on moderately and build a house unto the name of the Lord in Far West. When Joseph arrived there he counseled that the building of that house should be postponed until the Lord should reveal it to be His will to have it commenced. A general assembly of the Church was also called together, and particulars of the recent reorganization of the Church at Kirtland were given. At this meeting Frederick G. Williams was not sustained as Counselor to Joseph, and Hyrum Smith was nominated and sustained in his stead. There was a President and two assistant Presidents over the Church in Zion—David Whitmer, John Whitmer and W. W. Phelps. They were objected to by the Church; but they made confession and satisfaction and were sustained in their positions.

Having thus arranged the affairs of the Church in Missouri, Joseph returned to Kirtland about the 10th of December. During his absence Warren Parish, John F. Boynton, Luke S. Johnson, Joseph Coe and some others united together for the overthrow of the Church, and soon after his return this dissenting band openly and publicly renounced the Church of Jesus Christ of Latter-day Saints, and claimed that they were the old standard. They called themselves the Church of Christ, but dropped the name cf Saints. They said that Joseph was a fallen prophet and that he and the Church were heretics. As all apostates do, they had to show their blindness. In dropping the name of Saints they thought they were making an improvement; but they forgot that the Lord had said, through the Prophet Daniel, that the Saints should possess the kingdom.

Some time previous to this the publication of the *Messenger and Advocate* had been suspended and a new paper called the *Elders' Journal* had been commenced in its stead. No. 2, or the November number, of the last-named periodical was the last paper published by the Saints in Kirtland, as the printing establishment was attached to satisfy an unjust judgment of the county court, and soon after the whole printing apparatus was burned to the ground through the work of an incendiary.

"On the morning of Dec. 22, 1837," writes Joseph, "Brother Brigham Young left Kirtland, in consequence of the fury of the mob—the spirit that prevailed in the apostates who had threatened to destroy him, because he would proclaim publicly and privately that he knew by the power of the Holy Ghost that I was a Prophet of the Most High God, and that I had not transgressed or fallen as the apostates declared.

"Apostasy, persecution, confusion and mobocracy strove hard to bear rule at Kirtland, and thus closed the year 1837."

CHAPTER 10.

Joseph Removes to Missouri.—Reorganization of the Church in Far West.—The Location of the Garden of Eden Revealed.—Answers to Questions.—Joseph Labors Among the Saints in Missouri.—Difficulty with Judge Black.—Joseph and Lyman Wight Tried in Daviess County.—The Mob-Militia Ordered Out.

"A new year," writes Joseph, "dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy, which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the Apostles and Prophets of old, and as Jesus said, 'when they persecute you in one city, flee to another.' On the evening of Jan. 12th, about 10 o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the color of legal process, to cover their hellish designs, and save themselves from the just judgment of the law. We continued our travels during the night, and at 8 o'clock on the morning of the 13th, arrived among the brethren in Norton Township, Medina Co., Ohio, a distance of 60 miles from Kirtland, where we tarried about thirty-six hours, when our families arrived, and on the 16th pursued our journey with our families, in covered wagons, toward the city of Far West, in Missouri, passing through Dayton, Eaton, etc., to Dublin, Indiana, where we tarried nine days, and refreshed ourselves.

"The weather was extremely cold, and we were obliged to secrete ourselves in our wagons, sometimes, to elude the grasp of our pursuers, who continued their race more than two hundred miles from Kirtland, armed with pistols, etc., seeking our lives. They frequently crossed our track; twice they were in the houses where we stopped; once we tarried all night in the same house with them, with only a partition between us and them; and heard their oaths and imprecations and threats concerning us, if they could catch us; and late in the evening they came in our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us, but they knew us not. One Lyons was one of our pursuers.

"I parted with Brother Rigdon at Dublin, and traveling different routes we met at Terre Haute, where, after resting, we separated again, and I pursued my journey, crossing the Mississippi River at Quincy, Ill.

"When I had arrived within 120 miles off Far West, the brethren met me with teams and money to help me forward; and when eight miles from the city, we were met by an escort, viz., Thomas B. Marsh and others, who received us with open arms; and on the 13th of March, I with my family and some others put up at Brother Barnards' for the night. Here we were met by an escort of the brethren from the town, who came to make us welcome to their little Zion.

"On the 14th, as we were about entering Far West, many of the brethren came out to meet us, who also with open arms welcomed us to their bosoms. We were immediately received under the hospitable roof of Brother George W. Harris, who treated us with all possible kindness, and we refreshed ourselves with much satisfaction, after our long and tedious journey, the brethren bringing in such things as we had need of for our comfort and convenience."

Shortly after the Prophet's arrival in Far West, a number of answers to certain questions on Scripture were given by revelation. (Doc. & Cov., Sec. 113.)

Joseph's arrival in Far West was very timely, as affairs there were in a bad state. Pres. David Whitmer and his two Counselors, who had only retained their standing by confessing their wrongs and making satisfaction, had again commenced the practice of evil, and they had been rejected by the Church while Joseph was on his journey from Kirtland to Far West. About three weeks after his arrival a conference was held, in which Thomas B. Marsh was appointed President of the Church in Missouri for the time being, and David W. Patten and Brigham Young were appointed assistant Presidents. A few days later a number of prominent men were excommunicated from the Church, among whom were Oliver Cowdery, David Whitmer, Luke S. and Lyman E. Johnson and Wm. E. McLellin.

April 17, 1838, Joseph received a revelation (Doc. & Cov., Sec. 114), in which David W. Patten was instructed to get ready for a mission. On the 26th the Saints were commanded by revelation to build a Temple at Far West. (Doc. & Cov., Sec. 115.) On the 8th of July another revelation was given through the Prophet commanding William Marks and Newel K. Whitney, to settle up their business in Kirtland and remove to Missouri (Doc. & Cov., Sec. 117); and in answer to the question, "Show us thy will, O Lord, concerning the Twelve?" the following revelation was given (Doc. & Cov., Sec. 118):

> "Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth. And next spring let them depart to go over the great waters, and there promulgate the Gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the city of Far West on the 26th day of April next, on the building spot of my house, saith the Lord. Let my servant John Taylor and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment."

In answer to the question, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?" a revelation on tithing was given (Doc. & Cov., Sec. 418). A few days later (July 18th) the Lord's will concerning the disposition of property tithings was made known. (Doc. & Cov., Sec. 120.)

For a few months Joseph spent his time among the Saints in Caldwell and Daviess Counties. He was also engaged in writing and dictating Church history, studying grammar and law, writing for the *Elders' Journal*, locating the Saints, sitting in council with the brethren and receiving revelations.

The Saints kept gathering from the various States of the Union and Canada, besides a large number who, later in the season, removed from Kirtland and settled at Adam-ondi-Ahman. (See *Kirtland's Camp.*)

The following is Joseph's own account of a trip to Daviess County:

"Friday 18th (May, 1838). I left Far West, in company with Sidney Rigdon, Thos. B. Marsh, David W. Patten, Bishop Partridge, E. Higbee, S. Carter, Alanson Ripley and many others, for the purpose of visiting the north country, and laying off a Stake of Zion, making locations, and laying claims to facilitate the gathering of the Saints, and for the benefit of the poor, in upbuilding the Church of God. We traveled to the mouth of Honey Creek, which is a tributary of Grand River, where we camped for the night. We passed a beautiful country of land, a majority of which is prairie (untimbered land), and thickly covered with grass and weeds, among which is plenty of game; such as deer, turkey, hen, elk, etc. We discovered a large black wolf, and my dog gave him chase, but he outran us. We have nothing to fear in camping out, except the rattlesnake, which is natural to this country, though not very numerous. We turned our horses loose, and let them feed on the prairie.

"Saturday 19th. This morning we struck our tents, and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson's Ferry. Grand River is a large, beautiful, deep and rapid stream, during the high waters of spring, and will undoubtedly admit steamboat navigation, and other water craft; at the mouth of Honey Creek is a splendid harbor and a good landing. We pursued our course up the river, mostly in the timber, about eighteen miles, when we arrived at Col. Lyman Wight's, who lives at the foot of Tower Hill (a name I gave it in consequence of the remains of an old Nephite Altar or Tower), where we camped for the Sabbath. In the afternoon, I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon and my clerk Geo. W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Daviess County—Township 60, range 27 and 28, and Sections 25, 36, 31 and 30, which the brethren called Spring Hill, but by the mouth of the Lord it was named ADAM-ONDI-AHMAN, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet. (Doc. & Cov., Sec. 116.)

"Sunday the 20th was spent by our company principally at Adam-ondi-Ahman; but near the close of the day, we struck our tents, and traveled about six miles north, and encamped for the night in company with Judge Morin and company, who were also traveling north.

"Monday 21st. This morning, after making some locations in this place, which is in Township 61, range 27 and 28, we returned to Robinson's Grove, about two miles, to secure some land near Grand River, which we passed the day previous; and finding a mistake in the former survey, I sent the surveyor south five or six miles to obtain a correct line, while some of us tarried to obtain water for the camp. In the evening I called a council of the brethren, to know whether it was wisdom to go immediately into the north country, or tarry here and hereabouts, to secure land on Grand River, etc. The brethren spoke their minds freely on the subject, when I stated to the council that I felt impressed to tarry and secure all the land near by that is not secured between this and Far West, especially on Grand River. President Rigdon concurred, and the council voted unanimously to secure the land on Grand River, and between this and Far West.

"Tuesday 22nd. President Rigdon went east with a company, and selected some of the best locations in the county, and returned with a good report of that vicinity, and valuable locations which might be secured. Following awhile in the course of the company, I returned to camp in Robinson's Grove, and from thence went west to obtain some game to supply our necessities. We discovered some antiquities, about one mile west of the camp, consisting of stone mounds, apparently erected in square piles, though somewhat decayed and obliterated by the weather of many years. These mounds were probably erected by the Aborigines of the land, to secrete treasures. We returned without game.

"Wednesday 23rd. We all traveled east, locating lands, to secure a claim on Grove Creek, and near the 'City of Adam-ondi-Ahman.' Towards evening I accompanied Elder Rigdon to Col. Wight's, and the remainder of the company returned to their tents.

"Thursday 24th. This morning the company returned to Grove Creek to finish the survey, accompanied by President Rigdon and Col. Wight, and I returned to Far West."

The following is from the *Juvenile Instructor*:

"Great curiosity has been felt by learned men in the world to know the exact spot where the garden of Eden was situated. They have searched all Asia to find the place, but have not been able to decide upon it. But, from the fact that the ark rested on the mountain Ararat, which is in Asia, it has been generally supposed that Adam must have dwelt in Asia. It required the word of the Lord to decide this point. Joseph obtained a revelation on this subject. From the Lord, Joseph learned that Adam had dwelt on the land of America, and that the garden of Eden was located where Jackson County, Missouri, now is.

"In the Book of Doctrine and Covenants it is said that 'Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time.' How gratifying it is to have doubt removed upon such points, and to have the word of the Lord to depend upon! With what peculiar emotions Joseph and the brethren must have trod upon this holy land, the Lord having told them what had taken place there in the early days of men, and what would yet take place there in the future! The remains of the altar, on which Adam had offered sacrifice were plainly to be seen."

Subsequently a Stake of Zion was organized in Daviess County. (See *Adam-ondi-Ahman*, page 45.)

May 8, 1838, the following questions, which had previously been asked a number of times, were answered by Joseph Smith, and subsequently published in the *Elders' Journal*, No 2:

"1st. 'Do you believe the Bible?' If we do, we are the only people under heaven that do, for there are none of the religious sects of the day that do.

"2nd. 'Wherein do you differ from other sects?' Because we believe the Bible, and all other sects profess to believe their interpretations of the Bible and their creeds.

"3rd. 'Will everybody be damned but Mormons?' Yes, and a great portion of them, unless they repent and work righteousness.

"4th. 'How and where did you obtain the Book of Mormon?' Moroni, who deposited the plates (from whence the Book of Mormon was translated) in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me, and told me where they were, and gave me directions how to obtain them. I obtained them and the Urim and Thummim with them, by the means of which I translated the plates; and thus came the Book of Mormon.

"5th. 'Do you believe Joseph Smith, jun., to be a Prophet?' Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy. Rev. 19: 10.

"6th. 'Do the Mormons believe in having all things common.' No!

"7th. 'Do the Mormons believe in having more wives than one?' No, not at the same time.* But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom, which has gained in the world, and has been practised among us, to our great mortification, of marrying in five or six weeks, or even in two or three months, after the death of their companion. We believe that due respect ought to be had to the memory of the dead, and the feelings of both friends and children.

"8th. 'Can they raise the dead?' No, nor any other people that now lives, or ever did live. But God can raise the dead, through man as an instrument.

"9th. 'What signs does Joe Smith give of his divine mission?' The signs which God is pleased to let him give, according as His wisdom thinks best, in order that He may judge the world agreeable to His own plan.

"10th. 'Was not Joe Smith a money digger?' Yes, but it was never a very profitable job for him, as he only got $14 a month for it.

"11th. 'Did not Joe Smith steal his wife?' Ask her, she was of age, she can answer for herself.

"12th. 'Do the people have to give their money when they join his Church?' No other requirement than to bear their proportion of the expenses of the Church, and support the poor.

"13th. 'Are the Mormons Abolitionists?' No, unless delivering the people from priestcraft, and the priests from the power of Satan, should be considered such. But we do not believe in setting the negroes free.

"14th. 'Do they not stir up the Indians to war, and to commit depredations?' No, and they who reported the story knew it was false when they put it in circulation. These and similar reports are palmed upon the people by the priests, and this is the reason why we ever thought of answering them.

"15th. 'Do the Mormons baptize in the name of Joe Smith?' No, but if they did, it would be as valid as the baptism administered by the sectarian priests.

"16th. 'If the Mormon doctrine is true, what has become of all those who have died since the days of the Apostles?' All those who have not had an opportunity of hearing the Gospel, and being administered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged.

"17th. 'Does not Joe Smith profess to be Jesus Christ?' No, but he professes to be his brother, as all other Saints have done and now do. Matt. 12: 49, 50: 'And he stretched forth his hand towards his disciples and said, Behold my mother and my brethren; for whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother.'

"18th. 'Is there anything in the Bible which licenses you to believe in revelation now a-days?' Is there anything that does not authorize us to believe so? If there is, we have as yet not been able to find it.

"19th. 'Is not the cannon of the Scriptures full?' If it is there is a great defect in the book, or else it would have said so.

"20th. 'What are the fundamental principles of your religion?' The fundamental principles of our religion are the testimony of the Apostles and Prophets concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended up into heaven; and all other things are only appendages to these, which pertain to our religion. But in connection with these, we believe in the gift of the Holy Ghost, the power of faith, the enjoyment of spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth."

In the meantime persecutions were again renewed against the Saints in Missouri, commencing with a riot at Gallatin, Daviess Co., August 6th, where the mobbers tried to prevent the brethren from voting. (See *Gallatin*). The next morning (Aug. 7th) the report reached Far West, through persons who did not belong to the Church, that two or three brethren had been killed by the Missourians, and left dead on the ground, their bodies not being suffered to be interred. This report created some excitement, especially when the brethren heard, also, that the majority of the people of Daviess County were determined to drive the Saints from the county. Joseph writes:

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*This was before the revelation on celestial marriage was given.

"On hearing this report, I started for Gallatin (Aug. 7th) to assist the brethren, accompanied by President Rigdon, Brother Hyrum Smith and fifteen or twenty others, who were armed for their own protection; and the command was given to George W. Robinson.

"On our way we were joined by the brethren from different parts of the country, some of whom were attacked by the mob, but we all reached Colonel Wight's that night in safety, where we found some of the brethren who had been mobbed at Gallatin, with others, waiting for our counsel. Here we received the cheering intelligence that none of the brethren were killed, although several were badly wounded.

"From the best information, about one hundred and fifty Missourians warred against from six to twelve of our brethren, who fought like lions. Several Missourians had their skulls cracked. Blessed be the memory of those few brethren who contended so strenuously for their constitutional rights and religious freedom, against such an overwhelming force of desperadoes.

"Wednesday, 8th. After spending the night in council at Colonel Wight's, I rode out with some of the brethren to view the situation of affairs in that region, and among others called on Adam Black, justice of the peace and judge elect for Daviess County, who had some time previous sold his farm to Brother Vinson Knight, and received part pay according to agreement, and afterwards united himself with a band of mobbers to drive the Saints from, and prevent their settling in, Daviess County. On interrogation, he confessed what he had done, and in consequence of this violation of his oath, as magistrate, we asked him to give us some satisfaction so that we might know whether he was our friend or enemy, whether he would administer the law in justice; and politely requested him to sign an agreement of peace; but being jealous, he would not sign it, but said he would write one himself to our satisfaction and sign it, which he did, as follows:

"'I, Adam Black, a Justice of the Peace of Daviess County, do hereby Sertify to the people, *coled Mormin*, that he is bound to suport the Constitution of this State, and of the United State, and he is not attached to any mob, nor will not attach himself to any such people, and so long as they will not molest me, I will not molest them. This the 8th day of August, 1838.

"'ADAM BLACK. J. P.'"

Hoping that he would abide his own decision and support the law, Joseph and his brethren left Mr. Black in peace and returned to Adam-ondi-Ahman, where they on the day following met in council with some of the leading men of the county. At this meeting both parties entered into a covenant of peace, to preserve each other's rights and stand in their defence, that if any one individual should do wrong, neither party should uphold them or endeavor to screen them from justice, but deliver up all offenders to be dealt with according to law and justice. The assembly dispersed on these friendly terms, after which Joseph and his friends returned to Far West.

It was brotherly and warm feelings towards his friends, who were exposed to danger, which prompted Joseph to hasten to Daviess County to render them what assistance he could, he had no desire to harm anybody. Nevertheless his enemies spared no pains to bring him into trouble. Mr. Black, twenty days after giving Joseph and his company this document, made an affidavit that he had been threatened with instant death, by an armed force of 154 men if he did not sign a certain instrument binding himself, as a justice of the peace for said county of Daviess, not to molest the people called Mormons; he also swore that they had threatened the lives of himself and other individuals. William P. Peniston also, who was the candidate at the election, went into Ray County and swore before Judge Austin A. King that a large body of men had committed violence against Adam Black by surrounding his house, and taking him and forcing him, under threats of death, to sign a writing of a very disgraceful character, and that they had threatened to kill him (Peniston) on sight, and also to drive all the old citizens of Daviess County from the county and to take possession of their property. He also swore that Joseph and Lyman Wight were the leaders of this body of men. Three other mobbers swore to the same effect.

Judge King, on the affidavit of Peniston and the others, issued a writ for the arrest of Joseph, for visiting Daviess County. The sheriff of Daviess County called upon Joseph at Far West, and notified him that he had a writ for him to take him to Daviess County for trial. The report had been circulated that Joseph would not suffer himself to be taken by legal process, but he soon relieved the sheriff by telling him that he always intended to submit to the laws of the land; he wished, however, to be tried in his own county, as there was too much excitement and bad feeling in Daviess County for him to have any hope of obtaining justice there. When the sheriff heard what Joseph had to say, he declined serving the writ upon him, and said he would go and see Judge King on the subject. He went, and when he returned, he found Joseph at home. he having promised the sheriff that he would remain there until his return. He very gravely informed Joseph that he could not act in Caldwell County, and that he, therefore, was out of his jurisdiction, and then withdrew.

But, from this circumstance, the report went out, and was widely spread, that Joseph and Lyman Wight had resisted the officer. This was done to create excitement. The wicked, who were determined to find, if possible, causes of offence against them, went into the surrounding country telling the most abominable lies about Joseph and the Saints. The consequence was that the mob began to collect from all Upper Missouri into Daviess County for the purpose, as they said, of helping to take Joseph and Lyman Wight. About this time Lilburn W. Boggs, who now had become governor of the State of Missouri, issued orders as commander-in-chief of the militia, through his adjutant-general, to Generals David R. Atchison, John B. Clark, Samuel D. Lucas, David Willock, Louis Bolton, Henry W. Crowther and Thomas D. Grant, to have some companies of cavalry and infantry in their several divisions of the militia put in readiness for immediate service. The excuse made by Boggs for this action was that there were signs of Indian disturbances and of civil disturbances in

Caldwell, Daviess and Carroll Counties. The allusion to Indian troubles was merely a blind; Boggs knew that there was no cause to raise the militia to guard against the Indians, but he hoped to have an opportunity to use the troops against the Saints. Lilburn W. Boggs was a base, bad man—a traitor to every republican principle, and a bloody tyrant, who took delight in using his power for the persecution and destruction of the innocent.

To do everything in his power to remove all causes of offence, and to show himself a law-abiding, loyal man, was always a matter of duty with Joseph. If others did wrong, and acted in direct violation of all law and justice by joining together in mobs, he did not desire to follow the example, but always acted in such a manner that he had the law on his side. Those who knew him, therefore, were not surprised at his willingness to volunteer to be tried by Judge King in Daviess County, and that the public might not remain in ignorance about the details of his visit to Daviess County, he made an affidavit, in which he set forth with straightforward plainness all the particulars of his trip.

Sept. 6, 1838, Joseph, accompanied by his brother Hyrum and others of the brethren, left Far West for the place appointed for trial; but the plaintiff was absent, and the court adjourned until the next day. In going there the next day, Joseph deemed it wise to have a company of the brethren accompany him to the line of Caldwell County, and there remain so as to be ready at a moment's warning, if there should be any difficulty at the trial. This was very necessary, as the excitement was very high, and many threats had been made against Joseph. William P. Peniston was the prosecutor, and his only witness was Adam Black. Upon this occasion Black maintained his old character for lying. He swore by the job; and such lies as he told were probably never exceeded in court in the world. There were four witnesses who testified for Joseph, but what weight could four truthful Latter-day Saints' testimony have in a court in Missouri against one bad, false man who opposed them? King bound Joseph and Lyman Wight over to court in a $500 bond, though there was no proof against them to criminate them. But supposing the judge did it to pacify the feelings of the mob, Joseph submitted to the decision, gave the required bonds with sufficient security, and then returned to Far West. The judge afterwards, in the presence of Geo. W. Robinson, stated that there had been nothing proved against them, which should require any security to be given, but it was the mob and not justice which should be satisfied.

In relation to the troubles which he and the Saints had to pass through in those days, Joseph writes:

"They (the mobbers) are continually chafing us, and provoking us to anger if possible, one sign of threatening after another, but we do not fear them, for the Lord God the Eternal Father is our God, and Jesus the Mediator is our Savior, and in the Great I AM is our strength and confidence. We have been driven time after time, and that without cause, and smitten again and again, and that without provocation, until we have proved the world with kindness, and the world proved us that we have no design against any man or set of men, that we injure no man, that we are peaceable with all men, minding our own business and our business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves of those wrongs;

we have appealed to magistrates, to sheriffs, to judges, to government and to the President of the United States, all in vain; yet we have yielded peaceably to all these things. We have not complained at the Great God, we murmurred not, but peaceably left all and retired into the back country, in the broad and wild prairie, in the barren and desolate plains, and there commenced anew; we made the desolate places to bud and blossom as the rose; and now the fiend-like race are disposed to give us no rest."

As the particulars of the mobbings in Caldwell, Daviess and Carroll Counties and the part Joseph took in the defence will be given under the headings of *Far West*, *De Witt*, *Haun's Mill Massacre*, *Gallatin*, etc., in subsequent numbers of the RECORD, we will here briefly state that Joseph continued his labors quietly among the Saints, giving them advice and counsel in their afflictions, until he was betrayed into the hands of his enemies by Geo. M. Hinkle, colonel of the militia in Far West, who secretly made an engagement with the mob to deliver up to them the Church leaders to be tried and punished, and also to deliver up the arms of every description belonging to the brethren.

CHAPTER 11.

Joseph Smith, S. Rigdon, P. P. Pratt, Lyman Wight, Hyrum Smith, Amasa M. Lyman and George W. Robinson Betrayed into the Hands of the Enemy by Geo. M. Hinkle.—Saved by General A. W. Doniphan.—Sentenced to be Shot.—Heartrending Scenes in the Families of the Prisoners.—March to Jackson County.—General Wilson's Behavior to the Prisoners.—Prophesies and their Fulfilment.—The Prisoners are Marched to Richmond, Where They are Put in Chains and Again Sentenced to be Shot.—Joseph Rebukes the Guard.—Mock-Trial in Richmond.—Joseph and Fellow-Prisoners Incarcerated in Liberty and Richmond Jails.

It was towards evening of October 31st, 1838, that George M. Hinkle waited on Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson, and stated that the officers of the army wanted a mutual consultation with them, hoping thereby that the difficulties between the Saints and the Missourians might be settled without having occasion to carry into effect the governor's exterminating order. He also assured them that Generals Lucas, Wilson and Doniphan had pledged their sacred honor that they should not be abused or insulted, but that they should be guarded back in safety in the morning, or as soon as the consultation was over. When the brethren got about half way to the camp of the mob-militia, they were met by General Lucas with a strong guard and also a cannon. As Lucas came up, he ordered his men to surround the brethren; after which Hinkle stepped forward and said: "These are the prisoners I agreed to deliver up." Lucas drew his sword and brandished it, and told the brethren that they were his prisoners. Immediately a great number of guns were cocked and some of them were pointed at Joseph and his companions. The Prophet writes:

"Judge of my surprise, when, instead of being treated with the respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appall the stoutest heart. In the evening we had to lie down on the cold ground, surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer or to converse with us."

Parley P. Pratt draws the following pen picture:

> "If the vision of the infernal regions could suddenly open to the mind, with thousands of malicious fiends, all clamoring, exulting, deriding, blaspheming, mocking, railing, raging and foaming like a troubled sea, then could some idea be formed of the hell which we had entered. * * *
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> "No pen need undertake to describe our feelings during that terrible night, while there confined—not knowing the fate of our wives and children, or of our fellow Saints, and seeing no way for our lives to be saved except by the miraculous power of God. But, notwithstanding all earthly hopes were gone, still we felt a calmness indescribable. A secret whispering to our inmost soul seemed to say: 'Peace, my sons, be of good cheer, your work is not yet done; therefore I will restrain your enemies, that they shall not have power to take your lives.'"

The next day, Nov. 1st, Hyrum Smith and Amasa M. Lyman were torn away from their families and brought as prisoners into the camp of the mob-militia. In the morning of the next day General Lucas demanded the arms of the militia of Far West took away. He promised that the people should be protected and the arms refunded; but they received no protection and the arms were never restored to the owners. No sooner had the mob got possession of the arms than they commenced their ravages, plundering the Saints of their bedding, clothing, money and everything of value which they could lay their hands upon. They also went to Joseph's house, drove his family out of doors and carried away most of his property.

The following night a court martial was held. This court was composed of seventeen preachers and some of the principal officers of the army, Samuel D. Lucas presiding. This court did not bring Joseph or any of the brethren before it, but it sentenced them to be shot at 8 o'clock the next morning in the public square at Far West, and in the presence of their families and friends. When the sentence was passed, General Doniphan arose and said that neither himself nor his brigade should have any hand in the shooting—that it was nothing short of cold-blooded murder, and then left the court martial and ordered his brigade to prepare and march off the ground.

This unexpected and bold action on the part of General Doniphan and a few others so alarmed the haughty murderer that he did not dare to put the decree into execution. Not until the next morning were the prisoners apprised of the decision of the court martial, when General Doniphan himself came to the place where the prisoners were under guard and said: "By G—d, you have been sentenced by the court martial to be shot this morning; but I will be d—d if I will have any of the honor of it, or any of the disgrace of it; therefore I have ordered my brigade to take up the line of march, and to leave the camp; for I consider it to be cold-blooded murder, and I bid you farewell." He then went away.

Joseph inquired of General Wilson, who had been one of the mob in Jackson County, what he had done that he should be treated with such indignity, stating that he had always been a supporter of the Constitution and of Democracy. His reply was: "I know it, and that is the reason I want to kill you, or have you killed."

In another court martial, which was held subsequently, it was decided to take the brethren as prisoners of war to Jackson County and execute them there. Before starting, and after using many entreaties, Joseph and his companions were permitted, under a strong guard, to go to Far West to take leave of their families.

Joseph writes: "I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them for a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time, to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children, too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me, and were only thrust from me by the swords of the guards who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. I was then taken back to the camp, and then I with the rest of my brethren, namely, Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman and Geo. W. Robinson, were started off for Independence, Jackson County."

Parley P. Pratt, another of the prisoners, writes as follows:

> "This was the most trying scene of all. I went to my house, being guarded by two or three soldiers; the cold rain was pouring down without, and on entering my little cottage, there lay my wife sick of a fever, with which she had been for some time confined. At her breast was our son Nathan, an infant of three months, and by her side a little girl of five years. On the foot of the same bed lay a woman in travail, who had been driven from her house in the night, and had taken momentary shelter in my hut of ten feet square—my larger house having been torn down. I stepped to the bed; my wife burst into tears. I spoke a few words of comfort, telling her to try to live for my sake and the children's; and expressing a hope that we should meet again, though years might separate us. She promised to try to live. I then embraced and kissed the little babes and departed. Till now I had refrained from weeping; but to be forced from so helpless a family, who were destitute of provisions and fuel, and deprived almost of shelter in a bleak prairie, with none to assist them, exposed to a lawless banditti who were utter strangers to humanity, and this at the approach of winter, was more than nature could well endure.
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> "I went to General Moses Wilson in tears, and stated the circumstances of my sick, heart-broken and destitute family in terms which would have moved any heart that had a latent spark of humanity yet remaining. But I was only answered with an exultant laugh, and a taunt of reproach by this hardened murderer.
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> "As I returned from my house towards the troops in the square, I halted with the guard at the door of Hyrum Smith, and heard the sobs and groans of his wife, at his parting words. She was then near confinement, and needed more than ever the com-

fort and consolation of a husband's presence. As we returned to the wagon we saw Sidney Rigdon taking leave of his wife and daughters, who stood at a little distance, in tears of anguish indescribable. In the wagon sat Joseph Smith, while his aged father and venerable mother came up overwhelmed with tears, and took each of the prisoners by the hand with a silence of grief too great for utterance

"In the meantime hundreds of the brethren crowded around us, anxious to take a parting look or a silent shake of the hand, for feelings were too intense to allow of speech. In the midst of these scenes orders were given, and we moved slowly away, under the conduct of General Wilson and his whole brigade. A march of twelve miles brought us to Crooked River, where we camped for the night. Here General Wilson began to treat us more kindly; he became very sociable, conversing very freely on the subject of his former murders and robberies committed against us in Jackson. He did not pretend to deny anything; but spoke upon the whole as freely as if he had been giving the history of other ages or countries, in which his audience had no personal concern. Said he:

" 'We Jackson County boys know how it is, and therefore have not the extremes of hatred and prejudice which characterize the rest of the troops. We know perfectly well from the beginning the Mormons have not been the aggressors at all. As it began in 1833 in Jackson County, so it has been ever since. You Mormons were crowded to the last extreme, and compelled to self-defence; and this has been construed into treason, murder and plunder. We mob you without law; the authorities refuse to protect you according to law; you then are compelled to protect yourselves, and we act upon the prejudices of the public, who join our forces and the whole is legalized, for your destruction and our gain. Is not this a shrewd and cunning policy on our part, gentlemen?

" 'When we drove you from Jackson County, we burned two hundred and three of your houses; plundered your goods; destroyed your press, type, paper, books, office and all—tarred and feathered old Bishop Partridge, as exemplary an old man as you can find anywhere. We shot own some of your men, and, if any of you returned the fire, we imprisoned you, on your trial for murder, etc. Damn'd shrewedly done, gentlemen; and I came damn'd near kicking the bucket myself; for on one occasion, while we were tearing down houses, driving families and destroying and plundering goods, some of you good folks put a ball through my son's body, and another through the arm of my clerk, and a third pierced my shirt collar and marked my neck. No blame, gentlemen; we deserved it. And let a set of men serve me as your community have been served, and I'll be damn'd if I would not fight till I died.

" 'It was repeatedly insinuated by the other officers and troops, that we should hang you prisoners on the first tree we came to on the way to Independence; but I'll be damn'd if anybody shall hurt you. We just intend to exhibit you in Independence, let the people look at you, and see what a damn'd set of fine fellows you are. And, more particularly, to keep you from that G—d damn'd old bigot of a General Clark and his troops, from down country, who are so stuffed with lies and prejudice that they would shoot you down in a moment.'

"Such was the tenor of the conversation addressed by General Wilson to his prisoners. Indeed it was now evident that he was proud of his prey, and felt highly enthusiastic in having the honor of returning in triumph to Independence with his prisoners, whom his superstition had magnified into something more than fellow-citizens—something noble or supernatural and worthy of public exhibition.

"As we arose and commenced our march on the morning of the 3rd of November, Joseph Smith spoke to me and the other prisoners, in a low but cheerful and confidential tone; said he: '*Be of good cheer, brethren; the word of the Lord came to me last night that our lives should be given us, and that whatever we may suffer during this captivity, not one of our lives should be taken.*' Of this prophecy I testify in the name of the Lord, and though spoken in secret, its public fulfilment and the miraculous escape of each one of us is too notorious to need my testimony.

"In the after part of the day we came to the Missouri River, which separated us from Jackson County. Here the brigade was halted and the prisoners taken to a public house, where we were permitted to shave, change our linen and partake of some refreshment. This done, we were hurried to the ferry and across the river with the utmost haste in advance of the troops. This movement was soon explained to us. The truth was, General Clark had now arrived near the scene of action, and had sent an express to take us from General Wilson and prevent us from going to Jackson County—both armies being competitors for the honor of possessing the wonderful, or, in their estimation, royal prisoners.

"Clark and his troops, from a distance, who had not arrived in the city of Far West till after our departure, were desirous of seeing the strange men whom it was said had turned the world upside down and of possessing such a wonderful trophy of victory, or of putting them to death themselves. On the other hand, Wilson and his brigade were determined to exhibit us through the streets of Independence as a visible token of their own achievements. Therefore, when demanded by General Clark's express, they refused to surrender us, and hurried us across the ferry with all possible dispatch. Marching about a mile, we encamped for the night in the wilderness, with about fifty troops for our guard—the remainder not crossing the ferry till the next morning.

"Some of the neighboring citizens visited us next morning—it being Sunday. One of the ladies came up and very candidly inquired of the troops which of the prisoners the 'Mormons' worshipped? One of the guards pointing to Mr. Smith with a significant smile, said, 'This is he.' The woman, then turning to Mr. Smith, inquired whether he professed to be the Lord and Savior?

"Do not smile, gentle reader, at the ignorance of these poor innocent creatures, who, by the exertions of a corrupt press and pulpit, are kept in ignorance and made to believe in every possible absurdity in relation to the Church of the Saints. Mr. Smith replied, that he professed to be nothing but a man, and a minister of salvation, sent by Jesus Christ to preach the Gospel. After expressing some surprise, the lady inquired what was the peculiar nature of the Gospel, as held by himself and his Church? At this the visitors and soldiers gathered around, and Mr. Smith preached to them faith in the Lord Jesus Christ, repentance towards God, reformation of life, immersion in water, in the name of Jesus Christ, for remission of sins, and the gift of the Holy Ghost by the laying on of hands.

"All seemed surprised, and the lady, in tears, went her way, praising God for the truth, and praying aloud that the Lord would bless and deliver the prisoners."

Thus was fulfilled a prophesy which Joseph had made in public a few months previous, that a sermon should be preached in Jackson County before the close of the year 1838. Those who at that time heard Joseph make the prediction could not understand how it could be fulfilled, as the excitement and hatred toward the Saints in that county was so great, that if an Elder should have attempted to preach there he would no doubt have been killed. Elder Pratt continues:

"At 10 o'clock the brigade had all crossed the river and come up with us. We were then marched forward in our carriages, while the troops were formed into a front and rear guard, with quite a martial appearance. As we passed along through the settlements hundreds of men, women and children flocked to see us. General Wilson often halted the whole brigade to introduce us to the populace, pointing out each of us by name. Many shook us by the hand, and, in the ladies at least, there appeared some feelings of human compassion and sympathy.

"In this way we proceeded till we arrived at Independence. It was now past noon, and in the midst of a great rain; but hundreds crowded to witness the procession, and to gaze at us as we were paraded in martial triumph through the principal streets, the bugles sounding a blast of triumphant joy.

"This ceremony being finished, a vacant house was prepared for our reception, into which we were ushered through the crowd of spectators which thronged every avenue.

"The trooops were then disbanded. In the meantime we were kept under a small guard, and were treated with some degree of humanity, while hundreds flocked to see us day after day. We spent most of our time in preaching and conversation, explanatory of our doctrines and practice. Much prejudice was removed, and the feelings of the populace began to be in our favor, notwithstanding their former wickedness and hatred."

Joseph writes: "Shortly after our arrival in Jackson County, Colonel Sterling Price, from the army of General Clark, came with orders from General Clark, who was commander-in-chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly, on Thursday morning, we started with three guards only, and they had been obtained with great difficulty, after laboring all the previous day to get them. Between Independence and Roy's Ferry, on the Missouri River, they all got drunk, and we got possession of their arms and horses. It was late in the afternoon, near the setting of the sun. We traveled about half-a-mile after we crossed the river, and put up for the night.

"Friday, 9th. This morning there came a number of men, some of them armed. Their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore dispatched to Richmond to obtain them.

"We started before their arrival, but had not gone far before we met Colonel Price with a guard of about seventy-four men, and were conducted by them to Richmond, and put in an old vacant house, and a guard set.

"Some time through the course of that day, General Clark came in, and we were introduced to him. We inquired of him the reason why we had been thus carried from our homes, and what were the charges against us. He said that he was not then able to determine, but would be in a short time; and with very little more conversation he withdrew."

Some time after General Clark had withdrawn, Col. Price came in with two chains in his hands and a number of padlocks. The two chains he fastened together. He also brought with him ten men, who, while these preparations were going on, stood with their thumbs upon the cock of their guns, ready to fire on a moment's notice. He first had the windows nailed down, after which he ordered a man by the name of John Fulkerson, whom he brought with him. to chain the brethren, seven in number, with a kind of trace chain, extending from one man's ankle to another and fastened around one ankle of each with a padlock. In this situation, in a room without beds, chairs and other conveniences, they were guarded night and day by about ten men at a time, who stood over them with loaded pistols in hand. At night they were stretched on the floor in a row, upon their backs, and tried to sleep, but the hard floor, the cold, the inability to change their position, because of their chains, and the noise of the guards, effectually prevented sleep.

The following is from the pen of Apostle P. P. Pratt:

"In one of those tedious nights we had laid as if in sleep, till the hour of midnight had passed, and our ears and hearts had been pained, while we listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc, which they had committed among the "Mormons" while at Far West and vicinity; they even boasted of defiling, by force, wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children. I had listened till I had become so disgusted, shocked, horrified and so filled with the spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but had said nothing to Joseph or anyone else, although I lay next to him, and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

"'SILENCE! *ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still. I will not live another minute and hear such language. Cease such talk, or you or I die* THIS MINUTE!'

"He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon; calm, unruffled and dignified as an angel, he looked down upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended upon a breath, in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri."

General John Clark spent several days after the arrival of Joseph and fellow-prisoners in Richmond, in searching the law to find authority for trying them by a court martial. "Had he been a lawyer of eminence," writes Joseph, "I should have supposed it no very difficult task to decide that quiet, peaceful, unoffending and private citizens, too, except as ministers of the Gosbel, were not amenable to a *military tribunal* in a country governed by *civil laws*."

Clark also wrote to Governor Boggs and suggested the propriety of trying Joseph and the other brethren, who were prisoners, by a court martial for mutiny. He added, however, that it being doubtful whether a court martial had the authority to try them, he wished the governor to forward the opinion of the attorney-general of the State. "It will not do," he writes, "to allow these leaders to return to their treasonable work again, on account of their not being indicted in Caldwell. They have committed treason, arson, burglary, robbery, larceny and perjury."

To have had the brethren tried by court martial was no doubt General Clark's greatest desire, as he by this means thought to get rid of the prisoners in a quick and easy way, having endeavored in vain for some time to take their lives. Brother Jedediah M. Grant, then a young man, happened to put up at the same tavern with General Clark, at Richmond. He saw Clark make choice of his men to shoot Joseph and his fellow-prisoners on Monday, Nov. 12th. He also saw the men who were selected make choice of their rifles, and load them with two bullets each. General Clark then saluted them, and said: "*Gentlemen, you shall have the honor of shooting the Mormon leaders on Monday morning, at 8 o'clock.*"

He soon found out, however, that this plan could not easily be carried out, so he concluded to turn the prisoners over to the civil authorities for trial. A court of inquiry was then instituted, and the trial commenced on the 13th of November before Austin A. King, judge, and Thomas C. Birch, state attorney. Both these men had been on the court martial when Joseph and the other brethren were sentenced to be shot. A little reflection will show how utterly unfit they were to have anything to do with the case.

The trial commenced by summoning witnesses in behalf of the State. These were called and sworn at the point of the bayonet. Dr. Sampson Avard was the first witness brought before the court. He had previously told Mr. Oliver Olney that if he (Olney) wished to save himself, he must swear hard against the heads of the Church, as they were the ones the court wanted to criminate; and if he could swear hard against them, they would not (that is, neither court nor mob) disturb him. "I intend to do it," said he, "in order to escape, for if I do not, they will take my life." This introduction is sufficient to show the character of his testimony, and he swore just according to the statement he had made, doubtless thinking it a wise course to ingratiate himself into the good graces of the mob.

About forty others, principally apostates, testified upon the same principle as Avard, as only one kind of evidence was admitted—such, of course, as suited the mob. The Church organization was converted, by the testimony of the apostates, into a temporal kingdom, which was to fill the whole earth and subdue all other kingdoms. Much was inquired by the judge (who was a Methodist) concerning the prophecy of Daniel: "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms, and stand forever." "And the kingdom and the greatness of the kingdom, under the whole heaven, shall be given to the Saints of the Most High."

Having been informed that the Saints believed this prophecy, the judge turned to his clerk and said, "Write that down; it is a strong point for treason." One of the attorneys protested and observed, "Judge, you had better make the Bible treason." The court made no reply, but continued to inquire diligently into the doctrines of the Saints and the affairs of the Church. When it was found that the Church had sent missionaries to England and other foreign countries, this was construed as another evidence of treason against the State of Missouri.

The prisoners were then requested to name their witnesses, and when the names of forty or fifty persons had been given, the notorious bandit, Samuel Bogart, was dispatched to Far West with about fifty soldiers to bring them, but instead of taking them into court, he arrested all he could find and thrust them into prison. Again they were called upon for witnesses, and when these also were imprisoned or driven out of the country, the brethren, advised by their lawyers, General Doniphan and Amos Reed, concluded not to bring their witnesses to Richmond, for if they did, there would not be one of them left for final trial. As to making an impression on Judge King, General Doniphan said that if a cohort of angels were to come down and declare the prisoners innocent, it would be all the same; for the judge had determined from the beginning to cast them into prison,

When the trial was in process, a member of the Church named Allen was seen to pass the window. The prisoners requested that he might be introduced and sworn, which was finally done; but when he began to give his testimony, which went to establish the innocence of the prisoners and to show the murders, robberies, etc., committed by their accusers, the judge soon ordered the guard to put the witness out, which was done amid the yells, threats, insults and violence of the mob, who thronged in and around the court house. He barely escaped with his life. The result of this mock trial, which continued from the 13th to the 28th of November, was that Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae and Caleb Baldwin were sent to Liberty, Clay Co., to jail, to await trial for treason and murder — treason for having whipped the mob out of Daviess County and taking their cannon from them, and murder for the man killed in the Crooked River battle. Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase and Norman Shearer were incarcerated in the Richmond jail, to stand their trial for the same crimes. All the other prisoners, including Amasa M. Lyman, were released or admitted to bail.

Dec. 16, 1838, Joseph addressed a long letter from Liberty jail to the Saints, in which he gave them much instruction. He wrote in a cheerful and consoling manner. Though in prison his language breathed a spirit of trustfulness and confidence in the Lord. Respecting their persecutions he said:

"But we want you to remember Haman and Mordecai. You know that Haman could not be satisfied as long as he saw Mordecai at the king's gate, and he sought the life of Mordecai and the people of the Jews. But the Lord so ordered it that Haman was hanged upon his own gallows. So shall it come to pass with poor Hamans in the last days—those who have sought, by unbelief and wickedness, and by the principle of mobocracy, to destroy us and the people of God, by killing and scattering them abroad, and wilfully and maliciously delivering us into the hands of murderers, desiring us to be put to death, thereby having us dragged about in chains and cast into prison, and for what cause? It is because we were honest men, and were determined to defend the lives of the Saints at the expense of our own. I say unto you, that those who have thus vilely treated us, like Haman, shall be hanged upon their own gallows; or, in other words, shall fall into their own gin, and snare, and ditch, and trap, which they have prepared for us, and shall go backward and stumble and fall, and their names shall be blotted out, and God shall reward them according to all their abominations."

He closed the letter as follows:

"And now dear and well-beloved brethren—and when we say brethren, we mean those who have continued faithful in Christ, men, women and children—we feel to exhort you, in the name of the Lord Jesus Christ, to be strong in the faith in the new and everlasting covenant, and nothing frightened at your enemies. For what has happened unto us is an evident token to them of damnation; but unto us, of salvation, and that of God. Therefore, hold on even unto death; for 'he that seeketh to save his life shall lose it; but he that loseth his life for my sake and the Gospel's, shall find it,' saith Jesus Christ.

"Brethren, from henceforth, let truth and righteousness prevail and abound in you; and in all things be temperate; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from enmity and hatred, and covetousness, and from every unholy desire. Be honest one with another, for it seemeth that some have come short of these things, and some have been uncharitable, and have manifested greediness because of their debts towards those who have been persecuted and dragged about with chains without cause, and imprisoned. Such characters God hates, and they shall have their turn of sorrow in the rolling of the great wheel, for it rolleth and none can hinder. Zion shall yet live, though she seemeth to be dead. Remember, that whatsoever measure you mete out to others it shall be measured to you again.

"We say unto you, brethren, be not afraid of your adversaries; contend earnestly against mobs and the unlawful works of dissenters and of darkness; and the very God of peace shall be with you, and make a way for your escape from the adversary of your souls. We commend you to God and the work of His grace, which is able to make us wise unto salvation."

In the meantime the Saints in Caldwell County were making preparations to leave Missouri early next spring, agreeable to the exterminating order of Gov. Boggs; they were constantly annoyed by the mobocrats. Many of the State journals tried to hide the iniquity of the State by throwing a covering of lies over her atrocious deeds. "But," writes Joseph, "can they hide the governor's cruel order for banishment or extermination? Can they conceal the facts of the disgraceful treaty of the generals with their own officers and men at the city of Far West? Can they conceal the fact that twelve or fifteen thousand men, women and children have been banished from the State without trial or condemnation? And this at an expense of $200,000—and this sum appropriated by the State Legislature, in order to pay the troops for this act of lawless outrage? Can they conceal the fact that we have been imprisoned for many months, while our families, friends and witnesses have been driven away? Can they conceal the blood of the murdered husbands and fathers, or stifle the cries of the widow and the fatherless? Nay! The rocks and mountains may cover them in unknown depths, the awful abyss of the fathomless deep may swallow them up, and still their horrid deeds will stand forth in the broad light of day, for the wondering gaze of angels and of men! They cannot be hid!" He continues:

"Some time in December, Heber C. Kimball and Alanson Ripley were appointed, by the brethren in Far West, to visit us at Liberty jail as often as circumstances would permit or occasion required, which they faithfully performed. We were sometimes visited by our friends, whose kindness and attention I shall ever remember with feelings of lively gratitude; but frequently we were not suffered to have that privilege. Our victuals were of the coarsest kind, and served up in a manner which was disgusting.

"Thus in a land of liberty, in the town of Liberty, Clay Co., Missouri, I and my fellow-prisoners, in chains, dungeons and jail, saw the close of 1838."

CHAPTER 12.

The Case of the Prisoners Investigated by Judge Thurnham.—Sidney Rigdon Released on Bail.—Elders H. C. Kimball and Theodore Turley Intercede in Behalf of the Prisoners.—Alexander McRae's Narrative.—The Prisoners Make an Unsuccessful Attempt to Break Jail.—Great Excitement Among the Populace.—Hyrum Smith's Statement.—Fifty Men Conspire to Kill the Prophet.—Trial in Richmond Before a Drunken Judge and Jury.—Change of Venue.—Joseph and Fellow-Prisoners Escape From their Guards on their Journey Toward Boone County.—Joseph Arrives Safely in Quincy, Ill.

"Tuesday, Jan. 1, 1839," writes the Prophet, "dawned upon us as prisoners of hope, but not as sons of liberty. O Columbia! How thou art fallen! 'The land of the free, the home of the brave!' 'The asylum of the oppressed'—oppressing thy noblest sons, in a loathsome dungeon, without any provocation, only that they have claimed to worship the God of their fathers according to His own word, and the dictates of their own consciences."

But notwithstanding they commenced the year under so unpleasant circumstances, Joseph and his fellow-prisoners were full of hope that their innocence at last would be acknowledged and their deliverance, in consequence, be brought about. Consequently they resigned themselves patiently in the hands of Providence. "It is not our object to complain—to asperse anyone," states a communication which they addressed to the Missouri Legislature, "all we ask is a fair and impartial trial. We ask the sympathies of no one; we ask sheer justice. This is all we expect, and all we merit; but we merit that."

Owing to the great excitement prevailing in the northern counties of Missouri, it was supposed that a court in that part of the country would to a greater or lesser degree be influenced thereby and consequently would hardly be able to render a just decision. Consequently the prisoners petioned the Supreme Court of Missouri twice for a writ of *habeas corpus*, but this was denied in both instances, by Judge Reynolds, who afterwards became governor of the State. After a while they demanded a *habeas corpus* writ of Judge Thurnham, one of the county judges, which, with considerable reluctance, was granted. At that time great threats were uttered by the mob, that if any of the prisoners were liberated they should never get out of the country alive.

After the investigation, Sidney Rigdon was released from prison on bail, by the decision of the judge, but as the mob threatened to kill him, if he was set at liberty, he returned with the other prisoners to jail, where he remained until a favorable opportunity presented itself for him to get away.

Through the friendship of the sheriff, Mr. Samuel Hadley, and the jailer, Mr. Samuel Tillery, he was let out of the jail secretly in the night, after having declared in prison, that the sufferings of Jesus Christ were a fool to his; and being solemnly warned by them to be out of the State with as little delay as possible, he made his escape. Being pursued by a body of armed men, it was through the direction of a kind Providence that he escaped out of their hands, and safely arrived in Quincy, Ill.

Judge Thurnham acknowledged before Joseph and the other brethren who remained in prison that he knew they were innocent men, but for fear of his own life and that of the prisoners, he dared not to set them at liberty. Their persecution, arrest, etc., he said, was only a repetition of the scenes in Jackson County, and the whole plan was concocted from the governor down to the lowest judge, for the purpose of stopping their increasing power and influence in the State.

About this time (February, 1839) Elders H. C. Kimball and A. Ripley were at Liberty, where they had been almost weekly importuning at the feet of the judges; and while performing this duty on a certain occasion, Judge Hughes stared them full in the face and observed to one of his associates, that "by the look of these men's eyes they are whipped but not conquered; and let us beware how we treat these men, for their looks bespeak innocence;" and at that time he entreated his associates to admit of bail for all the prisoners; but the hardness of their hearts would not admit of so charitable a deed. But they continued to importune at the feet of the judges, and also to visit the prisoners; no one of the ruling part of the community disputed their innocence, but said, in consequence of the fury of the mob, that even-handed justice could not be administered; they were therefore compelled to abandon the idea of importuning at the feet of the judges, and leave the prisoners in the hands of God.

Alexander McRae, a fellow-prisoner with the Prophet Joseph, writes as follows:

> "During our imprisonment, we had many visitors, both friends and enemies. Among the latter, many were angry with Brother Joseph, and accused him of killing a son, a brother, or some relative of theirs, at what was called the Crooked River battle. This

looked rather strange to me, that so many should claim a son, or a brother killed there, when they reported only one man killed.

"Among our friends, who visited us, were President Brigham Young and Heber C. Kimball, of the First Presidency—the latter several times; George A. Smith, of the Quorum of the Twelve; Don C. Smith, brother of Joseph, who came several times, and brought some of our families to see us. Benjamin Covey, Bishop of the Twelfth Ward, Salt Lake City, brought each of us a new pair of boots, and made us a present of them. James Sloan, his wife and daughter, came several times. Alanson Ripley also visited us, and many others, whom to name would be too tedious. O. P. Rockwell brought us refreshments many times; and Jane Bleven and her daughter brought cakes, pies, etc., and handed them in at the windows. These things helped us much, as our food was very coarse, and so filthy that we could not eat it until we were driven to it by hunger.

"After we had been there some time, and had tried every means we could to obtain our liberty by the law, without effect (except Sidney Rigdon, who was bailed out), and also having heard, from a reliable source, that it had been stated in the public street, by the most influential men in that part of the country, that 'the Mormon prisoners would have to be condemned, or the character of the State would have to go down,' we came to the conclusion that we would try other means to effect it.

"Accordingly, on the 7th day of February, 1839, after counseling together on the subject, we concluded to try to go that evening when the jailer came with our supper; but brother Hyrum, before deciding fully, and to make it more sure, asked Brother Joseph to inquire of the Lord as to the propriety of the move. He did so, and received answer to this effect: that if we were all agreed, we could go clear that evening; and if we would ask, we should have a testimony for ourselves. I immediately asked, and had not more than asked, until I received as clear a testimony as I ever did of anything in my life, that it was true Brother Hyrum Smith and Caleb Baldwin bore testimony to the same; but Lyman Wight said we might go if we chose, but he would not. After talking with him for some time, he said, 'if we would wait until the next day, he would go with us.' Without thinking we had no promise of success on any other day than the one above stated, we agreed to wait.

"When night came, the jailer came alone ith our supper, threw the door wide open, put our supper on the table, and went to the back part of the room, where a pile of books lay, took up a book and went to reading, leaving us between him and the door, thereby giving us every chance to go if we had been ready. As the next day was agreed upon, we made no attempt to go that evening.

"When the next evening came, the case was very different; the jailer brought a double guard with him, and with them six of our brethren, to wit.: Erastus Snow, William D. Huntington, Cyrus Daniels, David Holman, Alanson Ripley and Watson Barlow. I was afterwards informed that they were sent by the Church. The jailer seemed to be badly scared; he had the door locked and everything made secure. It looked like a bad chance to get away, but we were determined to try it; so when the jailer started out, we started too. Brother Hyrum took hold of the door, and the rest followed; but before we were able to render him the assistance he needed, the jailer and guard succeeded in closing the door, shutting the brethren in with us, except Cyrus Daniels, who was on the outside.

"As soon as the attempt was made inside, he took two of the guards, one under each arm, and ran down the stairs that led to the door, it being in the second story. When he reached the ground they got away from him; and seeing we had failed to get out, he started to run, but put his foot in a hole and fell. Just as he fell, a bullet from one of the guards passed very close to his head, and he thinks the fall saved his life.

"The scene that followed this defies description. I should judge, from the number, that all the town and many from the country, gathered around the jail, and every mode of torture and death that their imagination could fancy, was proposed for us, such as blowing up the jail, taking us out and whipping us to death, shooting us, burning us to death, tearing us to pieces with horses, etc. But they were so divided among themselves that they could not carry out any of their plans, and we escaped unhurt. * * * (See page 148.)

"We never suffered ourselves to go into any important measure without asking Brother Joseph to inquire of the Lord in relation to it. Such was our confidence in him as a Prophet, that when he said 'Thus saith the Lord,' we were confident it would be as he said; and the more we tried it, the more confidence we had, for we never found his word fail in a single instance.

"A short time before we were to go to Daviess County for trial, word came to us that either General Atchison or Doniphan would raise a military force, and go with us to protect us from the wrath of the people. The matter was discussed by the brethren (except Brother Joseph), and they naturally enough concluded it would be best; and although I had nothing to say, I concurred with them in my feelings. Brother Hyrum asked Joseph what he thought of it. Brother Joseph hung his head a few moments, and seemed in a deep study, and then raised up and said, 'Brother Hyrum, it will not do: we must trust in the Lord; if we take a guard with us, we shall be destroyed.'

"This was very unexpected to us; but Brother Hyrum remarked, 'If you say it in the name of the Lord, we well rely on it.' Said Brother Joseph, 'In the name of the Lord, if we take a guard with us, we will be destroyed; but if we put our trust in the Lord, we shall be safe and no harm shall befall us, and we shall be better treated than we have ever been since we have been prisoners.'

"This settled the question, and all seemed satisfied, and it was decided that we should have no extra guard, and they had only such a guard as they chose for our safekeeping. When we arrived at the place where the court was held, I began to think he was mistaken for once, for the people rushed upon us *en masse* crying, 'Kill them; G—d d—n them, kill them.' I could see no chance for escape, unless we could fight our way through, and we had nothing to do it with. At this, Brother Joseph, at whom all seemed to rush, rose up and said, 'We are in your hands; if we are guilty, we refuse not to be punished by the law.' Hearing these words, two of the most bitter mobocrats in the country—one by the name of William Peniston, and the other Kinney or McKinney, I do not remember which—got up on benches and began to speak to the people, saying, 'Yes, gentlemen, these men are in our hands; let us not use violence, but let the law have its course; the law will condemn them, and they will be punished by it. We do not want the disgrace of taking the law into our own hands', etc.

"In a few minutes they were quieted, and they seemed now as friendly as they had a few minutes before been enraged. Liquor was procured, and we all had to drink in token of friendship. This took place in the court room (a small log cabin about twelve feet square), during the adjournment of the court; and from that time until we got away, they could not put a guard over us who would not become so friendly that they dared not to trust them, and the guard was very frequently changed. We were seated at the first table with the judge, lawyers and others, and had the best the country afforded, with feather beds to sleep on—a privilege we had not before enjoyed in all our imprisonment.

"On one occasion, while we were there, the above-named Peniston, partly in joke and partly in earnest, threw out a rather hard insinuation against some of the brethren. This touched Joseph's feelings, and he retorted a good deal in the same way, only with such power that the earth seemed to tremble under his feet, and said, 'Your heart is as black as your whiskers,' which were as black as any crow. He seemed to quake under it and left the room.

"The guard who had become friendly, were alarmed for our safety, and exclaimed, 'Oh Mr. Smith, do not talk so; you will bring trouble upon yourself and companions.' Brother Joseph replied, 'Do not be alarmed; I know what I am about.' He always took up for the brethren, when their characters were assailed, sooner than for himself, no matter how unpopular it was to speak in their favor."

Hyrum Smith, another of the prisoners, writes:

"Our place of lodging (in the prison) was the square side of hewed white oak logs, and our food was anything but good and decent. Poison was administered to us three or four times. The effect it had upon our systems was, that it vomited us almost to death, and then we would lay some two or three days in a torpid, stupid state, not even caring or wishing for life.

"The poison would inevitably have proved fatal had not the power of Jehovah interposed in our behalf, to save us from their wicked purpose. We were also subjected to the necessity of eating human flesh! for the space of five days, or go without food, except a little coffee or a little corn bread. I chose the latter alternative. None of us partook of the flesh except Lyman Wight We also heard the guard which was placed over us, making sport of us, saying that 'they had fed us upon Mormon beef.'

"I have described the appearance of this flesh to several experienced physicians, and they have decided that it was human flesh. We learned afterwards, through one of the guards, that it was supposed that such acts of cannibalism as feeding us with human flesh would be considered a popular deed. But those concerned, on learning that it would not take, tried to keep it secret; but the fact was noised abroad before they took that precaution."

In the meantime the Saints made preparations to leave Missouri, in compliance with the governor's exterminating order. On the 7th of February, Joseph's family left Far West in charge of Stephen Markham, and after a journey of almost unsupportable hardships, reached the Mississippi River, opposite Quincy, on the 15th. March 20th, Joseph and fellow-prisoners sent a lengthy epistle to the Saints at Quincy, Ill., and scattered abroad, and to Bishop Partridge in particular, of which Sections 121, 122 and 123 of the Doctrine and Covenants are extracts.

In the latter part of March, 1839, Elders Kimball and Turley started on a mission to see the governor. They called on the sheriff of Ray County and jailer for a copy of the mittimus, by which the prisoners were held in custody, but he confessed he had none. They went to Judge King, and he made out a kind of mittimus. At this time Joseph and his brethren had been in prison several months without even a mittimus; and that too for crimes said to have been committed in another county.

Elders Kimball and Turley took all the papers by which they were held, or which were then made out for them, with the petitions of the prisoners to the supreme judges, and went to Jefferson City.

The governor was absent. The secretary of State treated them very kindly; and when he saw the papers, could hardly believe those were all the documents by which the prisoners were held in custody, for they were illegal.

Lawyer Doniphan had also deceived them in his papers, and sent them off with such documents that a change of venue could not be effected in time. The secretary was astonished at Judge King acting as he did, but said he could do nothing in the premises, and if the governor were present, he could do nothing; but the secretary wrote a letter to Judge King. The brethren then started to find the supreme judges and get writs of *habeas corpus*.

At last they found the judges (Mathias McGirk, George Thompkins and John C. Edwards), but could not obtain the writ in consequence of the papers being imperfect. There was no order of commitment, without which the judges would not grant the writs. After riding hundreds of miles the brethren returned to Liberty, March 30th, and soon called on Judge King, who was angry because they had reported the case to the governor. "I could," said he, "have done all the business for you properly, if you had come to me; and I would have signed the petition for all, except Joe, and he is not fit to live."

They then visited the prison, but were not permitted to enter; all the communication they had with the prisoners took place through the grate of the dungeon. Joseph bid the brethren to be of good cheer; "for," said he, "we shall be delivered; but no arm but God can deliver us now. Tell the brethren to be of good cheer, and get the Saints away as fast as possible."

On April 5th Brothers Kimball and Turley returned to Far West. On that day a company of about fifty men in Daviess County swore that they would never eat or drink until they had murdered Joe Smith. Their captain, William Bowman, swore, in the presence of Theodore Turley, that he would "never eat or drink, after he had seen Joe Smith, until he had murdered him." Also eight men—Captain Bogart, who was the county judge, Dr. Laffity, John Whitmer and five others—came into the committee-room at Far West and there presented to Elder Theodore Turley the paper concerning the revelation of July 8, 1838, to Joseph Smith, that the Twelve were to take their leave on the Temple site at Far West, on April 26th, to go to the Isles of the Sea, and then asked him to read it. Turley said, "Gentlemen, I am well acquainted with it." They said, "Then you, as a rational man, will give up Joseph Smith being a Prophet and an inspired man, now he and the Twelve are scattered all over creation; let them come here if they dare; if they do they will be murdered. As that revelation cannot be fulfilled, you will now give up your faith."

Turley jumped up and said, "In the name of God that revelation will be fulfilled." They laughed him to scorn. John Whitmer hung down his head. They said, "If they (the Twelve) come, they will get murdered; they dare not come to take their leave here; that is like all the rest of Joe Smith's damned prophecies." They commenced on Turley and said, "You had better do as John Corrill has done; he is going to publish a book called 'Mormonism Fairly Delineated;' he is a sensible man, and you had better assist him."

Turley said, "Gentlemen, I presume there are men here who have heard Corrill say that 'Mormonism' was true, that Joseph Smith was a Prophet and inspired of God, etc. I now call upon you, John Whitmer: You say Corrill is a moral and good man; do you believe him when he says the Book of Mormon is true, or when it is not true? There are many things published that they say are true, and again turn round and say they are false."

Whitmer asked, "Do you hint at me?"

Turley replied, "If the cap fits, you may wear it; all I know is that you have published to the world that an angel did present those plates to Joseph Smith."

Whitmer replied, "I now say, I handled those plates; there were fine engravings on both sides. I handled them; they were shown to me by a supernatural power." He described how they were hung and accordingly acknowledged all.

Turley then asked him why the translation was not now at hand He said, "I cannot read it, and I do not know whether it is true or not." Whitmer testified all this in the presence of eight men.

Judge King, evidently fearing a change of venue or some movement on the part of the prisoners to get away, and thus escape his unhallowed persecution—and most probably expecting that they would be murdered on the way—hurried them off to Daviess County, on the 6th of April, under a guard of about ten men, commanded by Samuel Tillery, deputy jailer of Clay County. They were promised that they should go through Far West, which was directly on their route; their friends at that place knew this, and thus expected them; but instead of fulfilling their promise they took them around the city, and out of the direct course 18 miles — far from habitations, where every opportunity presented for a general massacre.

Nevertheless, after a tedious journey—for their long confinement had enfeebled their bodily powers—they arrived in Daviess County on the 8th, and about a mile from Gallatin they were delivered into the hands of William Morgan, sheriff of Daviess County, and his guard, consisting of three men. The Liberty guard then returned.

On the 9th of April the trial of the prisoners was commenced before a drunken jury, consisting principally of men who had taken part in the bloody tragedy at Haun's Mill. Austin A. King, who was as drunk as the jury, was presiding judge, and Lawyer Birch occupied the important position of circuit judge. About this mock-trial, which was continued for several days, Hyrum Smith, one of the prisoners, writes:

> "The same jury sat as a jury in the daytime, and were over us as a guard by night. They tantalized and boasted over us of their great achievements at Haun's Mill and at other places; telling us how many houses they had burned, and how many sheep, cattle and hogs they had driven off belonging to the 'Mormons'; and how many rapes they had committed, etc.
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> "These fiends of the lower region boasted of these acts of barbarity and tantalized our feelings with them for several days. We had heard of these acts of cruelty previous to this time; but we were slow to believe that such acts had been perpetrated.
>
> "This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at the war dances, singing and telling each of their exploits in murdering the 'Mormons', in plundering their houses and carrying off their property. All this was done in the presence of Judge Birch, who had previously said in our hearing, 'That there was no law for the Mormons in the State of Missouri.'"

Brother Stephen Markham, who by the committee at Far West had been sent to Gallatin to visit the prisoners and had also brought them a hundred dollars from Brother Kimball, was permitted to give his testimony in court. After he had closed, Blakely, one of the guard, came in and said to Markham that he wanted to speak to him. Brother Markham walked out with him and around the end of the house, when Blakely called out, "G—d d—n you, you d—d old Mormon, I'll kill you," and struck at Markham with his fist and then with a club. Markham took the club and threw it over the fence. There were ten of the mob, who immediately rushed upon Markham to kill him, Colonel William P. Peniston, captain of the guard, being one of the number. But Markham told them he could kill the whole of them at one blow apiece, and drove them off. The court and grand jury stood and saw the affray, and heard the mob threaten Markham's life by all the oaths they could invent, but they took no cognizance of it.

The ten mobbers went home after their guns to shoot Markham, and the grand jury brought in a bill for "murder, treason, burglary, arson, larceny, theft and stealing," against Joseph Smith, Lyman Wight, Alexander McRae, Caleb Baldwin and Hyrum Smith.

Joseph writes: "During this night visions of the future were opened to my understanding, when I saw the ways and means and near approach of my escape from imprisonment, and the danger that my beloved Brother Markham was in. I awoke Brother Markham, and told him if he would rise very early and not wait for the judge and lawyers, as he had contemplated, but ride briskly, he would get safe home, almost before he was aware of it; and if he did not, the mob would shoot him on the way; and tell the brethren to be of good cheer, and lose no time in removing from the country."

The next morning Elder Markham arose at the dawn of day and rode rapidly to Far West, where he arrived before 9 a.m. The mobbers pursued to shoot him, but did not overtake him.

The prisoners asked for a change of venue from Daviess to Marion County, which was not granted, but at last they succeded in getting a change of venue from Daviess to Boone County. A mittimus was accordingly made out by the pretended Judge Birch, without date, name or place, and the prisoners were fitted out with a two-horse wagon and horses, and four men besides the sheriff to be their guard. With this outfit they started from Gallatin late in the afternoon of April 15, 1839. They spent the first night in Adam-ondi-Ahman, where they bought two horses of the guard. The following day (Tuesday, April 16th) they traveled 20 miles, and the sheriff told them on the night before retiring to rest that he should take a drink of grog and they might do as they pleased. Accordingly the sheriff and three of the guards went to bed drunk, and the other guard was willing to assist them in saddling their horses and getting away. Joseph writes:

"We thought it a favorable opportunity to make our escape, knowing that the only object of our enemies was our destruction, and likewise knowing that a number of our brethren had been massacred by them on Shoal Creek, amongst whom were two children; and that they sought every opportunity to abuse others who were left in the State of Missouri, and that they were never brought to an account for their barbarous proceedings, but were winked at and encouraged by those in authority. We thought that it was necessary for us — inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assassins; and inasmuch as we loved our families and friends—to deliver ourselves from our enemies, and from that land of tyranny and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation—feelings which the inhabitants of that State (Missouri) were strangers to. Accordingly, we took the advantage of the situation of our guard and took our departure; and that night we traveled a considerable distance. * * *

"We continued our journey, both by night and by day; and after suffering much fatigue and hunger, I arrived in Quincy, Illinois (Monday, April 22nd), amidst the congratulations of my friends and the embraces of my family, whom I found as well as could be expected, considering what they had been called to endure. Before leaving Missouri I had paid the lawyers at Richmond $34,000 in cash, lands, etc.; one lot which I let them have, in Jackson County, for $7,000, they were soon offered $10,000, but would not accept it. For other vexatious suits, which I had to contend against, the few months I was in this State, I paid lawyers' fees to the amount of about $16,000, making in all about $50,000, for which I received very little in return; for sometimes they were afraid to act on account of the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honorable exceptions.

"Among those who have been the chief instruments and leading characters in the unparalleled persecutions against the Church of Jesus Christ of Latter-day Saints, the following stand conspicuous, viz., Generals Clark, Wilson and Lucas, Colonel Price and Cornelius Gillium; also Captain Bogart, whose zeal in the cause of oppression and injustice was unequalled, and whose delight has been to rob, murder and spread devastation among the Saints. He stole a valuable horse, saddle and bridle from me, which cost $200, and sold the same to General Wilson. On understanding this, I applied to General Wilson for the horse, who assured me, upon the honor of a gentleman and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

"All the threats, murders and robberies, which these officers have been guilty of, are entirely looked over by the executive of the State, who, to hide his own iniquity, must of course shield and protect those whom he employed to carry into effect his murderous purposes.

"I was in their hands, as a prisoner, about six months; but notwithstanding their determination to destroy me, with the rest of my brethren who were with me, and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law (as we were not military men), and had the time and place appointed for that purpose, yet through the mercy of God, in answer to the prayers of the Saints, I have been preserved and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love, and to whom I feel united in bonds that are stronger than death; and in a State where I believe the laws are respected, and whose citizens are humane and charitable.

"During the time I was in the hands of my enemies, I must say, that although I felt great anxiety respecting my family and friends, who were so inhumanly treated and abused, and who had to mourn the loss of their husbands and children who had been slain; and, after having been robbed of nearly all that they possessed, be driven from their homes, and forced to wander as strangers in a strange country, in order that they might save themselves and their little ones from the destruction they were threatened with in Missouri, yet as far as I was concerned, I felt perfectly calm, and resigned to the will of my Heavenly Father. I knew my innocency, as well as that of the Saints, and that we had done nothing to deserve such treatment from the hands of our oppressors. Consequently, I could look to that God who has the hearts of all men in His hands, and who had saved me frequently from the gates of death, for deliverance; and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned, yet, from my first entrance into the camp, I felt an assurance that I, with my brethren and our families, should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the depth of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort. And although the heathen raged, and the people imagined vain things, yet the Lord of Hosts, the God of Jacob, was my refuge; and when I cried unto Him in the day of trouble, He delivered me; for which I call upon my soul, and all that is within me, to bless and praise His holy name. For although 'troubled on every side, yet I was not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.'

"The conduct of the Saints, under their accumulated wrongs and sufferings, has been praiseworthy; their courage in defending their brethren from the ravages of the mobs; their attachment to the cause of truth, under circumstances the most trying and distressing which humanity can possibly endure; their love to each other; their readiness to afford assistance to me and my brethren who were confined in a dungeon; their sacrifices in leaving Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of all good and virtuous men, and has secured them the favor and approbation of Jehovah, and a name as imperishable as eternity. And their virtuous deeds and heroic actions, while in defence of truth and their brethren, will be fresh and blooming, when the names of their oppressors shall be either entirely forgotten, or only remembered for their barbarity and cruelty.

"Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away and abused by the jailer and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison, gave me feelings which I cannot describe; while those who wished to insult and abuse us by their threats and blasphemous language, were applauded, and had every encouragement given them.

"However, thank God, we have been delivered. And although some of our beloved brethren, have had to seal their testimony with their blood, and have died martyrs to the cause of truth; yet

"Short though bitter was their pain,
"Everlasting is their joy.

"Let us not sorrow as 'those without hope;' the time is fast approaching when we shall see them again and rejoice together, without being afraid of wicked men. Yes, those who have slept in Christ, shall he bring with him, when he shall come to be glorified in Him, and admired by all those who believe, but to take vengeance upon his enemies and all those who obey not the Gospel.

"At that time, the hearts of the widows and fatherless shall be comforted, and every tear shall be wiped from off their faces. The trials they have had to pass through shall work together for their good, and prepare them for the society of those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

"Marvel not, then, if you are persecuted; but remember the words of the Savior: 'The servant is not above his Lord; if they have persecuted me, they will persecute you also;' and that all the afflictions through which the Saints have to pass, are in fulfilment of the words of the Prophets which have spoken since the world began.

"We shall therefore do well to discern the signs of the times as we pass along, that the day of the Lord may not 'overtake us as a thief in the night.' Afflictions, persecutions, imprisonments and deaths we must expect, according to the Scriptures, which tell us, that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth, until their brethren should be slain as they were.

"If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of liberty and equal rights, and where the voice of the conquerors who had vanquished our foes had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst 'the battle and the breeze,' and whose arms have been nerved in the defence of their country and liberty, whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world—in the midst of all these scenes with which we were surrounded, a persecution the most unwarrantable was commenced, and a tragedy the most dreadful was enacted, by a large portion of the inhabitants of one of those free and independent States which comprise this vast Republic; and a deadly blow was struck at the institutions for which our fathers had fought many a hard battle, and for which many a patriot had shed his blood; and suddenly was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation and woe. Yes! in this land, a mob, regardless of those laws for which so much blood had been spilled, dead to every feeling of virtue and patriotism which animated the bosom of freemen, fell upon a people whose religious faith was different from their own, and not only destroyed their homes, drove them away, and carried off their property, but murdered many a free-born son of America—a tragedy which has no parallel in modern, and hardly in ancient times; even the face of the Red Man would be ready to turn pale at the recital of it.

"It would have been some consolation, if the authorities of the State had been innocent in this affair; but they are involved in the guilt thereof, and the blood of innocence, even of children, cry for vengeance upon them.

"I ask the citizens of this vast Republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans and patriots to be broken, and their wrongs left without redress? No! I invoke the genius of our constitution. I appeal to the patriotism of Americans, to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages.

"Is there not virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal which is so characteristic of them, discountenance such proceedings, by bringing the offenders to that punishment which they so richly deserve, and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?"

CHAPTER 13.

Fulfilment of a Revelation.—Joseph Selects Commerce, Hancock Co., Illinois, as a New Gathering Place for the Saints.—Meets with the Twelve Apostles in Quincy, Ill.—Removes with his Family to Commerce.—Important Items of Instruction.—Miraculous Cases of Healing.—Joseph and Others Visit Washington, D. C., to Lay the Grievances of the Saints Before the Federal Government.—President Van Buren's Answer.—Congress Refuses to Redress the Wrongs of the Saints. Joseph Preaches in Philadelphia.—Returns to Nauvoo.

April 24, 1839, two days after Joseph's arrival from Missouri, a council was held in Quincy, Ill., in which it was "resolved that Joseph Smith, jun., Vinson Knight and Alanson Ripley should visit Iowa Territory immediately for the purpose of making a location for the Church." These three brethren, who started for Iowa the following day, examined several places in Lee County, Iowa, and Hancock County, Ill. These two counties were situated opposite each other, Hancock County on the east and Lee County on the west side of the Mississippi River. Commerce in Hancock County was chosen as the most suitable place for the Saints to locate at, and large tracts of land were subsequently purchased by the Saints there. (See *Nauvoo.*) Joseph returned to his family (who stopped temporarily with Brother Cleveland, near Quincy) on the 3rd of May. On that day he met the Twelve Apostles for the first time after his escape from Missouri, they having returned from Far West the day previous. This meeting was a joyful and happy one indeed, and Joseph felt like a father who, after suffering under the hands of wicked tyranny and oppression, again was free in the midst of his children. The three following days (May 4th, 5th and 6th) the Church held a conference on the Presbyterian camp ground, near Quincy, at which Joseph presided. Among other resolutions passed on that occasion was one sanctioning the proceedings of the Twelve and their friends on the Temple spot at Far West, on Friday, April 26, 1839.

May 9th, Joseph, together with his family, left Quincy for Commerce, where he arrived the following day, and took up his residence in a small log house on the bank of the river, about a mile south of the village of Commerce. Having arranged his private affairs as well as he could under the circumstances, he directed his time and attention to the welfare and wants of the Saints, who had just been stripped of almost everything in the shape of earthly possessions, and they naturally looked to him with trustful anxiety as the man to counsel and guide them in their trying situation. Thus he was constantly kept busy giving counsel, administering to the sick, writing letters, dictating history, preparing documents (setting forth the grievances of the Saints) to send to Washington, laying out city lots and discharging numerous other duties. He also gave much instruction concerning doctrine. Of a sermon which he preached June 27, 1839, the following are extracts:

"Faith comes by hearing the word of God, through the testimony of the servants of

God; that testimony is always attended by the spirit of prophecy and revelation.

"Repentance is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.

"Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

"The gift of the Holy Ghost by the laying on of hands cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with, it is of no use, but withdraws.

"Tongues were given for the purpose of preaching among those whose language is not understood, as on the day of Pentecost, etc.; and it is not necessary for tongues to be taught to the Church particularly, for any man that has the Holy Ghost can speak of the things of God in his own tongue as well as to speak in another; for faith comes not by signs, but by hearing the word of God.

"The doctrine of the resurrection of the dead and eternal judgment are necessary to preach among the first principles of the Gospel of Jesus Christ.

"The doctrine of election. St. Paul exhorts us to make our calling and election sure. This is that sealing power spoken of by Paul in other places (Eph. 1: 13, 14): 'In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation, in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory,' that we may be sealed up unto the day of redemption. This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation. There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile is to purge out the old blood and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

"*The other Comforter* spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins and is baptized for the remission of his sins, and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him: Son, thou shall be exalted, etc. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure; then it will be his privilege to receive the *other Comforter*, which the Lord hath promised the Saints, as recorded in the testimony of St. John (John 16: 12—27): 'And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you; I will not leave you comfortless, I will come to you. * * * He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. * * * If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him.'

"Now what is this *other Comforter*? It is no more or less than the LORD JESUS CHRIST himself; and this is the sum and substance of the whole matter: that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the First Born.

"*The Spirit of Revelation* is in connection with these blessings. A person may profit by noticing the first intimations of the spirit of revelation; for instance, when you feel pure intelligence flowing unto you, it may give you sudden strokes of ideas, that by noticing it, you may find it fulfilled the same day or soon; that is, those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.

"*An Evangelist* is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons."

At the time Joseph and his brethren were making their escape from prison, the last of the Saints left Missouri. (See *Far West.*) The time also arrived for the fulfilment of the revelation given to Joseph July 8, 1838, in which the Twelve were commanded to take leave of the Saints on the Temple site in Far West, April 26, 1839, to start on their mission across the great waters. It seemed almost impossible that the prediction could be fulfilled, as the Saints had all been driven out of Missouri, and it would, according to the threats of the mob, be as much as an Apostle's life was worth to be seen in Far West. Some of the leading men in the Church thought that in view of the persecutions and scattered condition of the Saints at that time, the Lord would not require the Twelve to fulfil His words to the letter, but that, under the circumstances, He would take the will for the deed. The apostates and mobbers rejoiced at what they thought would be the failure of one of the revelations given through the Prophet Joseph; they thought that surely in this instance, at least, his words would be vain.

But this was not the feeling of President Young and those of the Twelve Apostles who were with him. He asked them individually what their feelings were upon the subject. Their desires were, they said, to fulfil the revelation. He told them the Lord had spoken, and it was their duty to obey, and leave the event in His hands, and He would protect them. Consequently, Brigham Young, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith and Alpheus Cutler left Quincy for Far West to fulfil the revelation. They met John E. Page, who was an Apostle at that time, on the road, and told him they wanted him to go to Far West with them, which he did.

Just before reaching Far West, they met three brethren who had been left at that place as a committee to attend to the removal of the poor Saints, but had been driven from the town. They informed the Apostles that the mob had come into Far West and tantalized them on the subject of the revelation, saying that it was one of Joseph Smith's revelations which could not be fulfilled, as the Twelve Apostles were scattered to the four winds; and they threatened them severely if they were found in Far West the next day. They, however, turned around and accompanied the Apostles and the other brethren to the house of Father Timothy B. Clark, near Far West.

Early on the morning of the 26th of April—the day mentioned in the revelation—a conference was held, 31 persons were cut off the Church, and the Apostles and Saints proceeded to the building spot of the Lord's house. Elder Cutler, the master workman of the house, then recommenced laying the foundation, agreeably to revelation, by rolling up a large stone near the southeast corner. The following of the Twelve were present: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith Apostles, to fill the places of those who had fallen. Darwin Chase and Norman Shearer, who had just been liberated from Richmond Prison, and arrived the evening previous, were each ordained to the office of a Seventy. The Twelve then offered up vocal prayer in the following order: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff and George A. Smith. They then sang "Adam-ondi-Ahman;" after which they took their leave of 18 Saints, agreeably to the revelation. The conference was then adjourned.

As the Saints were passing away from the meeting, Theodore Turley said to Elders Page and Woodruff, "Stop a bit, while I bid Isaac Russell good-bye," and knocking at his door called Brother Russell, whose wife answered, "Come in; it is Brother Turley "

Russell replied, "It is not; he left here two weeks ago." He appeared quite alarmed; but on finding it was Turley, asked him to sit down, but he replied, "I cannot; I shall lose my company."

"Who is your company?" inquired Russell.

"The Twelve."

"The Twelve?"

"Yes; don't you know that this is the 26th, and the day the Twelve were to take leave of their friends on the foundation of the Lord's house, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them."

Russell was speechless and Turley bid him farewell.

Thus was that revelation fulfilled, concerning which the enemies said: If all the other revelations of Joseph Smith were fulfilled, that one should not be, as it had place and date to it.

June 24, 1839, the Church purchased the little town of Nashville, in Lee County, Iowa, and about twenty thousand acres of land adjoining it, and on July 2nd following, Joseph, in company with Sidney Rigdon, Hyrum Smith, Bishops Whitney and Knight and others, examined another tract of land purchased by Bishop Knight on the Iowa side of the Mississippi River, with a view to making it a gathering place for the Saints. Joseph advised that a town be built there and called Zarahemla. (See *Zarahemla.*) In the afternoon, at a meeting held in Commerce, he blessed Wilford Woodruff and Geo. A. Smith, who had recently been ordained to the Apostleship; also Theodore Turley, one of the Seventies. After this the Prophet spoke as follows:

"Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimation of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally as merciful unto us.

"Again: Let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one and another, and honor our brother or make honorable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? Must the new ones that are chosen to fill the places of those that are fallen, of the quorum of the Twelve, begin to exalt themselves, until they exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas-like, to the buffetings of Satan, as several of the quorum have done, or will they learn wisdom and be wise? (O God! give them wisdom, and keep them humble, I pray.)

"When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, 'That man has preached a powerful discourse, a great sermon,' then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom dost thou receive thy power and blessings, but from God?

"Then, O ye Twelve! notice this KEY, and be wise for Christ's sake, and your own soul's sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honest before God and man. Beware of Gentile sophistry; such as bowing and scraping unto men in whom you have no confidence. Be honest, open and frank in all your intercourse with mankind.

"O ye Twelve! and all Saints! profit by this important KEY—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to your brethren.

"I will give you one of the KEYS of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostacy; and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying, that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man."

About this time Joseph, in reply to many inquiries, gave an explanation of the Priesthood and several principles connected therewith, of which the following is a brief synopsis:

"The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the creation, before the world was formed, as in Gen. 1: 26, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth and then in heaven.

"The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven, it is by Adam's authority. Daniel, in his 7th chapter, speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.

"The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, etc., had their existence in an elementry state, from eternity. Our Savior speaks of children and says, their angels always stand before my Father. The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.

"The Priesthood is everlasting. The Savior, Moses and Elias gave the keys to Peter, James and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

"How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James and John had it given to them, and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels—to God the Judge of all—the spirits of just men made perfect; to Jesus the mediator of the new covenant, etc. (Heb. 12: 23.)

"I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. (See Doc. & Cov., Sec. 107, Verse 56.)

"This is why Abraham blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, etc. Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, etc.; and those men to whom these keys have been given will have to be there; and they without us cannot be made perfect.

"These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason (Matt. 13: 41): 'And the Son of Man shall send forth his angels,' etc. All these authoritative characters will come down and join hand in hand in bringing about this work.

"The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized, etc. He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches.

"The Horn made war with the Saints and overcame them, until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the Kingdom. This not only makes us ministers here, but in eternity.

"Salvation cannot come without revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this.

"Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not looking forth, etc., we shall be among those who are calling for the rocks to fall upon us.

"The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come, the whole earth would be smitten.

"There will be here and there a Stake for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the Stakes, for God has told us to flee, not dallying, or we shall be scattered, one here, and another there. There your children shall be blessed, and you in the midst of friends where you may be blessed. The Gospel net gathers of every kind.

"I prophesy, that that man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last revelation says, 'Ye shall not have time to have gone over the earth, until these things come.' It will come as did the cholera, war, fires and earthquakes; one pestilence after another, etc., until the Ancient of Days come, then judgment will be given to the Saints.

"Whatever you may hear about me or Kirtland, take no notice of it; for if it be a place of refuge, the devil will use his greatest efforts to trap the Saints. You must make yourselves acquainted with those men who like Daniel pray three times a day to the House of the Lord. Look to the Presidency and receive instruction. Every man who is afraid, covetous, etc., will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her Stakes.

"I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, etc. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; and with a view of them shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand.

"We may look for angels and receive their ministration, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when He has communicated, [illegible] vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirit, both false and true.

"Being born again, comes by the Spirit of God through ordinances. An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory, The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil, he will flee from you; if of God, He will manifest Himself, or make it manifest. We may come to Jesus and ask him; he will know all about it; if he comes to a little child, he will adapt himself to the language and capacity of a little child.

"Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Savior on to a pinnacle of the Temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may.

Let us seek for the glory of Abraham, Noah, Adam, the Apostles, who have communion with these things, and then we shall be among that number when Christ comes."

On the 4th of July Parley P. Pratt and Morris Phelps made their escape from the prison in Columbia, Boone Co., Missouri, and arrived among their friends in Illinois after several days' severe sufferings. King Follet was acquitted a few months' later. And last of all, Luman Gibbs, who had apostatized during his imprisonment, was set at liberty. Thus Joseph's prophecy to the prisoners on the morning of Nov. 3, 1838, was literally fulfilled, for although they suffered much and were often exposed to the greatest danger, none of them lost their lives; they all enjoyed the privilege of again meeting their families and friends as free men.

"In consequence of the persecutions of the Saints in Missouri," writes Wilford Woodruff, "and the exposures to which they were subjected, many of them were taken sick soon after their arrival at Commerce, afterwards called Nauvoo; and as there were but a small number of dwellings for them to occupy, Joseph had filled his house and tents with them, and through constantly attending to their wants, he soon fell sick himself. After being confined to his house several days, and while meditating upon his situation, he had a great desire to attend to the duties of his office. On the morning of the 22nd of July, 1839, he arose from his bed and commenced to administer to the sick in his own house and door-yard, and he commanded them in the name of the Lord Jesus Christ to arise and be made whole; and the sick were healed upon every side of him.

"Many lay sick along the bank of the river, and Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the sick that lay in his path. Among the number was Henry G. Sherwood, who was nigh unto death. Joseph stood in the mouth of his tent and commanded him in the name of Jesus Christ to arise and come out of his tent, and he obeyed him and was healed. Brother Benjamin Brown and his family also lay sick, the former appearing to be in a dying condition. Joseph healed them in the name of the Lord. After healing all that lay sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at Montrose. Many of the Saints were living at the old military barracks. Among the number were several of the Twelve. On his arrival, the first house he visited was that occupied by Elder Brigham Young, the President of the Quorum of the Twelve, who lay sick. Joseph healed him, when he arose and accompanied the Prophet on his visit to others who were in the same condition. They visited Elder W. Woodruff, also Elders Orson Pratt and John Taylor, all of whom were living in Montrose. They also accompanied him. The next place they visited was the home of Elijah Fordham, who was supposed to be about breathing his last. When the company entered the room, the Prophet of God walked up to the dying man and took hold of his right hand and spoke to him; but Brother Fordham was unable to speak, his eyes were set in his head like glass, and he seemed entirely unconscious of all around him. Joseph held his hand and looked into his eyes in silence for a length of time. A change in the countenance of Brother Fordham was soon perceptible to all present. His sight returned, and upon Joseph asking him if he knew him, he, in a low whisper, answered 'Yes.' Joseph asked him if he had faith to be healed. He answered, 'I fear it is too late; if you had come sooner I think I could have been healed.' The Prophet said, 'Do you not believe in Jesus Christ?' He answered in a feeble voice, 'I do.' Joseph then stood erect, still holding his hand in silence several moments; then he spoke in a very loud voice, saying, 'Brother Fordham, I command you in the name of Jesus Christ to arise from this bed and be made whole.' His voice was like the voice of God, and not of man. It seemed as though the house shook to its very foundation. Brother Fordham arose from his bed, and was immediately made whole. His feet were bound in poultices, which he kicked off; then putting on his clothes he ate a bowl of bread and milk and followed the Prophet into the street. The company next visited Brother Joseph Bates Noble, who lay very sick. He also was healed by the Prophet. By this time the wicked became alarmed, and followed the company into Brother Noble's house. After Brother Noble was healed, all kneeled down to pray. Brother Fordham was mouth, and, while praying, he fell to the floor. The Prophet arose, and looking around, he saw quite a number of unbelievers in the house, whom he ordered out. When the room was cleared of the wicked, Brother Fordham came to and finished his prayer.

"After healing the sick in Montrose, all the company followed Joseph to the bank of the river, where he was going to take the boat to return home. While waiting for the boat a man from the West, who had seen that the sick and dying were healed, asked Joseph if he would not go to his house and heal two of his children, who were very sick. They were twins and were three months old. Joseph told the man he could not go, but he would send some one to heal them. He told Elder Woodruff to go with the man and heal his children. At the same time he took from his pocket a silk bandanna handkerchief, and gave it to Brother Woodruff, telling him to wipe the faces of the children with it and they should be healed; and remarked at the same time: 'As long as you keep that handkerchief it shall remain a league between you and me.' Elder Woodruff did as he was commanded, and the children were healed, and he keeps the handkerchief to this day.

"There were many sick whom Joseph could not visit, so he counseled the Twelve to go and visit and heal them, and many were healed under their hands. On the day following that upon which the above-described events took place, Joseph sent Elders George A. and Don Carlos Smith up the river to heal the sick. They went up as far as Ebenezer Robinson's—one or two miles—and did as they were commanded, and the sick were healed."

While sickness yet prevailed to a considerable extent the Twelve Apostles took leave of their families and friends in Commerce and Montrose and started on their mission to England.

At a meeting held in Joseph's

house, Sunday, Sept. 29, 1839, the Prophet gave some excellent instructions to the Elders. He explained the uselessness of preaching to the world about great judgments; it was better to preach the simple Gospel. "It is a false idea," said he further, "that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape;' still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhalowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, 'Judge not, lest ye be judged.'"

On Saturday, Oct. 5, 1839, a general conference of the Church met at Commerce, and was continued for three days. Joseph, who presided over the conference, spoke at some length upon the situation of the Church, the difficulties the Saints had to contend with, and the manner in which they had been led to the place where they were now locating. He asked the brethren present for their views respecting making Commerce a Stake of Zion; he himself thought it a suitable place. It was then unanimously agreed upon that it should be appointed a Stake and a place of gathering for the Saints, over which Wm. Marks was appointed President. (See *Nauvoo.*)

A short time previous Joseph Smith and Sidney Rigdon had been appointed by the unanimous vote of the Saints to go to the city of Washington for the purpose of laying the grievances which the Saints had endured in Missouri before the Congress of the United States. On the second day of the conference Elias Higbee was appointed to accompany them.

On the 29th (October) Joseph, accompanied by Sidney Rigdon, Elias Higbee and O. P. Rockwell, left Commerce in a two-horse carriage for Washington. Passing through Carthage they stayed over night with Judge Higbee, and the following day arrived in the city of Quincy, where they remained one day to complete the necessary papers for their mission. On the 2nd of November they continued their journey towards Springfield, where they arrived on the 4th. In the meantime they had been joined by Dr. Robert D. Foster, who accompanied them on their journey to wait on Sidney Rigdon, whose health was poor. At Springfield, where they remained until the 8th, Joseph preached several times. Continuing their journey in their carriage through Indiana to Columbus, Ohio, they found the roads in a bad condition for traveling, and this, in connection with Elder Rigdon's enfeebled state of health, caused their progress to be somewhat slow. Joseph, deeming it necessary for the committee of which he was a member to be in Washington as soon as possible, therefore concluded to change his mode of travel, and on the 18th of November, in company with Judge Higbee, he started by the quickest route for Washington, leaving Elders Rigdon, Rockwell and Foster near Columbus, to come on in their carriage at their leisure.

On the 27th, while traveling over

the mountains some distance from Washington, the driver of the stage they were in stepped into a public house to get some liquor. While he was gone, the horses took fright and ran down the hill at full speed. A number of passengers who were on board the coach became very excited. Joseph did all he could to calm them, and to have them keep their seats; but he had to hold one woman to keep her from throwing her infant out of the coach. As soon as possible he opened the door of the coach, and, securing his hold on the side the best way he could, he succeeded in getting into the driver's seat. He then got hold of the reins and was soon able to check the horses. They ran some two or three miles, but the coach, horses and passengers all escaped without injury. The passengers were loud in their praises of his daring. They thought his conduct most heroic, and, when they found the horses quiet and themselves safe, their gratitude was unbounded. There were in the stage some members of Congress, who thought there should be some public mention made of the daring deed, and they proposed naming it to Congress. But upon inquiring of Joseph what his name was, to mention as the author of their safety, and thus found that their deliverer was Joseph Smith, the "Mormon Prophet," as they called him, their manner underwent a great change, and Joseph heard no more of their praise, gratitude or reward.

On the morning of Nov. 28th, he and Judge Higbee arrived at Washington, and on the following day (29th) they went to the White House, the residence of the President of the United States. They were soon shown into an upper apartment, where they met President Van Buren and were introduced into his parlor. There they presented their letters of introduction to him. As soon as he had read one of them, he looked upon Brothers Joseph and Higbee with a kind of half frown, and said, "What can I do? I can do nothing for you! If I do anything I shall come in contact with the whole State of Missouri." But the brethren were not to be thus intimidated; they demanded a hearing and constitutional rights, when the President finally promised to reconsider what he had said, and observed that he felt to sympathize with the Saints because of their sufferings. During the interview Van Buren asked Joseph wherein the religion of the Saints differed from the other religions of the day. Joseph explained the difference and bore a faithful testimony that it was the work of God.

Van Buren did not make a favorable impression upon Joseph, who describes him as a small man with sandy complexion, ordinary features, a frowning brow and an ill proportioned body; "and to come directly to the point," he adds, "he is so much a fop or a fool (for he judged our case before he knew it), that we could find no place to put truth into him."

After their interview with the President they visited the members of Congress from Illinois, and delivered the letters of introduction which they had for them. These members were generally disposed to favor Joseph and the Saints, and this was not without cause. The Saints who had moved to Illinois were numerous, and the men and party in whose favor their votes would be cast at an election would be sure to win, as the two great political parties in the State were about equally divided as to number at that time. The members of Congress knew this, and as politicians it was to their interest to do what they could for the Saints. Consequently they met together and decided, after discussing the subject, that a memorial and petition should be drawn up in a concise manner, and that Judge Young, who was senator from Illinois, should present the same to the Senate. It was expected that the matter would be referred to the proper committee, with all the accompanying documents, and be printed. But all of Joseph's exertions, as well as the testimonies, affidavits and other documents which they laid before Congress, failed to have any effect. Neither the President, nor the Senate and House of Representatives would do anything to call the State of Missouri to account for the inhuman wrongs which her people had inflicted upon unoffending, free-born American citizens. The Church had appealed to governors and judges and rulers,and now, through its President, it appealed to the Chief Executive of the nation and the Congress, in which every State in the Republic was represented—the highest authority in the land. There was no redress to be obtained from them; nothing further could be done, therefore, but to leave them in the hands of the Lord, who, in His own due time, will plead the cause of His people.

It is interesting to read Joseph's views respecting the men he was thrown in contact with at Washington. "For a general thing," he said, "there is but little solidity and honorable deportment among those who are sent to represent the people; but a great deal of pomposity and show. * * There is such an itching disposition to display their oratory on the most frivial occasions, and so much etiquette, bowing and scraping,twisting and turning to make a display of their witticisms, that it seems to us rather a display of folly and show, more than substance and gravity, such as becomes a great nation like ours. However, there are some exceptions."

From Washington Joseph proceeded by railroad to Philadelphia,where he arrived Dec. 21, 1839. He left Brothers Rockwell and Higbee to follow in the carriage, and Sidney Rigdon stayed there sick, with Dr. Foster to attend to him. He spent several days at Philadelphia, preaching and visiting from house to house among the brethren and others. He also visited the Saints in New Jersey, and Chester County, Pennsylvania.

While staying in Washington a large church was opened for him to preach in, and about three thousand people assembled to hear him. Sidney Rigdon spoke first, and dwelt on the Gospel, illustrating his doctrine by the Bible. When he was through, Joseph arose like a lion about to roar, and, being full of the Holy Ghost, spoke in great power, bearing testimony of the visions he had seen, the ministering of angels which he had enjoyed, and how he found the plates of the Book of Mormon and translated them by the gift and power of God. He commenced by saying that if nobody else had the courage to testify of so glorious a message from heaven, and of the finding of so glorious a record, he felt to do it in justice to the people and leave the event with God. The entire congregation were astounded—electrified, as it were, and overwhelmed with the sense of the truth and power by which he spoke and the wonders which he related. A lasting impression was made and multitudes were subsequently baptized in Philadelphia and in the regions around, while at the same time branches were springing up in Pennsylvania, New Jersey and other places.

In the latter part of January, 1840, Joseph left Philadelphia, accompanied by Brothers Rockwell, Higbee and Foster, and again visited Washington. Sidney Rigdon joined Joseph at Philadelphia, but was still sick, and had to be left there. On his second visit to the capital Joseph had another interview with President Van Buren, who treated him very insolently. He listened very reluctantly to what Joseph had to say, and in reply uttered that sentiment which has obtained such a deservedly widespread notoriety among the Latter-day Saints:

"*Gentlemen, your cause is just, but I can do nothing for you; and if I take up for you, I shall lose the vote of Missouri.*"

Respecting this interview, Joseph remarks: "His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our great Republic." Joseph also had an interview with John C. Calhoun, senator from South Carolina; but his treatment of Joseph was such as very ill became his station. While conversing with him concerning the persecutions of the Saints, this renowned statesman said: "It involves a nice question—the question of States rights; it will not do to agitate it." Henry Clay, another prominent senator, whose assistance Joseph also sought, coldly remarked, in alluding to the Saints: "You had better go to Oregon."

During his sojourn at Washington Joseph had several opportunities to speak in public. A member of Congress by the name of M. L. Davis, who was present on one of these occasions, expressed his views concerning the Prophet in the following language, writing to his wife under date of Feb. 6, 1840:

"I went last evening to hear 'Joe Smith,' the celebrated Mormon, expound his doctrine. I, with several others, had a desire to understand his tenets as explained by himself.

"He is not an educated man; but he is a plain, sensible, strong-minded man. Everything he says is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what you ladies would call a very good looking man. In his garb there are no peculiarities; his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read. * * *

"During the whole of his address, which occupied more than two hours, there was no opinion or belief that he expressed, that was calculated, in the slightest degree, to impair the morals of society, or in any manner to degrade and brutalize the human species. There was much in his precepts, if they were followed, that would soften the asperities of man towards man, and that would tend to make him a more rational being than he is generally found to be. There was no violence, no fury, no denunciation. His religion appears to be the religion of meekness, lowliness and mild persuasion.

* * *

"Throughout his whole address he displayed strongly a spirit of charity and forbearance. The Mormon Bible, he said, was communicated to him direct from heaven. If there was such a thing on earth as the author of it, then he (Smith) was the author; but the idea that he wished to impress was that he had penned it as dictated by God.

* * *

"I have changed my opinion of the Mormons. They are an injured and much-abused people."

About four hundred and ninety-one persons held claims against Missouri. These Joseph had presented to Congress. These claims amounted, in all, to one million three hundred and eighty-one thousand and forty-four dollars and fifty one and a half cents. But they were not all. There was a multitude of similar bills which were to be presented, and respecting which Joseph said: "If not settled immediately, they will ere long amount to a handsome sum, increasing by compound interest."

Becoming satisfied that there was very little use for him to tarry to press the just claims of the Saints on the attention of the President and Congress, he left Washington in company with Brother O. P. Rockwell and Doctor Foster, and started on the homeward journey Feb. 6, 1840.

Brother Elias Higbee stayed at Washington to have further interviews with the congressional committee, and for several years he labored faithfully, introducing additional testimony concerning the Missouri persecutions. But his efforts were unavailing. The committee reported against Congress doing anything about the business; and that redress could only be had in the Missouri courts and legislature.

Joseph and his companions traveled by railway and stage to Dayton, Ohio, where they found the horses they left on their journey to Washington Brother Rockwell stopped at Dayton, and Joseph and Doctor Foster continued their journey on horseback. The roads being exceedingly bad, the traveling was slow and wearisome.

"Wednesday, March 4, 1840," writes Joseph, "I arrived safely at Nauvoo, after a wearisome journey through alternate snows and mud, having witnessed many vexatious movements in government officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamor and personal aggrandizement were the ruling principles of those in authority; and my heart faints within me when I see, by the visions of the Almighty, the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.

"I have also enjoyed many precious moments with the Saints during my journey.

"On my way home I did not fail to proclaim the iniquity and insolence of Martin Van Buren towards myself and an injured people, which will have its effect upon the public mind; and may he never be elected again to any office of trust or power by which he may abuse the innocent and let the guilty go free."

In speaking about the refusal of the government to grant the Saints redress for the wrongs they had suffered, he says:

> "Since Congress has decided against us, the Lord has begun to vex the nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery and plunder, as a nation, because they have refused to protect their citizens and to execute justice according to their own Constitution."

CHAPTER 14.

General Conferences in Nauvoo.—John C. Bennett Joins the Church.—Governor Boggs, of Missouri, Makes a Demand on Joseph.—New Stakes Organized.—Instructions on Priesthood.—Nauvoo Incorporated.—Joseph Elected Trustee-in-Trust.—Acts as a Member of the City Council of Nauvoo.—Receives Revelations.—The Corner Stones of the Nauvoo Temple Laid.—Joseph Arrested in Quincy.—Tried Before Judge Stephen A. Douglass in Monmouth and Discharged.

April 6th and 7th, 1840, a conference was held at Commerce) or Nauvoo, which name by this time had been given to the place). Joseph presided and gave much good instruction to the Saints. Frederick G. Williams came before the conference and humbly asked forgiveness for his past conduct, and expressed his determination to do the will of God in the future. He was frankly forgiven and received back into fellowship. A committee appointed for the purpose drafted and presented a number of resolutions, in which the conference disapproved of the action of the Judiciary Committee in relation to the Saints' petition to the Federal Government. These resolutions were ordered published in the Quincy papers. A hearty vote of thanks was tendered Joseph and the other delegates, who accompanied him to Washington, for the prompt and efficient manner in which they had discharged their duties. Elders Orson Hyde and John E. Page were appointed by the conference to go on a mission to Jerusalem. (See *Palestine Mission.)* During the conference seventy persons were baptized and about fifty received into the Seventies' quorums.

In July, 1840, Joseph began to receive communications from Dr. John C. Bennett. In every letter this man (who afterwards became prominent in the Church, but subsequently apostatized) took pains to state how much sympathy he felt for the Saints while they were being persecuted in Missouri. Had not the conflict terminted so speedily, he said, he would have been with them there, and they would have had the aid of his "military knowledge and prowess."

Sept. 14, 1840, Patriarch Joseph Smith, sen., the Prophet's father, died in Nauvoo. (See sketch on pages 89 and 90.)

Joseph had scarcely the opportunity to bury his father before his enemies again were on his track. After a silence of two years, Governor Boggs, of Missouri, at last made a demand on Governor Carlin, of Illinois, for Joseph Smith, jun., Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin and Alanson Brown as fugitives from justice. Governor Carlin seemed to favor the demand, and an order was promptly issued for their apprehension; but when the sheriff made his appearance in Nauvoo, Sept. 15, 1840, to arrest them, they made themselves invisible to that officer, as they did not feel disposed to again try the solemn realities of mob law in a State where they already had suffered so much injustice and loss. Consequently the sheriff had to return without accomplishing the object of his visit.

"What right have they," records the Church historian, "to demand of Governor Carlin, as fugitives from justice, men against whom no process had ever been found in that State—no, not so much as the form of a process? They were taken by a mob-militia and dragged from everything that was dear and sacred, and tried (without their knowledge) by a court martial, condemned to be shot, but failing in this they were forced into confinement, galled with chains, deprived of the comforts of life, and even that which was necessary to save life, then brought to a pretended trial, without even having a legal process served, and then deprived of the privilege of defence. They were taken by a mob, tried, condemned and imprisoned by the same, and this Missouri cannot deny.

"What a beautiful picture Governor Boggs has presented to the world, after driving twelve or fifteen thousand inhabitants from their homes, forcing them to leave the State under the pain of extermination, and confiscating their property and murdering innocent men, women and children; then, because that a few made their escape from his murdering hand, and have found protection in a land of equal rights, so that his plans and designs have all been unfruitful, to that extent that he has caused 'Mormonism' to spread with double vigor, he now has the presumption to demand them back, in order that his thirst for innocent blood may yet be satiated.

"He has no business with them: they have not escaped from justice, but from the hands of a cursed, infuriated, inhuman set or race of beings, who are enemies to their country, to their God, to themselves and to every principle of righteousness and humanity. They loathe Christianity and despise the people of God; they war against truth and inherit lies; virtue they tread under their feet, while vice (with her ten thousand offspring) is their welcome associate; therefore, men on whom Missouri has no claim, she cannot, no, she never shall have."

On the 2nd, 3rd and 4th of October, 1840, a general conference of the Church was held in Nauvoo, in which Elders Hyrum Smith, Lyman Wight and Almon W. Babbitt were appointed a committee to organize Stakes of Zion between Nauvoo and Kirtland. Also the condition of the Stake of Kirtland itself was taken into consideration and the Saints in the East counseled to gather there. (See *Kirtland.*) It was also resolved that the Saints should build a House of the Lord in Nauvoo. (See *Nauvoo Temple.*) The glorious principle of baptism for the dead, concerning which Joseph had received a revelation some time previously, was dwelt upon by him in an interesting discourse; it was listened to with great attention by the vast multitude assembled, while the Spirit of God bore testimony to its truthfulness, and joy filled the hearts of the Saints in learning to understand that the great plan of salvation also contained provisions for their dead friends and relatives to become participants in the benefits and blessings of the Gospel. Elder Robert B. Thompson read to the conference an article, written by Joseph, on the subject of the Priesthood, of which the following are extracts:

> "Many may have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters, be held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. * * * This distinction is made between the doctrine of the actual resurrection and transla-

tion; translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory. * * *

"It is generally supposed that sacrifice was entirely done away when the great sacrifice was offered up, and that there will be no necessity for the ordinance of sacrifice in the future; but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets. * * *

"These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications and blessings This ever did and will exist when the powers of the Melchisedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued."

Shortly after this conference Stakes for the gathering of the Saints were organized at Lima, Quincy, Mount Hope, Geneva and other places in Illinois.

At this time Joseph exerted himself to obtain a charter from the legislature of the State of Illinois for the city of Nauvoo. He had a charter drawn up which, to use his own words, was intended "for the salvation of the Church, and on principles so broad, that every honest man might dwell secure under its protective influence without distinction of sect or party." Dec. 16, 1840, the acts incorporating the "City of Nauvoo," the "Nauvoo Legion" and the "University of the City of Nauvoo" were signed by the governor of Illinois, having previously passed the House and Senate. (See *Nauvoo.*)

Jan. 15, 1841, Joseph and his two Counselors—Sidney Rigdon and Hyrum Smith—published a proclamation to the Saints abroad, in which full details were given respecting the progress of the work and other matters of interest. On the 19th Joseph received a lengthy revelation concerning the building of the Nauvoo Temple, the Nauvoo House, etc. (Doc. & Cov., Sec. 124.)

As Joseph's father, Joseph Smith, sen., had passed away, it became necessary to appoint another in his stead to officiate as Patriarch to the Church. Hyrum Smith, his eldest living son, accordingly received the appointment and was chosen to act in that position. This caused a vacancy in the First Presidency, of which Hyrum was a member, and William Law was, by revelation, appointed to the position. George Miller had been chosen presiding Bishop of the Church, by revelation, in place of Edward Partridge, deceased.

At a special conference held at Nauvoo, Jan. 30, 1841, Joseph was unanimously elected sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, to hold that office during life, his successors to be the First Presidency of the Church,

When the first election for members of the city council of Nauvoo was held, Feb. 1, 1841, Joseph was elected one of the councilors, and subsequently took a very active part in the city council, introducing a great variety of important bills in relation to the local government of the city, the organization of the university, the Nauvoo Legion, etc. In one of the first meetings of the council he also introduced a bill in relation to temperance, which, after some discussion, passed. This prohibited the vending of whisky in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, excepting on the recommendation of a physician. He was determined to discountenance bar-rooms and drinking saloons, and to make the drinking of liquor in places of resort punishable. In the discussion of this bill he spoke at great length on the use of liquors, and showed that they were unnecessary. They operate as a poison in the stomach, and roots and herbs can be found to effect all necessary purposes.

On the 4th of February the Nauvoo Legion was organized, and Joseph was elected its lieutenant-general, subsequently receiving his commission from the governor. (See *Nauvoo Legion.*)

In March, 1841, Joseph received the following revelation, in answer to the question, "What is the will of the Lord concerning the Saints in the Territory of Iowa?"

> "Verily, thus saith the Lord, to those who call themselves by my name, and are essaying to be my Saints, if they will do my will and keep my commandments concerning them: let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come. Let them build up a city unto my name upon the land opposite to the city of Nauvoo, and let the name of Zarahemla be named upon it. And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritances in the same, as well as in the city of Nashville, or in the city of Nauvoo, and in all the Stakes which I have appointed, saith the Lord."

April 6, 1841, the corner stones of the Nauvoo Temple were laid. (See *Nauvoo Temple.*) This occasion was a time of much rejoicing for Joseph and the Saints generally. After all their sufferings from mobocracy they had at last reached a place where they could rest for a season and commence the erection of a House of the Lord. The Lord had a great endowment in store for His Saints, but a suitable house was necessary in which to bestow this endowment—a place where the holy ordinances of the Gospel could be administered. After the foundation stones were laid, many and fervent were the prayers which were offered up that the Saints might be permitted to complete it, and Joseph especially was eager to push the work ahead. The people were sick and poor, and it seemed like a very heavy undertaking for so few people as there were there to attempt the erection of such a house. But God had commanded it, and they stepped forth cheerfully to obey.

On the following day (April 7th) a general conference was held in Nauvoo, at which a report of the First Presidency was read, setting forth the progress of the work in Europe, through the labors of those of the Twelve Apostles who were there; also the joyous and encouraging results which attended the preaching of the Gospel throughout the States. Attention was called to the building of the Temple, and the zeal of the Saints in Nauvoo was held up as an example for their brethren and sisters in the various Stakes and branches of the Church to imitate.

A committee was then chosen to build another house to the name of the Lord, to be known as the Nauvoo House. "It shall be," the Lord said, "a house for boarding, a house that strangers may come from afar to lodge herein; therefore let it be a good house, worthy of all acceptation, that the worthy traveler may find health and safety while he shall contemplate the work of the Lord, and the corner-stone I have appointed for Zion."

On the 8th of April, Lyman Wight was nominated as one of the Twelve Apostles, instead of Elder David W. Patten, who was killed in Missouri. The weather being so unfavorable for meetings, Joseph informed the conference that much instruction that was to have been given would be omitted.

On the 24th of May Joseph wrote a short epistle, in which he called upon the Saints who resided outside of Hancock County to make ready to move into it without delay. He wished the energy and enterprise of the people concentrated to accomplish the erection of the Temple and other buildings. He also wished it understood that all the Stakes, excepting those in Hancock County, and across the river in Lee County, Iowa, were discontinued.

On Tuesday, June 1, 1841, Joseph accompanied his brother Hyrum and William Law as far as Quincy, on their mission to the East. On the 4th he called on Governor Carlin, at his residence in Quincy.

"During my visit with the governor," writes the Prophet, "I was treated with the greatest kindness and respect; nothing was said about any requisition having come from the governor of Missouri for my arrest. In a very few hours after I had left the governor's residence, he sent Thomas King, sheriff of Adams County, Thomas Jasper, a constable of Quincy, and some others, as a posse, with an officer from Missouri, to arrest me and deliver me up to the authorities of Missouri.

"Saturday, 5th. While I was staying at Heberlin's Hotel, Bear Creek, about twenty-eight miles south of Nauvoo, Sheriff King and posse arrested me. Some of the posse, on learning the spirit of the officer from Missouri, left the company in disgust and returned to their own homes. I accordingly returned to Quincy and obtained a writ of *habeas corpus* from Chas. A. Warren, Esq., master in chancery; and Judge Stephen A. Douglass, who happened to come to Quincy that evening, appointed to give a hearing on the writ on the Tuesday following, in Monmouth, Warren County, where the court would then commence a regular term.

"Sunday, 6th. News of my arrest having arrived in Nauvoo last night, and being circulated through the city, Hosea Stout, Tarleton Lewis, Wm. A. Hickman, John S. Higbee, Elijah Able, Uriel C. Nickerson and George W. Clyde started from the Nauvoo landing in a skiff, in order to overtake me and rescue me, if necessary. They had a heavy head wind, but arrived in Quincy at dusk; went up to Benjamin Jones' house, and found that I had gone to Nauvoo in charge of two officers.

"I returned to Nauvoo in charge of the officers, and notified several of my friends to get ready and accompany me the next morning. Sheriff King had been suddenly seized with sickness; I nursed and waited upon him in my own house, so that he might be able to go to Monmouth.

"Monday, 7th. I started very early for Monmouth, 75 miles distant (taking Mr. King along with me, and attending him during his sickness), accompanied by Charles C. Rich, Amasa Lyman, Shadrach

Roundy, Reynolds Cahoon, Charles Hopkins, Alfred Randall, Elias Higbee, Morris Phelps, John P. Green, Henry G. Sherwood, Joseph Younger, Darwin Chase, Ira Miles, Joel S. Miles, Lucien Woodworth, Vinson Knight, Robert B. Thompson, Geo. Miller and others. We traveled very late, camping about midnight in the road.

"Tuesday morning, 8th. Arrived at Monmouth, and procured breakfast at the tavern; found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who were extremely anxious to obtain 'a sight of the Prophet,' expecting to see me in chains. Mr. King, whose health was now partly restored, had considerable difficulty in protecting me from the mob that had gathered there. Mr. Sidney H. Little, for the defence, motioned 'that the case of Mr. Smith should be taken up,' but was objected to by the State attorney *pro tem.*, on account of his not being prepared, not having had sufficient notice of the trial. It was accordingly, by mutual consent, postponed until Wednesday morning.

"In the evening great excitement prevailed, and the citizens employed several attorneys to plead against me.

"I was requested to preach to the citizens of Monmouth; but as I was a prisoner I kept closeted in my room, for I could not even come down stairs to my meals but the people would be crowding the window to get a peep at me, and therefore appointed Elder Amasa Lyman to preach in the court-house on Wednesday evening.

"Wednesday, 9th. At an early hour the court-house was filled with spectators desirous to hear the proceedings.

"Mr. Morrison, on behalf of the people, wished for time to send to Springfield for the indictment, it not being found with the rest of the papers. This course would have delayed the proceedings, and, as it was not important to the issue, the attorneys for the defence admitted that there was an indictment, so that the investigation might proceed.

"Mr. Warren, for the defence, then read the petition, which stated that I was unlawfully held in custody, and that the indictment, in Missouri, was obtained by fraud, bribery and duress, all of which I was prepared to prove.

"Mr. Little then called upon the following witnesses, viz.: Morris Phelps, Elias Higbee, Reynolds Cahoon and George W. Robinson, who were sworn. The counsel on the opposite side objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this a warm and long discussion occurred, which occupied the attention of the court through the entire day.

"All the lawyers on the opposite side, excepting two, viz., Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of Messrs. Knowlton and Jennings was to excite the public mind still more on the subject, and inflame the passions of the people against me and my religion.

"The counsel on behalf of the defence, Messrs. Charles A. Warren, Sidney H. Little, O. H. Browning, James H. Ralston, Cyrus Walker and Archibald Williams, acted nobly and honorably, and stood up in the defence of the persecuted, in a manner worthy of high-minded and honorable gentlemen. Some had even been told that if they engaged on the side of the defence, they need never look to the citizens of that county for any political favors. But they were not to be overawed by the popular clamor, or be deterred from an act of public duty by any insinuations or threats whatever, and stated that if they had not before determined to take a part in the defence, they, after hearing the threats of the community, were now fully determined to discharge their duty. The counsel for the defence spoke well, without exception; and strongly urged the legality of the court examining testimony to prove that the whole proceedings, on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery and corruption.

"The court, after hearing the counsel, adjourned about half-past 6 o'clock p. m.

"When I was at dinner, a man rushed in and said, 'Which is Joe Smith? I have got a five-dollar Kirtland bill, and I'll be d—d if he don't take it back, I'll sue him, for his name is to it.' I replied, 'I am the man,' took the bill and paid him the specie, which he took very reluctantly, being anxious to kick up a fuss.

"The crowd in the court was so intense, that Judge Douglass ordered the sheriff of Warren County to keep the spectators back; but he neglected doing so, when the judge fined him ten dollars. In a few minutes he again ordered the sheriff to keep the men back from crowding the prisoner and witnesses. He replied, 'I have told a constable to do it,' when the judge immediately said, 'Clerk, add ten dollars more to that fine.' The sheriff, finding neglect rather expensive, then attended to his duty.

"A young lawyer from Missouri volunteered to plead against me; he tried his utmost to convict me, but was so high with liquor, and chewed so much tobacco, that he often called for cold water. Before he had spoken many minutes he turned sick, requested to be excused by the court and went out of the court-house, puking all the way down stairs. (As the Illinoians call the Missouri people *pukes*, this circumstance caused considerable amusement to the members of the bar.) During his plea his language was so outrageous that the judge was twice under the necessity of ordering him to be silent.

"Mr. O. H. Browning then commenced his plea, and in a short time the puking lawyer returned, and requested the privilege of finishing his plea, which was allowed.

"Afterwards Mr. Browning resumed his pleadings, which were powerful; and when he gave a recitation of what he himself had seen at Quincy, and on the banks of the Mississippi River, when the Saints were exterminated from Missouri; * * * they were so affecting that the spectators were often dissolved in tears. Judge Douglass himself and most of the officers wept."

This Mr. Browning, who afterwards became a member of Pres. Johnson's cabinet, concluded his speech as follows:

> "Great God! have I not seen it? Yes, my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who had traveled hundreds of miles barefoot, through frost and snow, to seek a

refuge from their savage pursuers. 'T was a scene of horror, sufficient to enlist sympathy from an adamantine heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage land, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an oppressed American citizen."

The next morning, June 10th, Judge Douglass delivered his opinion in the case, which was to the effect that Joseph should be discharged. Joseph continues:

"This decision was received with satisfaction by myself and the brethren, and all those whose minds were free frem prejudice. It is now decided that before another writ can issue, a new demand must be made by the governor of Missouri. Thus have I been once more delivered from the fangs of my cruel persecutors, for which I thank God, my heavenly Father.

"I was discharged about 11 a. m., when I ordered dinner for my company, now increased to about sixty men; and when I called for the tavern bill, the unconscientious fellow replied, 'Only one hundred and sixty dollars.'

"About 2 p.m. the company commenced their return, traveled about twenty miles and camped by the way-side.

"Friday, 11th. Started very early, arrived at La Harpe for dinner, and returned safely to Nauvoo by 4 p.m., where I was met by the acclamations of the Saints."

The proceedings in this case, including the expense of counsel, fees of attendants, witnesses, etc., cost upwards of three thousand dollars, which was no inconsiderable sum for a person who had just been robbed of nearly all he owned in Missouri.

CHAPTER 15.

The Twelve Apostles Return from their Foreign Mission.—Joseph Visited by Sac and Fox Indians.—Instructions on Baptism for the Dead and Other Doctrines.—Nauvoo Infested with Thieves.—Modern Conception of the Appearance of a Prophet.—The First Female Relief Society Organized at Nauvoo.—Extracts from a Funeral Sermon by the Prophet.—Important Items of Instruction.—Conspiracy Against Joseph's Household.

July 1, 1841, Apostles Brigham Young, Heber C. Kimball and John Taylor returned to Nauvoo from their mission to England. The other brethren, who had been with them to England, were detained by business and visiting relatives, and arrived in Nauvoo later. Under date of Aug. 1st, Joseph writes:

"All the quorum of the Twelve Apostles who were expected here this season, with the exception of Elders Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain with pleasure. They certainly have been the instruments in the hands of God of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances. Most of them when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of heaven to preach the Gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, *without purse or scrip*, commenced a journey of five thousand miles entirely dependent on the providence of God, who had called them to such a holy calling. While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh. However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape—friends rose up when they most needed them, and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy One of Israel. They truly 'went forth weeping, bearing precious seed,' but have 'returned with rejoicing, bearing their sheaves with them.' "

Aug. 7th, Don Carlos Smith, Joseph's youngest brother, died in Nauvoo. (See *Don Carlos Smith.*)

In August, 1841, a considerable number of Sac and Fox Indians encamped in the neighborhood of Montrose, Iowa. On the morning of Aug. 12th the ferrymen brought over a great number of them on the ferry-boat and two flat-boats. They came for the purpose of visiting Joseph. The military band and a detachment of 'Invincibles' were on shore ready to receive and escort them to the grove, but they refused to come on shore until Joseph came. He accordingly went down and met Keokuk, Kish-ku-kosh, Appenoose and about one hundred chiefs and braves of those tribes, with their families, at the landing, introduced his brother Hyrum to them, and, after the usual salutations, conducted them to the meeting ground in the grove, and instructed them in many things which the Lord had revealed in relation to their fathers, and the promises that were made concerning them in the Book of Mormon. He advised them to cease killing each other and warring with other tribes, and keep peace with the whites, all of which was interpreted to them.

Keokuk replied that he had a Book of Mormon at his wick-i-up, which Joseph had given him some years before. "I believe," said he, "that you are a great and good man. I am rough, but I also am a son of the Great Spirit. I've heard your advice—we intend to quit fighting and follow the good talk you have given us."

After the conversation they were feasted on the green with good food, dainties and melons by the brethren; and they entertained the spectators with a specimen of their dancing.

On the 2nd, 3rd and 4th of October, 1841, a general conference was held in Nauvoo. By request of the Twelve, Joseph gave instructions on the doctrine of baptism for the dead, which was listened to with intense interest by the large assembly. The historian writes:

"He presented baptism for the dead as the only way that men can appear as saviors on Mount Zion.

"The proclamation of the first principles of the Gospel was a means of salvation to men individually; and it was the truth, not men, that saved them; but men, by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kind into the kingdom of God.

"He explained the difference between an angel and a ministering spirit—the one a resurrected or translated body, with its spirit ministering to embodied spirits; the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while his body was lying in the sepulchre) to the spirits in prison, to fulfil an important part of his mission, without which he could not have perfected his work or entered into his rest.

"After his resurrection he appeared as an angel to his disciples, etc. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time. * * * It is no more incredible that God should *save* the dead than that he should *raise* the dead.

"There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy who have not committed the unpardonable sin, which hath no forgiveness, neither in this word nor in the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

"The glorious truth is well calculated to enlarge the understanding and to sustain the soul under troubles, difficulties and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition or from the blotted page of the book of nature. One dies and is buried, having never heard the Gospel of reconciliation. To the other the message of salvation is sent; he hears and embraces it and is made the heir of eternal life. Shall the one become a partaker of glory and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, none! none!! none!!! Such an idea is worse than Atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out and their priests left in the midst of their corruption.

"Many objections are urged against the Latter-day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles, and putting old wine into new bottles. What! new revelations in the old churches? New revelations knock out the bottom of their bottomless pit. New wine into old bottles! The bottles burst and the wine runs out. What! Sadducees in the new church? Old wine in new leathern bottles will leak through the pores and escape; so the Sadducee Saints mock at authority, kick out of the traces and run to the mountains of perdition, leaving the long echo of their braying behind them.

"He then contrasted the charity of the sects in denouncing all who disagree with them in opinion, and in joining in persecuting the Saints who believe that even such may be saved in this world and in the world to come (murderers and apostates excepted).

"This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He shall send Elijah the Prophet, etc., and restore all things in Christ."

Joseph then announced that there would be no more baptisms for the dead, until the ordinance could be attended to in the font of the Lord's House, and that the Church should not hold another general conference until it could meet in that house," "for thus saith the Lord." The baptismal font was dedicated Nov. 8th following. (See *Nauvoo Temple.*)

At a meeting held in Nauvoo, Nov. 7th, Joseph said, in speaking of temperance, faith, virtue, charity and truth:

> "If you do not accuse each other, God will not accuse you. If you have no accuser, you will enter heaven, and if you follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours, for charity covereth a multitude of sins. What many people call sin, is not sin. I do many things to break down superstition, and I will break it down."

In council with the Twelve Apostles at the house of Brigham Young, Nov. 28th, the Prophet, in conversing with the brethren on a variety of subjects, told them "that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God abiding by its precepts than by any other book." On the 19th of December he preached an interesting discourse, in which he said:

> "Some people say I am a fallen Prophet because I do not bring forth more of the word of the Lord. Why do I not do it? Are we able to receive it? No! not one in this room. * * *
>
> "Because we will not receive chastisement at the hand of the Prophet and Apostles, the Lord chastiseth us with sickness and death. Let not any man publish his own righteousness, for others can see that for him; sooner let him confess his sins, and then he will be forgiven, and he will bring forth more fruit. When a corrupt man is chastised, he gets angry and will not endure it. The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them, but reveal them. We do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord. I can keep a secret till Doomsday. What greater love hath any man than that he lay down his life for his friend; then why not fight for our friend until we die?"

"There were a number of bad men in those days," writes George Q. Cannon in the *Juvenile Instructor*, "who, professing to be Latter-day-Saints, were guilty of many evil practices. Not content with doing wrong themselves, they tried to lead others to engage with them by telling them that Joseph knew all about their acts, and that he had given them authority to steal. They endeavored to screen themselves by using the names of Joseph and Hyrum and other leading men. They said it was not wrong to take anything from a Gentile; the Prophet Isaiah had said that Zion should suck the milk of the Gentiles; and Micah had said that the gain of the Gentiles was to be consecrated to the Lord and their substance to the Lord of the whole earth. When, therefore, they stole property from men who did not belong to the Church, they said they were 'consecrating,' or they were 'milking the Gentiles,' and justified themselves for so doing, and called it perfectly right. Of course, when such actions became known, the whole Church had to take the blame, for these wicked men told that it was a doctrine of the Church and that Joseph had taught it. This wickedness was a cause of sorrow to Joseph and Hyrum and the leading Elders. They did all they could to bring such things to light, and they cut every one off from the Church whom they knew to be guilty. Joseph and Hyrum each published statements informing the Church and the public that such doctrines had never been taught by them, and that they held themselves and their property ready to be used to support the laws in punishing men guilty of stealing and other crimes. They made oath to these statements before the mayor of the city and a justice of the peace, and published their affidavits. The Twelve Apostles also published an epistle, in which they spoke in very strong language about those thieves, and quoted from the Book of Doctrine and Covenants to show what the Lord had said about those who would rob and steal.

"In the days of Joseph, to appear like a Prophet according to the popular idea, a man should wear a long beard, long hair. and dress in an outlandish style. If he did not wash himself and clean and pair his nails, it woufd be all the better. He should not smile and be merry. When he spoke, his voice should be deep and solemn; when he walked, his tread should be slow and measured. If he lived in a cave, it would suit many people better than if he lived in a house. He should be different to other men in every respect. Of course, those who had these ideas of what a Prophet should be were much disappointed in Joseph, for if a Prophet should talk, dress and act in this manner, he was very unlike one. He wore no beard, did not have long hair, and was very cleanly in his person, dressed with taste, had a pleasant face, a sweet smile, a cheerful and joyous manner, and was natural. He was the very opposite of what a religious bigot would think a Prophet ought to be; and he never took any pains to be otherwise. He was a great hater of sham. He disliked long-faced hypocrisy, and numerous stories are told of his peculiar manner of rebuking it. He knew that what many people call sin is not sin, and he did many things to break down superstition. He would wrestle, play ball. and enjoy himself in physical exercises, and he knew that he was not committing sin in so doing. The religion of heaven is not to make men sorrowful, to curtail their enjoyment and to make them groan and sigh and wear long faces, but to make them happy. This Joseph desired to teach the people, but in doing so, he, like our Savior, when he was on the earth, was a stumbling-block to bigots and hypocrites. They could not understand him; he shocked their prejudices and traditions. A great change has taken place in the feelings of the world on these subjects since his death. The course taken by the Latter-day Saints, with their teachings, have had the effect of helping to bring about this change. We prove to the world that we can dance and have other amusements, and yet be happy and free from sin. The strong blows which Joseph dealt to sectarianism and sham were felt, and good effects have followed."

Joseph labored incessantly in various ways to advance the cause of truth; and was constantly kept busy by looking after the general welfare of the Church, receiving revelations, translating, preaching, writing letters, etc. He also commenced the publication of the Book of Abraham (which he had translated from the papyrus) in the *Times and Seasons*. The Saints exerted themselves to build the Temple, and private dwellings arose in every quarter of the city. Also a number of flourishing villages were commenced in various parts of Hancock County, Illinois, and Lee County, Iowa.

March 17, 1842, Joseph assisted in commencing the organization of the

"Female Relief Society of Nauvoo." Emma Smith, Joseph's wife, was elected President, with Elizabeth Ann Whitney and Sarah M. Cleveland as Counselors. On that occasion Joseph gave much instruction, read in the New Testament and Book of Doctrine and Covenants concerning the Elect Lady, and showed that the elect meant to be elected to a certain work, etc., and that the revelation was then fulfilled by Sister Emma's election to the presidency of the Society, she having previously been ordained to expound the Scriptures. Emma was blessed and her Counselors were ordained by Elder John Taylor.

The organization of the Relief Society was completed March 24th; its object was to help the poor, nurse the sick, relieve the wants of the widows and orphans, and for the exercise of all benevolent purposes.

Sunday, March 20, 1842, Joseph preached to a large congregation in the grove west of the Temple. The body of Windsor P. Lyon's deceased child, which was placed before the assembly, gave occasion for the Prophet to make some interesting remarks, of which the following are extracts:

"President Smith read the 14th chapter of Revelations, and said: We have again the warning voice sounded in our midst, which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question: why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting? and the strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the 'world grows weaker and wiser;' if it is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away, even in infancy, that they may escape the envy of man and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice, as they are delivered from evil, and we shall soon have them again.

"What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death-bed to repent; as we see the infant taken away by death, so may the youth and middle-aged, as well as the infant, be suddenly called into eternity. Let this, then, prove as a warning to all not to procrastinate repentance, or wait till a death-bed, for it is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure His blessing, and not wait until he is called to die.

"Also the doctrine of baptizing children, or sprinkling them, or they must welter in hell, is a doctrine not true, not supported in holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world. Notwithstanding all this glory, we for a moment lose sight of it and mourn the loss, but we do not mourn as those without hope."

In relation to the first principles of the Gospel, the Prophet, in the same discourse, said:

"Baptism is a sign to God, to angels and to heaven, that we do the will of God; and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved and enter into the kingdom of God, except faith in Jesus Christ, repentance and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.

"What is the sign of the healing of the sick? The laying on of hands is the sign or way marked out by James, and the custom of the ancient Saints as ordered by the Lord, and we cannot obtain the blessing by pursuing any other course except the way marked out by the Lord. What if we should attempt to get the gift of the Holy Ghost through any other means except the signs or way which God hath appointed, should we obtain it? Certainly not; all other means would fail. The Lord says do so and so, and I will bless you.

"There are certain key words and signs belonging to the Priesthood which must be observed in order to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost; and in no other way is the gift of the Holy Ghost obtained.

"There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva: 'Paul we know, and Jesus we know, but who are ye?' It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which He hath opened, and this is the way marked out by the word of the Lord.

"As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be 'added unto their stature one cubit,' neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God and the Lamb, with bodies of the same stature that they had on earth, having been redeemed by the blood of the Lamb; they will there enjoy the fulness of that light, glory and intelligence which is prepared in the celestial kingdom."

At the close of the meeting Joseph announced that he should attend to the ordinance of baptism in the river, near his house, at 2 o'clock; and at the appointed hour the bank of the Mississippi was lined with a multitude of people, and Joseph went into the river and baptized 80 persons for the remission of their sins; and what added joy to the scene was that the first person baptized was L. D. Wasson, a nephew of Emma Smith—the first of her kindred who embraced the fulness of the Gospel. After baptism, the congregation again repaired to the grove near the Temple, to attend to the ordinance of confirmation, and notwithstanding Joseph had spoken in the open air to the people, and stood in the water so long, about fifty of those baptized received their confirmation under his hands in the after part of the day.

On the 6th, 7th and 8th of April, 1842, a special conference was held in Nauvoo, on which occasion 275 brethren were ordained Elders under the hands of the Twelve Apostles, and soon afterwards sent out to preach the Gospel. On account of the bad weather this conference was not so well attended as usual.

Preaching a funeral sermon on April 9, 1842, the Prophet said:

"Some have supposed that Brother Joseph could not die; but this is a mistake; it is true there have been times when I have had the promise of my life to accomplish such and such things, but, having now accomplished those things, I have not at present any lease of my life; I am as liable to die as other men. * * *

"When we lose a near and dear friend, upon whom we have set our hearts, it should be a caution unto us not to set our affections too firmly upon others, knowing that they may in like manner be taken from us. Our affections should be placed upon God and His work, more intensely than upon our fellow beings."

On the following day (April 10th), in preaching to a large assembly in the grove, Joseph pronounced a curse upon all adulterers, fornicators and unvirtuous persons, and those who had made use of his name to carry on their iniquitous designs. He also said:

"If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil. * * *

"A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God."

In speaking to the members of the Female Relief Society, April 28, 1842, the Prophet showed how the sisters would come in possession of the privileges, blessings and gifts of the Priesthood, and that the signs should follow them, such as the healing of the sick, the casting out of devils, etc. They might attain unto these blessings by a virtuous life and conversation, and diligence in keeping the commandments of God. He also said that

"Some little foolish things were circulating in the Society against some sisters not doing right in laying hands on the sick. Said that if the people had common sympathies, they would rejoice that the sick could be healed. * * *

"No matter who believeth, these signs, such as healing the sick, casting out devils, etc., should follow all that believe, whether male or female. He asked the Society if they could not see by this sweeping promise, that wherein they are ordained, it is the privilege of those set apart to administer in that authority, which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their tongues, and let everything roll on. * * *

"Respecting females administering for the healing of the sick, he further remarked, there could be no evil in it, if God gave His sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration. * * *

"President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men—'great big Elders,' as he called them, who had caused him much trouble; to whom he had taught the things of the kingdom in private councils, and would then go forth into the world and proclaim the things he had taught them, as their own revelations; said the same aspiring disposition will be in this Society, and must be guarded against; that every person should stand and act in the place appointed, and thus sanctify the Society and get it pure. * * *

"As he had this opportunity, he was going to instruct the ladies of this Society, and point out the way for them to conduct themselves, that they might act according to the will of God; that he did not know that he should have many opportunities of teaching them, as they were going to be left to themselves; they would not long have him to instruct them; that the Church would not have his instructions long, and the world would not be troubled with him a great while, and would not have his teachings.

"He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands; that the Saints whose integrity has been tried and proved faithful might know how to ask the Lord and receive an answer; for according to his prayers God had appointed him elsewhere.

"He exhorted the sisters always to concentrate their faith and prayers for and place confidence in their husbands, whom God has appointed for them to honor, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season. * * *

"How precious are the souls of men! The female parts of the community are apt to be contracted in their views. You most not be contracted, but you must be liberal in your feelings. Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—if he can meet with mildness, it will calm down his soul and soothe his feelings; when his mind is going to despair, it needs a solace of affection and kindness.

* * *

"I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.

"When you go home, never give a cross or unkind word to your husbands, but let kindness, charity and love crown your works henceforward; don't envy the finery and fleeting show of sinners, for they are in a miserable situation; but as far as you can, have mercy on them, for in a short time God will destroy them, if they will not repent and turn unto Him. * * *

"If any have a matter to reveal, let it be in your own tongue; do not indulge too much in the exercise of the gift of tongues, or the devil will take advantage of the innocent and unwary. You may speak in tongues for your own comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.

"President Smith then gave instruction respecting the propriety of females administering to the sick by the prayer of faith, the laying on of hands, or the anointing with oil; and said it was according to revelation that the sick should be nursed with herbs and mild food, and not by the hand of an enemy. Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy and compassion? No one."

The Spirit of God was poured out in a very powerful manner, never to be forgotten by those who were present on this interesting occasion.

Under date of April 29th, Joseph writes:

"A conspiracy against the peace of my household was made manifest, and it gave me some trouble to counteract the design of certain base individuals, and restore peace. The Lord makes manifest to me many things, which it is not wisdom for me to make public until others can witness the proof of them."

CHAPTER 16.

The First Endowments Given in this Dispensation.—The Nauvoo Legion on Parade.—Joseph's Life Saved through the Admonition of the Holy Spirit.—John C. Bennett's Wickedness, Apostasy and Lying.—Joseph Predicts that the Saints shall Become a Mighty People in the Rocky Mountains.—He is Falsely Accused of being Accessory to the Shooting of ex-Governor Lilburn W. Boggs.—Hides to Escape Arrest.—Orrin P. Rockwell's Trying Experience.

On Sunday, May 1, 1842, Joseph preached in the grove on the keys of the kingdom, charity, etc., saying among other things:

"The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. The rich can only get them in the Temple, the poor may get them on the mountain top, as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building. There are signs in heaven, earth and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the Holiest of Holies."

"Wednesday, May 4, 1842," writes Joseph, "I spent in the upper part of the store, that is, in my private office (so called, because in that room I kept my sacred writings, translated ancient records and received revelations), and in my general business office or lodge room (that is, where the masonic fraternity met occasionally, for want of a better place), in council with General James Adams of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and Presidents Brigham Young, Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded; and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore, let the Saints be diligent in building the Temple, and all houses which they have been or shall hereafter be commanded of God to build; and wait their time with patience in all meekness, faith and perseverance unto the end, knowing assuredly that all these things referred to in the council are always governed by the principle of revelation.

"Thursday, 5th. General Adams started for Springfield, and the remainder of the council of yesterday continued their meeting at the same place, and myself and Brother Hyrum received in turn from the other the same I had communicated to them the day previous."

On the 7th of May the Nauvoo Legion was on parade and was reviewed by Joseph. Judge Stephen A. Douglas was holding court at the time at Carthage, but there was so much curious excitement prevailing respecting this military parade and review that he adjourned the circuit court. He and some of the principal lawyers came to Nauvoo for the occasion, and there were also a large number of other strangers present. After the review the generals and their staffs, with their wives, and Judge Douglas and his friends, dined at Joseph's house. In the afternoon the Legion was separated into cohorts and fought an animated sham battle. In relation to this sham battle and John C. Bennett's conduct on that occasion in regard to himself, Joseph writes:

"I was solicited by General Bennett to take command of the first cohort during the sham battle; this I declined. General Bennett next requested me to take my station in the rear of the cavalry, without my staff, during the engagement; but this was counteracted by Captain A. P. Rockwood, commander of my life guards, who kept close to my side, and I chose my own position. And if General Bennett's true feelings towards me are not made manifest to the world in a very short time, then it may be possible that the gentle breathings of that Spirit, which whispered me on parade that 'there was mischief concealed in that sham battle,' were false: a short time will determine that point. Let John C. Bennett answer at the day of judgment, 'Why did you request me to command one of the cohorts, and also take my position without my staff, during the sham battle on the 7th of May, 1842, where my life might have been the forfeit, and no man have known who did the deed?' "

Joseph was right; John C. Bennett's subsequent conduct proved the correctness of the Prophet's apprehensions. This man came to Nauvoo and professed to have a great desire to see the Saints enjoy their rights. He was a man of some ability, and had a little influence. yet those who knew him best had but little confidence in him. After he come to Nauvoo he joined the Church, and he was, apparently, very zealous and devoted to the cause of God. He soon became prominent among the people, obtained the office of major-general in the Nauvoo Legion, which he was very active in getting organized, and was also mayor of the city of Nauvoo. When the news spread about that Dr. Bennett had joined the Church, a letter was written to Nauvoo by a former neighbor of Bennett's, in which it was stated that he had a wife and two children in Ohio. The writer warned the people respecting him, and stated that he was a very mean man. Not much importance was attached to this letter at the time it was received. It was known that good men were sometimes spoken evil against, and it was thought that the statements of the writer of the letter might be untrue. On this account the letter was kept quiet, but it was held in reserve.

For a while after his baptism he kept up a good appearance, and was anxious to have Joseph and the people think he was a true Saint. But this did not last long. He tried to keep his wickedness secret, but it soon came to light. Joseph was not long in finding out that he was acting the hypocrite. To gain his ends with the sisters he told them many very wicked lies about Joseph. He said that Joseph taught doctrines in secret which he dare not make public; or, in other words, he preached one thing in public and practiced another in private. By means of these lies he deceived several women, led them astray and ruined them to gratify his lusts. Joseph had done all he could to save him, but it was for no avail; he was a corrupt, bad man.

When Joseph learned that Bennett was continuing his wickedness, he charged him with it. Bennett admitted it was true. Joseph was resolved to put a stop to such actions, and he publicly proclaimed against them.

At a special session of the city council held in Nauvoo May 19, 1842, Bennett, "having discovered that his whoredoms and abominations were fast coming to light, and the indignation of an insulted and abused people were rising rapidly against him, thought best to make a virtue of necessity, and try to make it appear that he was innocent by resigning his office as mayor." The council most gladly accepted his resignation and Joseph was elected mayor in his stead.

Because of the numerous reports circulating in the city, and to quiet the public mind, Joseph asked Bennett if he had aught against him, when Bennett arose before the council and a house filled with spectators, and said that he had not had any difficulties with any of the leading men of the Church. Joseph asked: "Will you please state definitely whether you know anything against my character, either in public or private?" Bennett replied: "I do not; in all my intercourse with General Smith, in public and in private, he has been strictly virtuous."

Bennett also gave the following testimony under oath before Alderman Daniel H. Wells:

"NAUVOO, Ill., May 17, 1842.

"Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who, being duly sworn according to law, deposeth and saith, that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or in private; and that he never did teach to me in private that an illegal, illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so to teach others.

"JOHN C. BENNETT."

When Bennett gave this testimony he professed that he intended to repent and do right, but it was not long before he again committed himself. On the 25th of May he was notified that the First Presidency, the Twelve and the Bishops had withdrawn fellowship from him, and were about to publish him in the papers. He begged them so humbly not to do this for his mother's sake, that the notice was withdrawn from the papers. The next day he attended a meeting at the Masonic Lodge rooms, where about one hundred of the brethren were present, and acknowledged his wicked and licentious conduct; he cried like a child, and said he was worthy of the severest chastisement; but he begged that he might be spared. His sorrow appeared so deep for the moment, or he pretended to feel so penitent, that Joseph plead for mercy, and he was forgiven still.

Soon after this he left Nauvoo, and shortly afterwards commenced circulating every kind of slander and falsehood against Joseph and the Saints. According to his statements they were unfit to live. While he was professing to be a member of the Church, and to have great faith in the work, he wrote several fierce articles about the persecutions which the Saints had endured in Missouri. He did not publish his own name to these, but signed them "Joab, General in Israel." After he left Nauvoo, in writing against Joseph and the Church, he quoted from these articles. He did this to show the public what a treasonable, blood-thirsty people the "Mormons" were; but he took care not to tell them that he was the "Joab" who had written the articles. Afterwards he published a book filled with the blackest lies about Joseph and the Saints, which created a little excitement, but did not last long. He lived to be despised by every one who knew him, and those who did not know him, but only heard his stories or read his book, looked upon him as a traitor and a bad man. For some years before his death he suffered from violent fits; he also partly lost the use of his limbs and of his tongue, and it was difficult for him to make himself understood. He dragged out a miserable existence, without a person scarcely to take the least interest in his fate, and died without a soul to mourn his departure.

Sidney Rigdon and his family, who sympathized with Bennett, had partaken of his spirit. The sickness of one of Sidney Rigdon's daughters, and her wonderful restoration to health, and the reproofs she gave the family, had the effect to stir him up again to a sense of his duties, and for a little while he sought to do better.

The following is an extract from an editorial, written by Joseph and published in the *Times and Seasons*, June 15, 1842:

> "Seek to know God in your closets, call upon Him in the fields. Follow the direction of the Book of Mormon, and pray over and for your families, your cattle, your flocks, your herds, your corn and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, 'which shineth brighter and brighter unto the perfect day.'
>
> "Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing."

"Saturday 6th (Aug., 1842)," writes Joseph, "I passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer and others, and witnessed the installation of the officers of the Rising Sun Lodge of Ancient York Masons, at Montrose, by General James Adams, deputy grand master of Illinois. While the deputy grand master was engaged in giving the requisite instructions to the master elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease. and 'some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.' "

Only a few could realize then that this prophesy would be fulfilled so soon afterwards. The Saints did continue to suffer much affliction, many apostatized, others were killed by their persecutors, others lost their lives through exposure, being driven away from their homes by mobs, and others have lived to reach the Rocky Mountains, have assisted in making settlements and building cities, and have seen the Saints become a mighty people there, but Joseph himself did not live in the flesh to see his own prediction fulfilled.

May 6, 1842, Lilburn W. Boggs, who was governor of Missouri at the time the Saints were driven out of that State, was shot at and wounded at his house at Independence, Jackson Co., Mo. On the 20th of July following he went before Samuel Weston, a justice of the peace at Independence, and stated under oath that he believed it was O. P. Rockwell who had shot him; and he applied to the governor of Missouri to make a demand on the governor of Illinois for the said O. P. Rockwell to be delivered up and brought to

Jackson County. Later, Boggs also swore that he believed Joseph Smith was "an accessory before the fact, to an assault with an intent to kill made by one O. P. Rockwell on Lilburn W. Boggs." Governor Reynolds, of Missouri, then sent a requisition to Governor Carlin, of Illinois, for Joseph and O. P. Rockwell to be given up to him. Governor Carlin promptly issued a warrant, on the strength of which Joseph and O. P. Rockwell were arrested in Nauvoo on the 8th of August. Immediately after their arrest the municipal court of Nauvoo issued a writ of *habeas corpus* demanding that Joseph and Rockwell should be brought before that tribunal for trial. The officers, however, refused to acknowledge the right of the municipal court in the case, and consequently returned to Governor Carlin for further instructions.

This demand that Joseph should be taken to Missouri was not only unjust but illegal, for even if he had been guilty of the crime of which Boggs falsely accused him, there was no law by which he could have been brought to Missouri for trial. The whole affair was a mere pretext on the part of Boggs to get Joseph in his hands for the purpose of murdering him. Remembering the words of Solomon, that "a prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished," Joseph deemed it wise for him and O. P. Rockwell to absent themselves from the city before the sheriff returned. Consequently he crossed the river to his uncle John Smith's house, in Iowa, where he remained a couple of days, and then recrossed the river and stopped with Brother Edward Sayer, who lived in the woods a few miles north of Nauvoo. There he remained until there was a rumor in the city that his place of refuge was known, when he removed to Carlos Granger's.

While Joseph was absent from the city there were a great many stories in circulation about the course the officers intended to take to get him. If they could not find him themselves, it was said, they were going to bring to Nauvoo a force of men so numerous that they could search every house, and if he could not be found there, they would search the State, and not rest until they had him in their power. These rumors caused some little uneasiness and anxiety among some of the brethren, but Joseph himself felt quite calm and advised the people not to pay any attention to such rumors.

From his hiding-places he wrote and received numerous letters, and thus attended to his usual routine of business. In a letter which he received from Wilson Law, who had been elected major-general in the Legion instead of John C. Bennett, the writer says:

> "I do respond with my whole heart to every sentiment you have so nobly and so feelingly expressed, and while my heart beats, or this hand, which now writes, is able to draw and wield a sword, you may depend on it being at your service in the glorious cause of liberty and truth."

It is hardly credible, that the man who wrote these lines in less than eighteen months should descend so low as to conspire against his pretended friend, and yet such was the case. Both Wilson and William Law (the latter one of Joseph's Counselors) turned out to be wicked and corrupt men. Both apostatized and became two of Joseph's most bitter enemies. They entered into league with the mob and did more, probably, than any other two men to bring about the murder of the Prophet and his brother Hyrum.

Orrin Porter Rockwell, to be free from the annoyances to which he was subjected because of Boggs' affidavit, made a visit to the Eastern States. He remained there until the latter part of the winter 1842-43, when he started back to Nauvoo. On his way, he touched at St. Louis, and on March 4, 1843, was arrested by a man named Fox, on the oath of a man named Elias Parker who swore that he was the O. P. Rockwell who was said to have tried to kill Lilburn W. Boggs. He was taken before a magistrate at St. Louis, and afterwards put in jail. A pair of iron hobbles was fastened on his ankles, and he was kept prisoner there two days, after which he was carried to Independence, Jackson County. There he was treated with great indignity and several plans were formed to kill him.

Soon after Joseph heard of Brother Rockwell's arrest, he prophesied, in the name of the Lord Jesus Christ, that he would get away honorably from the Missourians. This prediction was fulfilled. God preserved Brother Rockwell; for His power alone could have preserved him. He was often threatened with death, and on two occasions, while he was being carried to be tried at Liberty, Clay County, and on his return from there, men had planned to waylay him and kill him; but they failed. The grand jury could not find any evidence to prove that he had shot at Boggs, much as the mob would have liked them to do so.

Brother Rockwell was told by Joseph H. Reynolds, the sheriff of Jackson County, that he was going to arrest Joseph. He proposed to Brother Rockwell to go with him and betray Joseph into his hands. Reynolds said that he could have any sum of money he would name if he would do so. Brother Rockwell rejected his offer with indignation. When Reynolds started to go to Nauvoo in June, 1843, Brother Rockwell knew that he and his partners were after Joseph; yet he was a prisoner, and had no means of informing him of the danger he was in. He knew that they were determined to kill Joseph, and his anxiety was so intense upon the subject, that his flesh twitched on his bones. Twitch it would, and he could not help it. While he was in this condition he heard a dove alight on the window in the upper room of the jail where he was confined. The dove commenced cooing and then went off. In a short time it came back to the window, where a pane was broken and crept through between the bars of iron, which were about two and a half inches apart. It flew around the trap door several times; did not alight, but continued cooing until it crept through the bars again, and flew out through the broken window. This proved a comfort to Brother Rockwell and he accepted it as a favorable sign. The twitching of his flesh ceased, and he was fully satisfied from that moment that they would not get Joseph in Missouri, and that he should regain his own freedom. As near as could be found out, this happened at the time that Joseph was in the custody of Reynolds, an account of which will be given hereafter. It was the only time he had a visit from the dove.

Dec. 13, 1843, Brother Rockwell

was released from jail, having been a prisoner upwards of nine months and suffering everything almost but death. He had been imprisoned without any form of law, chained hand and foot in a filthy dungeon, without fire or enough clothing to keep him warm, and without being allowed to change his clothes and half-fed on miserable food, until he was reduced to a mere skeleton. When the irons were taken off, he was so weak that he had to be led! And yet nothing could be proved against him.

After suffering many hardships, he reached Nauvoo on the evening of Dec. 25, 1843, and immediately went to Joseph's residence—the Mansion. Joseph had a company of his friends that evening at his house. In the midst of the festivities a man with his hair long and falling over his shoulders, and apparently drunk, came in and acted like a Missourian. Joseph requested the captain of police, who was present, to put him out of doors. A scuffle ensued, and Joseph had an opportunity of looking the man full in the face. It was no drunken man; it was no Missourian; "but," as Joseph writes in his history, "to my great surprise and untold joy, I discovered it was my long-tried, warm, but cruelly persecuted friend, Orrin Porter Rockwell, just arrived from nearly a year's imprisonment, without conviction, in Missouri."

Agreeable to Joseph's counsel, a special conference was held in Nauvoo, Aug. 29, 1842, for the purpose of calling a number of Elders to go out in different directions and by their preaching deluge the States with a flood of truth, to allay the excitement which had been raised by the falsehoods put in circulation by John C. Bennett and others. Joseph, who had kept himself concealed for about three weeks, again appeared in public on the day of the conference. He writes:

"I was rejoiced to look upon the Saints once more, whom I had not seen for about three weeks. They also were rejoiced to see me, and we all rejoiced together. My sudden appearance on the stand, under the circumstances which surrounded us, caused great animation and cheerfulness in the assembly. Some had supposed that I had gone to Washington, and some that I had gone to Europe, while some thought I was in the city; but whatever difference of opinion had prevailed on that point, we were now all filled with thanksgiving and rejoicing.

"When Hyrum had done speaking, I arose and congratulated the brethren and sisters on the victory I had once more gained over the Missourians. I had told them formerly about fighting the Missourians, and about fighting alone. I had not fought them with the sword, or by carnal weapons; I had done it by stratagem, by outwitting them; and there had been no lives lost, and there would be no lives lost, if they would hearken to my counsel.

"Up to this day God had given me wisdom to save the people who took counsel. None had ever been killed who abode by my counsel. At Hauns' Mill, the brethren went contrary to my counsel; if they had not, their lives would have been spared.

"I had been in Nauvoo all the while, and outwitted Bennett's associates, and attended to my own business in the city all the time. We want to whip the world mentally, and they will whip themselves physically."

During Joseph's address, an indescribable transport of good feeling was manifested by the assembly, and about three hundred and eighty Elders volunteered to go immediately on the proposed mission.

CHAPTER 17.

Joseph writes two Epistles to the Saints in Relation to Baptism for the Dead.—His House is Searched by the Officers.—He Again Absents Himself from Home to Escape Arrest.—Goes to Springfield, where He is Granted a Fair Trial and Gets an Honorable Discharge.—Rejoicing Among the Saints.—Questions Answered Concerning John the Baptist.—Grand Keys Revealed by which to Know the Spirits.—The Prophet's Financial Embarrassment.—His Experience in Blessing Children at Ramus.

Sept. 1, 1842, Joseph wrote an address to the Saints on the subject of baptism for the dead (Doc. & Cov., Sec. 127). In that address he also informed the Saints that inasmuch as the Lord had revealed to him that his enemies, both in Missouri and Illinois, were again in pursuit of him, he had thought it wisdom for his own safety and the safety of the people, to again leave Nauvoo for a short season.

On the 3rd (Sept), about noon, Deputy Sheriff Pitman and two other men came in a sneaking manner into Joseph's house. It appeared that they had come up the river side, and hitched their horses below the Nauvoo House, and then proceeded on foot, undiscovered, until they got into the house. When they arrived, Joseph was in another apartment of the building, eating dinner with his family. John Boynton happened to be the first person discovered by the sheriffs, and they began to ask him where Mr. Smith was. He answered that he saw him early in the morning; but did not say that he had seen him since.

While this conversation was going on Joseph passed out of the back door, and through the corn in his garden to Newel K. Whitney's house. He went upstairs undiscovered. In the meantime his wife Emma went and conversed with the sheriffs. Pitman said he wanted to search the house for Mr. Smith. In answer to a question by Sister Emma, he said he had no warrant authorizing him to search, but insisted upon searching the house anyway. She did not refuse, and accordingly they searched through, but to no effect.

"This," writes the Church historian, "is another testimony and evidence of the mean, corrupt, illegal proceedings of our enemies, notwithstanding the Constitution of the United States, Article 4th, says:

> " 'The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.'

"Yet these men audaciously, impudently and altogether illegally demanded and searched the house of President Joseph, even without any warrant or authority whatever. Being satisfied that he was not in the house, they departed. They appeared to be well armed ,and, no doubt, intended to take him either dead or alive."

It was rumored that there were fifteen men in the city along with the sheriffs, and that they started from Quincy the day before, expecting and fully determined to reach Nauvoo in the night, and fall upon Joseph's house unawares; but it was reported they lost the road and got scattered away one from another, and could not get along until daylight. This was in all probability true, as they appeared much fatigued, and complained of being weary and sore from riding.

Joseph, accompanied by Erastus H. Derby, left Bishop Whitney's house about 9 o'clock, and went to Brother Edward Hunter's, where he was welcomed and made comfortable by the family. There he considered himself safe from the hands of his enemies for the time being.

On the 6th (Sept., 1842) Joseph wrote another epistle to the Saints, giving further instructions respecting baptism for the dead (Doc. & Cov., Sec. 128). This communication made a deep and solemn impression on the Saints, who manifested their intention to obey the instructions to the letter. Joseph sent word to those of the Twelve who were going on missions that he wished them to labor in Illinois and to preach against mobocracy. On the 10th he concluded to return to his own house again, thinking he would be safe there. On the 2nd of October word reached Nauvoo that Governor Carlin had offered a reward of $200 for Joseph and $200 for Orrin Porter Rockwell, and that Governor Reynolds of Missouri also offered a reward of $300 apiece for them. Rumor, furthermore, had it that Carlin intended to have Joseph arrested with an illegal writ, hoping to draw him to Carthage to get acquitted by *habeas corpus* by Judge Stephen A. Douglas; then he would have men waiting with a legal writ to serve on him as soon as he was released under the other one, and bear him away without further ceremony, to Missouri. Many of the Missourians were also coming to unite with the militia of Illinois of their own free will and at their own expense, so that if they did not take him there, they would come and search the city. These were reports only; but Joseph knew very well that his enemies were capable of taking these measures to get him into their power, or any others that might be suggested to them. Consequently, on Oct. 7th, he concluded to leave his home again for a short season. After a tedious journey of one night and part of a day, which he made in the company of several of the brethren, he reached Father Taylor's, the father of President John Taylor. He remained there nearly two weeks, and then he returned to Nauvoo to see his wife whom he left sick. He went back to Father Taylor's the next day, and stayed another week. On the 28th of October he returned to Nauvoo.

On the 30th of October the Saints met for public worship for the first time within the walls of the Nauvoo Temple, where a temporary floor had been laid for that purpose. (See *Nauvoo Temple.*) Nov. 15th Joseph informed the public that the multitude of other business devolving upon him made it impossible for him to fulfil the arduous duties as editor of the *Times and Seasons*. Consequently that responsibility was placed upon Apostle John Taylor.

Dec. 9, 1842, Willard Richards, Heber C. Kimball, William Clayton and a number of other brethren started for Springfield, the capital of the State of Illinois, to present testimony to the government that Joseph was in Illinois at the time Boggs was shot. As he was in Illinois at the time, he could not be a fugitive from the justice of Missouri. The object of the brethren in making this move was to procure a discharge from Governor Ford, the newly created governor of the State, on Governor Carlin's writ for Joseph's arrest. A petition was presented to Governor Ford to revoke the writ and proclamation of Governor Carlin for his apprehension, They also made affidavit that Joseph was in Illinois on the 6th of May, the day when Boggs was said to have been shot. Governor Ford stated, in reply, that he had no doubt but that the writ of Governor Carlin was illegal; but he also doubted his own power to interfere with his acts. However, he submitted the case and all the papers relating thereto to six of the judges of the Supreme Court. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause Joseph's arrest, but were divided in opinion as to Governor Ford's power to interfere with Governor Carlin's acts. Ford wrote a letter to Joseph informing him of the judges' views, and declining, himself, to interfere in the case. He advised Joseph to have a judicial investigation of his case, and if he should conclude to go to Springfield to have the case tried, he said he did not believe there would be any disposition to use violence towards him, for he should feel it his duty to protect him with any necessary amount of force from mob violence.

In order to have his case properly tried at Springfield, on the charge of being accessory to the shooting of Lilburn W. Boggs, and of being a fugitive from justice, Joseph was arrested at Nauvoo on the 26th of December, and on the 27th he started in custody of Wilson Law for Springfield, in company with Hyrum Smith, Willard Richards, John Taylor, William Marks, Levi Moffit, Peter Haws and Lorin Walker. Joseph writes:

"There was considerable snow and the traveling heavy; but we arrived at my brother Samuel's, in Plymouth, a little after sunset, and we were soon joined by Edward Hunter, Theodore Turley, Dr. Tate and Shadrach Roundy. I supped with Brother William Smith's family, who lived under the same roof, slept with Dr. Willard Richards on a buffalo skin spread upon the floor, and dreamed that I was by a beautiful stream of water and saw a noble fish, which I threw out. Soon after, I saw a number more, and threw them out. I afterwards saw a multitude of fish, and threw out a great abundance, and sent for salt and salted them.

"Wednesday 28th. The morning was wet. We started about 8 o'clock, and arrived at Mr. Stevenson's tavern, in Rushville, at 3 o'clock in the afternoon, about twenty miles. Brother William's wife, who was sick, went with us, accompanied by Sister Durphy, who went with us from Nauvoo to take care of her. * * *

"On my return to the tavern, the brethren took my height, which was six feet, and my brother Hyrum the same.

"Thursday 29th. Started early; crossed the Illinois River at 11 o'clock, and arrived at Capt. Dutche's before 5 o'clock in the evening, about thirty-two miles; the weather extremely cold. * * *

"We applied to all the taverns for

admission in vain; we were 'Mormons,' and could not be received. Such was the extreme cold that in one hour we must have perished. We pleaded for our women and children in vain. We counseled together, and the brethren agreed to stand by me, and we concluded that we might as well die fighting as freeze to death.

"I went into a tavern and pleaded our cause to get admission. The landlord said he could not keep us for love or money. I told him we must and would stay, let the consequence be what it might; for we must stay or perish. The landlord replied, 'We have heard the Mormons are very bad people; and the inhabitants of Paris have combined not to have anything to do with them, or you might stay.' I said to him, 'We will stay; but no thanks to you. I have men enough to take the town; and if we must freeze, we will freeze by the burning of these houses.' The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment.

"Friday, 30th. Started at 8 o'clock this morning, and arrived at Judge Adams', in Springfield, at half past 2 o'clock in the afternoon, where I saw Justin Butterfield, Esq., United States' district attorney, who told me that Judge Pope had continued the court two or three days on account of my case, and would close on the morrow, and that he should try my case on its merits, and not on any technicality. * * *

"While in conversation at Judge Adams' during the evening, I said: 'Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.' * * *

"Saturday, 31st. At 9 o'clock in the morning, Mr. Butterfield called and informed me that King had the original writ; and I signed a petition to Governor Ford to issue a new writ, that my case might be tried thereon, as well as on the proclamation. My petition was granted, and at 11 o'clock I was arrested thereon by a deputy, Mr. Maxey, in presence of Mr. Butterfield, my attorney, who immediately wrote a petition to Judge Pope for a writ of *habeas corpus*, which I signed, and at half past 11 in the morning went before Judge Pope.

"Mr, Butterfield read my petition, and stated that the writ and warrant were different from the requisition of the governor of Missouri. He then read Governor Ford's warrant, Watson's affidavit, Governor Reynolds' requisition on the governor of Illinois. and the proclamation of Governor Carlin, showing that Reynolds had made a false statement, as nothing appeared in the affidavits to show that Smith was in Missouri. He also stated that all the authority for transportation of persons from one State to another rests on the Constitution and the laws of Congress. 'And,' said he, 'we ask for *habeas corpus* because the papers are false, and because that we can prove that Joseph Smith was in this State at the time of the commission of the crime.'

"The writ was granted, returned

and served in one minute, and I walked up to the bar Mr. Butterfield read the *habeas corpus*, and moved the court to take bail till I could have a hearing, which was granted. * * *

"This afternoon, a team ran away, and went past the State House, when the hue-and-cry was raised, 'Joe Smith is running away!' which produced great excitement and a sudden adjournment of the House of Representatives."

On Sunday, Jan. 1, 1843, Elders O. Hyde and John Taylor preached in the State House, the use of which was tendered to Joseph by the speaker of the House of Representatives. Most of the members of the Legislature and the various departments of the State were present. In conversation with Judge Stephen A. Douglass, Justin A. Butterfield, U. S. district attorney for Illinois, and some other prominent men, Joseph, in reply to their questions, explained the nature of a Prophet:

> "If any person should ask me if I were a Prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a Prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him, and by this key false teachers and impostors may be detected."

In reply to Mr. Butterfield, he also stated that the most prominent point of difference in sentiment between the Latter-day Saints and sectarians was, that the latter were all circumscribed by some peculiar creed, which deprived its members the privilege of believing anything not contained therein, whereas the Latter-day Saints have no creed, but are ready to believe *all true principles* that exist, as they are made manifest from time to time.

On the following day (Monday Jan. 2nd) Joseph prophesied in the name of the Lord, that he should not go to Missouri dead or alive. He repaired to the court-room, where Judge Pope, accompanied by several ladies, took his seat on the bench at 10 o'clock a. m. Joseph's case was called, but at the request of Josiah Lamborn, the attorney-general of Illinois, it was continued for two days.

At 9 o'clock on Wednesday Jan. 4, 1843, the court was opened. Judge Pope on the bench. He had ten ladies by his side, the first time, the marshal of the district said, during his administration, that ladies had attended court on a trial.

Mr. Lamborn, in opening the case for the State, was not severe. He said little more, apparently, than his relation to the case demanded. Joseph's lawyers wanted to read, in evidence, affidavits of several persons, showing conclusively that he was at Nauvoo on the whole of the 6th and 7th days of May, 1842; and on the evenings of those days was more than three hundred miles distant from Jackson County, Missouri, where it was alleged that Boggs was shot; and that he had not been in the State of Missouri at any time between the 10th day of February and the 1st day of July, 1842. Mr. Lamborn objected to the reading of these affidavits; but the court decided that they should be read.

B. S. Edwards, Esq., opened the defense for Joseph in an animated speech, and made some very pathetic allusions to the sufferings of the Saints in Missouri. He was followed by Mr. Butterfield, who managed the case very judiciously and his plea was a powerful one. He showed that Governor Reynolds, of Missouri, had subscribed to a lie in his demand for Joseph, and that Governor Carlin would not have given up his dog on such a requisition. He said that such an attempt struck at all the liberty of the institutions of the country. What was Joseph's fate that day might be their fate the next day. It was a matter of history that Joseph and his people had been murdered or driven from the State of Missouri. If he were to go there, it would be only to be murdered, and he had better be sent to the gallows. He was an innocent and unoffending man, and if there was any difference between him and other men, it was that this people believed in prophecy and others do not.

The court-room was crowded during the trial; the utmost good order and good feelings prevailed, and much prejudice was allayed. The court adjourned till the next day, at 9 o'clock, for the making up of its opinion. In the afternoon Mr. Prentiss, the marshal of the district, sent his carriage to bring Joseph to his house. A number of the leading men of the town were there and took supper with him.

The next day (Jan. 5th) a bevy of ladies accompanied Judge Pope to the court-room to give his decision. The place was crowded with spectators and Joseph was the hero of the day, being the observed by everybody. In reviewing the case at considerable length, the judge passed some very severe strictures on the action of the different governors and officers who had taken part in the case, and Joseph was discharged.

Thus another instance had happened in which, after suffering contumely and abuse and being persecuted and dogged and almost harassed out of his life, nothing could be proved against him. He stood an innocent man in the face of the world and before his enemies, who were unable to sustain any of their cruel charges.

During his stay in Springfield, Joseph had ample opportunity of conversing with the judge, the lawyers and various officers, and he talked freely to them about religion and generally made a very favorable impression upon them. His plain, simple and yet powerful and truthful teaching, his affable manners, the kind smile that illuminated his face, his angelic countenance and noble and dignified form and the Spirit of God which rested down upon him, convinced them, in spite of themselves, that he was a much-abused, wronged and innocent man. Prejudice began to melt away, and there was a disposition manifested to grant him justice.

From many distinguished men he also received invitations to visit them, but time would not permit him to do so. In conversing with some of the brethren in relation to doctrine, on a certain occasion while in Springfield, he said:

"Because faith is wanting, the fruits are. No man since the world was had faith without having something along with it. The ancients quenched the violence of fire, escaped the edge of the sword, women received their dead, etc. By faith the worlds were made. A man who has none of the gifts has no faith; and he deceives himself, if he supposes he has. Faith has been wanting, not only among the heathen, but in professed Christendom also, so that tongues, healings, prophecy and Prophets and Apostles, and all the gifts and blessings, have been wanting."

On Saturday, Jan. 7th, Joseph and his friends left Judge Adams at Springfield. The weather was cold and disagreeable, making the traveling tedious and hard, through snow and mud. They arrived at Captain Dutche's in the evening and remained over night. On the following day they crossed the Illinois River on the ice and spent the night in Rushville. On Monday the 9th, the journey was continued toward Plymouth. When about two miles west of Brooklyn, at half past 12 p. m., the horses of one of the carriages slipped and became unmanageable: and horses and carriage, with Lorin Walker and Dr. Richards in it, went off the embankment some six or eight feet perpendicular, doing no damage except breaking the fore-axletree and top of the carriage. It was a remarkable interposition of Providence that neither of the brethren were injured in the least. "The company," writes Joseph, "agreed that Lilburn W. Boggs should pay the damage, cut down a small tree, spliced the axle, drove on and arrived at Brother Samuel's, in Plymouth, about 4 o'clock in the evening. After supper, I visited my sister, Catherine Salisbury, accompanied by Dr. Richards and Sister Durphy. This was the first time I had visited her in the State of Illinois, and the circumstance brought vividly to my mind many things pertaining to my father's house, of which I spake freely, and particularly of my brother Alvin. He was a very handsome man, surpassed by none but Adam and Seth, and of great strength. When two Irishmen were fighting, and one was about to gouge the other's eyes, Alvin took him by his collar and breeches and threw him over the ring, which was composed of men standing around to witness the fight."

"While there," said Dr. Richards, "my heart was pained to see a sister of Joseph's almost barefoot, and four lovely children entirely so, in the middle of a severe winter. What has not Joseph and his father's family suffered to bring forth the work of the Lord in these latter days!"

On the 10th the company arrived in Nauvoo. It was a time of jubilee when Joseph returned safe once more to his home and the Saints, and the people rejoiced as none but those could who have suffered so severely from the hands of their enemies. A day of humiliation, prayer and thanksgiving was appointed for the Saints on the 17th of January, when well attended meetings were held in various parts of the city.

By Joseph's invitation a numerous company of his friends spent the 18th of January, 1843, at his house. While they were together Joseph read to them a letter written by John C. Bennett to Sidney Rigdon, in which he threatened Joseph in the most vindictive manner. He said new proceedings had been gotten up on the old charges, and nothing could save him; they would carry him off to Missouri and there deal with him. If Rigdon could have had his way he would have kept this letter from Joseph, as he did not want it known that he had received such a letter, but there was good reasons to believe that Sidney Rigdon was acting traitorously with him, and that he was in secret correspondence with his enemies.

On Sunday, Jan. 22nd, Joseph

preached at the Temple. In the course of his remarks he said: "I shall not be sacrificed until my time comes; then I shall be offered freely." Remarkable words! and remarkably fulfilled!

The next Sunday (Jan. 29th) he answered two questions which had been asked him concerning his discourse the previous Sunday:

"The first question arose from the saying of Jesus: 'Among those that are born of women, there hath not arisen a greater Prophet than John the Baptist: nevertheless, he that is least in the kingdom of heaven is greater than he.' (Matth. 11: 11.) How is it that John was considered one of the greatest of Prophets? His miracles could not have constituted his greatness.

"Firstly. He was entrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man

"Secondly. He was entrusted with the important mission, and it was required at his hands to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of a dove, in witness of that administration? The sign of the dove was instituted before the creation of the world a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of a dove, but in sign of a dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

"Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zachariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven; and these three reasons constitute him the greatest Prophet born of a woman.

"Second question: How was the least in the kingdom of heaven greater than he?

"In reply, I asked: Who did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as though he had said: 'He that is considered the least among you is greater than John—that is, myself.'"

Feb. 6, 1843, at the municipal election, Joseph was unanimously elected mayor of the city of Nauvoo. He marked out very plainly the course which he wished to see officers take in relation to salaries, fees, etc. He prophesied to James Sloan, the city recorder, that it would be better for him, ten years from that time, if he were not to say anything more about fees. He also urged upon the city council the necessity of their acting upon the principle of liberality and of relieving the city from all unnecessary expenses and burdens. He prophesied that if they would be liberal in their proceedings, they would become rich; and spoke against the principle of pay for every little service rendered, and especially of committees having extra pay for their services.

On Feb. 9, 1843, Joseph gave three grand keys, by which good and bad angels or spirits may be known (Doc. & Cov., Sec. 129), and adds:

"A man came to me in Kirtland, and told me he had seen an angel, and described his dress. I told him he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street, and commanded fire to come down out of heaven to consume me. I laughed at him, and said, 'You are one of Baal's prophets; your God does not hear you; jump up and cut yourself;' and he commanded fire from heaven to consume my house.

"When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be still. After the sermon, he again asked me for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me, in a revelation, that any man who wanted a sign was an adulterous person. 'It is true,' cried one, 'for I caught him in the very act,' which the man afterwards confessed when he was baptized."

The following incident in the experience of the Prophet may give the reader an idea of his warm and impulsive nature. He writes:

"Monday, 20th (Feb., 1843). * * * While the court was in session, I saw two boys fighting in the street, near Mills' Tavern. I left the business of the court, ran over immediately, caught one of the boys (who had begun the fight with clubs) and then the other; and after giving them proper instruction, I gave the bystanders a lecture for not interfering in such cases, and told them to quell all disturbances in the street at the first onset. I returned to the court and told them that nobody was allowed to fight in Nauvoo but myself."

Because of the loss which Joseph had sustained in Missouri, on account of his long and dreary imprisonment, he was forced to take advantage of the general bankrupt law, dividing all he had among his creditors. This reduced him to poverty, and gave occasion for President Brigham Young, in behalf of the quorum of the Twelve, to write to the branches of the Church at Ramus, Lima, Augusta and other places, under date of March 1, 1843, as follows:

"Beloved Brethren.—As our beloved President Joseph Smith is now relieved from his bondage and his business, temporarily, and his property, too, he has but one thing to hinder his devoting his time to the spiritual interests of the Church, to the bringing forth of the revelations, translation and history. And what is that? He has not provision for himself and family, and is obliged to spend his time in providing therefor. His family is large and his company great, and it requires much to furnish his table. And now, brethren, we call on you for immediate relief in this matter; and we invite you to bring our President as many loads of wheat, corn, beef, pork, lard, tallow, eggs, poultry, venison, and everything eatable at your command (not excepting unfrozen potatoes and vegetables, as soon as the frost will admit), flour, etc., and thus give him the privilege of attending to your spiritual interest.

"The measure you mete shall be measured to you again. If you give liberally to your President in temporal things, God will return to you liberally in spiritual and temporal things too. One or two good new milch cows are much needed also.

"Brethren, will you do your work, and let the President do his for you before God? We wish an immediate answer by loaded teams or letter."

This call had the desired effect. On March 3rd Bishop N. K. Whitney returned from Ramus with five teams loaded with provisions and grain as a present to Joseph, which afforded him seasonable relief. "I pray God to bless them abundantly," he writes, "and may it be returned upon their heads an hundredfold."

Under date of March 10, 1843, the following is recorded: "I (Joseph), with W. Richards, W. Woodruff and many others, about 7 p. m., discovered a stream of light in the southwest quarter of the heavens. Its pencil rays were in the form of a broad sword, with the hilt downward, the blade raised, pointing from the west, southwest, raised to an angle of 45 degrees from the horizon, and extending nearly or within two or three degrees to the zenith of the degree where the sign appeared. This sign gradually disappeared from half-past 7 o'clock, and at 9 had entirely disappeared As sure as there is a God who sits enthroned in the heavens, and as sure as he ever spoke by me, so sure will there be a speedy and bloody war; and the broad sword seen this evening is the sure sign thereof.''

On the 11th of March, Joseph, together with Brigham Young, went to Ramus, a small town in the northeast part of Hancock County, where they the next day (March 12th) preached to the Saints.

''In the evening (March 13th) meeting,'' writes Joseph, ''27 children were blessed, 19 of whom I blessed myself, with great fervency. Virtue went out of me, and my strength left me, when I gave up the meeting to the brethren. * * *

''Elder J. M. Grant inquired of me the next day the cause of my turning pale and losing strength last night while blessing children. I told him that I saw that Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children, that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. (Luke, 8th chapter.) The virtue here referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children or confirming, is liable to become weakened.''

In the midst of a heavy snowstorm Joseph and Brigham Young returned to Nauvoo on the 14th.

During Joseph's next visit to Ramus, he had a conversation with some of the brethren, on April 2nd, in which he taught those important doctrines which constitute the 130th section of the Doctrine and Covenants.

CHAPTER 18.

Joseph Speaks at the Annual Conference in Nauvoo.—Prophesies About the Coming of the Savior.—Preaches A Funeral Sermon.—Reviews the Nauvoo Legion.—Speaks on the Eternity of the Marriage Covenant.—"The More Sure Word of Prophecy."—Prophecy About Stephen A. Douglass and the Future Fate of the United States.—Extracts from a Discourse—Endowments Given in Nauvoo to Hyrum Smith, Brigham Young and Others.

On the 6th of April and following days the annual conference of the Church was held within the Temple walls in Nauvoo, on which occasion Joseph asked the Saints if they were satisfied with the First Presidency, so far as he was concerned as an individual, to preside over the whole Church, or would they have another. He did not crave power merely for its own sake. He acted in the capacity of President because God had called him; and while he filled the position he earnestly desired the love and confidence of God's people. He did everything that a man could do to secure the good feelings of the Church.

''If,'' said he, ''I have done anything to injure my character, reputation or standing, or have dishonored my religion by any means in the sight of angels or in the sight of men and women, I am sorry for it; and if you will forgive me, I will endeavor to do so no more. I do not know that I have done anything of the kind; but if I have, come forward and tell me of it. If anyone has objection to me, I want you to come boldly and frankly and tell me of it; and if not, ever after hold your peace.''

Sidney Rigdon's conduct during these days was such as not to satisfy him. He acted in such a manner that Joseph could not have genuine confidence in him, or have that fellowship for him which it was natural he should desire to feel for one of his Counselors. His feelings respecting Sidney Rigdon's course probably made him more desirous of learning from the Saints how they felt respecting the First Presidency of the Church. It was a great cause of strength to him, as it is to every man filling a high and responsible station, to know that the prayers of the people ascended to God in his behalf, and that they had confidence in him that he was trying to magnify his office.

On motion Joseph was then unanimously sustained as Presdent of the Church, with Sidney Rigdon and William Law as his Counselors. During the conference many glorious doctrines, to the great joy and edification of the Saints, were set forth by Joseph, who spoke under the guidance of the Spirit of God. In one of his sermons he said:

"Were I going to prophesy, I would say the end will not come in 1844, '45 or '46, or forty years. There are those of the rising generation who shall not taste death till Christ comes.

"I was once praying earnestly upon this subject, and a voice said unto me, 'My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man.' I was left to draw my own conclusions concerning this; and I took the liberty to conclude that if I did live to that time, he would make his appearance. But I do not say whether he will make his appearance or I shall go where he is. I prophesy in the name of the Lord God, and let it be written: The Son of Man will not come in the clouds of heaven till I am eighty-five years old.

"He then read the 14th chapter of Revelations, 6th and 7th verses: 'And I saw another angel fly in the midst of heaven,' etc; and Hosea, 7th chapter: 'After two days,' etc.—2,520 years, which brings it to 1890. The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out; which judgments are commenced. Paul says: 'Ye are the children of the light, and not of darkness, that that day should overtake you as a thief in the night.'

"It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but He will reveal it to His servants the Prophets. Judah must return, Jerusalem must be rebuilt, and the Temple, and water come out from under the Temple, and the waters of the Dead Sea be healed. It will take some time to build the walls of the city and the Temple; and all this must be done before the Son of Man makes his appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned to darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east."

Shortly after this (April 16th) Joseph preached on the subject of the resurrection, having heard of the death of Elder Lorenzo D. Barnes, while on a mission to England. Of his sermon on that occasion we copy the following:

"When I heard of the death of our beloved brother Barnes, it would not have affected me so much if I had the opportunity of burying him in the land of Zion.

"I believe their condition is enviable who have buried their friends here. Look at Jacob and Joseph in Egypt, how they required their friends to bury them in the tomb of their fathers. See the expense which attended the embalming and the going up of the great company to the burial.

"It has always been considered a great calamity not to obtain an honorable burial; and one of the greatest curses the ancient Prophets could put on any man was, that he should go without a burial.

"I have said: Father, I desire to die here among the Saints. But if this is not thy will, and I go hence and die, wilt thou find some kind friend and bring my body back, and gather my friends who have fallen in foreign lands, and bring them up hither, that we may all lie together.

"I will tell you what I want. If to-morrow I shall be called to lie in yonder tomb, in the morning of the resurrection, let me strike hands with my father and cry, 'My Father,' and he will say, 'My son, my son,' as soon as the rock rends and before we come out of our graves.

"And may we contemplate these things so? Yes, if we learn how to live and how to die. When we lie down we contemplate how we may rise up in the morning; and it is pleasing for friends to lie down together, locked in the arms of love, to sleep, and awake in each other's embrace, and renew their conversation.

"Would you think it strange if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy, when they come forth, which they possessed or anticipated here.

"So plain was the vision that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand, and said to each other: 'My father, my son, my mother, my daughter, my brother, my sister.' And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister; and when they are by my side, I embrace them, and they me.

"It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind.

"Oh! how I would delight to bring before you things which you never thought of! But poverty and the cares of the world prevent. But I am glad I have the privilege of communicating to you some things, which, if grasped closely, will be a help to you when earthquakes bellow, the clouds gather, the lightnings flash, and the storms are ready to burst upon you like peals of thunder. Lay hold of those things, and let not your knees or joints tremble, nor your hearts faint; and then what can earthquakes, wars and tornadoes do? Nothing. All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it.

"More painful to me are the thoughts of annihilation than death. If I had no expectation of seeing my father, mother, brothers, sisters and friends again, my heart would burst in a moment, and I should go down to my grave.

"The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy."

Under date of April 19th, Joseph writes: "I have been called to thousands of cases in sickness, and I have never failed of administering comfort where the patient has thrown himself unreservedly on me; and the reason is that I never prescribed anything that would injure the patient, if it did him no good.

"I have lost a father, brother and child, because in my anxiety I depended more on the judgment of other men than my own, while I have raised up others who were lower than they were. By-the-bye, I will say that that man (pointing to Levi Richards) is the best physician I have ever been acquainted with. People will seldom die of disease, provided we know it seasonably, and treat it mildly, patiently and perseveringly, and do not use harsh means.

"It is like the Irishman's digging down the mountain. He does not put his shoulder to it to push it over, but puts it in his wheelbarrow, and carries it away day after day, and perseveres in it until the whole mountain is removed. So we should persevere in the use of simple remedies, and not push against the constitution of the patient, day after day, and the disease will be removed and the patient saved. It is better to save the life of a man than to raise one from the dead."

In speaking to the Twelve on the same day, the Prophet said:

It is not necessary that Jedediah M. and Joshua Grant should be ordained High Priests in order to preside. They are too young. * * * If a High Priest comes along, and goes to snub either of them in their Presidency, because they are Seventies, let them knock the man's teeth down his throat —I mean spiritually. * * *

"Take Jacob Zundall and Frederick H.

Maeser, * * * and send them to Germany; and when you meet with an Arab, send him to Arabia; when you find an Italian, send him to Italy, and a Frenchman, to France; or an Indian that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to all Spanish America; and don't let a single corner of the earth go without a missionary."

Upon suitable occasions Joseph took great pleasure in witnessing the evolutions of the Nauvoo Legion, of which he was the lieutenant-general. Martial exercises gave him great pleasure, and had occasion required, he would, without doubt, have made a very superior general; he appeared to possess every needed qualification. On May 6th there was a grand review of the Legion on the parade ground east of Nauvoo. Joseph reviewed the Legion and expressed his admiration at the perceptible improvement there was in the discipline, evolutions and uniform. He felt proud to be associated with such a body of men, who, in point of discipline, uniform, appearance and a knowledge of military tactics, were one of the strongest defences of the State of Illinois and a great bulwark of the western country. In addressing the Legion, he said, among other things:

"When we have petitioned those in power for assistance, they have always told us they had no power to help us. When they give me the power to protect the innocent, I will never say I can do nothing for their good; I will exercise that power."

His great heart burned within him at the thought of the oppressions which himself and brethren had endured in this land of liberty, for the redemption of which from tyranny their fathers had fought. If he had had the power, oppression would have ceased in the land, and all who were disposed to do right would have had freedom.

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During a discourse which Joseph preached in Yelrome, May 14, 1843, he said:

"In this world mankind are naturally selfish, ambitious and striving to excel one above another. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was cast down, and it is said he drew away many with him; and the greatness of his punishment is, that he shall not have a tabernacle. This is his punishment. So the devil thinking to thwart the decree of God by going up and down in the earth, seeking whom he may destroy—any person that he can find that will yield to him, he will bind him, and take possession of the body, and reign there, glorying in it mightily, not thinking that he had got a stolen tabernacle; and by-and-by some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. But the devil steals a tabernacle because he has not one of his own; but if he steals one, he is always liable to be turned out of doors. * * *

"Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast."

Tuesday, 16th (May, 1843), at 11 o'clock," writes Joseph," I, with George Miller, Wm. Clayton, Eliza and Lydia Partridge and J. M. Smith, started for Carthage, where we tarried about half-an-hour conversing with different individuals, when we started for Ramus; arrived about half-past 3 p. m., and stayed at Wm. G. Perkins' for the evening; then went to B. F. Johnson's with Wm. Clayton to sleep. Before retiring, I gave Brother and Sister Johnson some instructions on the Priesthood; and putting my hand on the knee of William, I said:

" 'Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal glory, for you are sealed up by the power of the Priesthood unto eternal life, having taken the necessary step for that purpose.

" 'Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood or be accessory thereto. All other sins will be visited with judgment in the flesh, the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus.

" 'The way I know in whom to confide—*God tells me* in whom I may place confidence. In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the Priesthood; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom—he cannot have an increase.' (*Doc. & Cov., Sec. 131.*)

"Wednesday, 17th * * * At 10 o'clock a. m. I preached from 2nd Peter, 1st chapter, and showed that knowledge is power; and the man who has the most knowledge has the greatest power. Salvation means a man being placed beyond the power of all his enemies. The more sure word of prophecy means a man knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy through the power of the holy Priesthood. It is impossible for a man to be saved in ignorance. Paul has seen the third heavens, and I more. Peter penned the most sublime language of any of the Apostles.

"In the evening I went to hear a Methodist preacher lecture. After he got through, I offered some corrections as follows:

" 'The 7th verse of 2nd chapter of Genesis ought to read—God breathed into Adam his spirit or breath of life; but when the word 'ruach' applies to Eve, it should be translated lives.

" 'Speaking of eternal duration of matter, I said: There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified, we shall see that it is all matter.' "

In passing through Carthage on his return from a preaching mission to Ramus, May 18, 1843, Joseph dined with Judge Stephen A. Douglass, who was there holding court. After dinner, Joseph, at the judge's request, occupied three hours in giving him a minute history of the persecutions of the Saints in Missouri. The judge listened attentively, and spoke warmly in condemnation of the conduct of Governor Lilburn W. Boggs and the authorities of Missouri, and said that any people who had acted as the mobs of Missouri had done ought to be punished. Joseph, in conclusion, said:

"I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States, and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."

A portion of this prophecy respecting the United States and the State of Missouri has been fulfilled, and the rest will be. But Joseph's words to Judge Douglass have been fulfilled to the very letter. Douglass did aspire to the Presidency of the United States, and he did use his influence against the Latter-day Saints, thinking that he could gain popularity by so doing, but he miserably failed. He was deserted by his own friends, and died a disappointed man.

In a discourse which Joseph delivered on the 21st of May 1843, to a large congregation in Nauvoo, he said:

> "I love that man better who swears a stream as long as my arm, yet deals justice to his neighbors and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite. * * *
>
> "God judges men according to the use they make of the light which He gives them. * * *
>
> "I could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it. * * *
>
> "Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the Priesthood alone will do this.
>
> "The spirits in the eternal world are like the spirits in this world. When those spirits have come into this world and received tabernacles, then died, and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have no bodies, or kept not their first estate, like the devil. The punishment of the devil was, that he should not have a habitation like men. The devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation."

Under date of May 26th, Joseph records: "At 5 p. m. I met in council in the upper room, with my brother Hyrum, B. Young, H. C. Kimball, W. Richards, Judge James Adams, Bishop N. K. Whitney and William Law, and gave them their endowments and also instructions in the Priesthood, on the new and everlasting covenant, etc."

It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren—faithful men, whom he had tried and proved, and who had never deserted him nor flinched in the hour of temptation and danger. He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them the keys of the Priesthood, the same that he himself held; and whatever might happen to him there were others now who had the authority to step forth and build up the kingdom of God on the earth and to perform all the ordinances thereof.

Sunday, June 11th, Joseph preached from the stand in Nauvoo. In the course of his interesting remarks, he said:

> "Many will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was the same principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation. * * *
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> "Hades, the Greek, or shaole, the Hebrew, these two significations mean a world of spirits. Hades, shaole, paradise, spirits in prison, are all one; it is a world of spirits. * * *
>
> "As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do; then the Father hath some day laid down his life and taken it again; so he has a body of his own; each one will be in his own body."

CHAPTER 19.

Joseph Visits His Wife's Sister near Dixon, Illinois.—Is Arrested and Ill-treated by Sheriff Reynolds and Constable Wilson.—Obtains a Writ of *Habeas Corpus* and Starts for Ottawa.—Interesting Experience in Pawpaw Grove.—Joseph and Company Return to Dixon and Subsequently Start for Quincy.—The Prophet is Met by His Friends, who Escort Him Triumphantly to Nauvoo.—His Trial Before the Municipal Court in Nauvoo and His Final Aquittal.

Joseph's wife, Emma, had a sister by the name of Mrs. Wasson, who was living near Dixon, Lee County, Illinois. On the 13th of June he started with his wife and children to make her a visit. After he had gone a letter from Judge James Adams, of Springfield, under date of the 16th, reached Nauvoo by express. In this letter the judge stated that Governor Thomas Ford had told him that he was going to issue a writ for Joseph, and that it would start the next day. Missouri was still determined that Joseph should not have any peace, and the governor of that State had sent to the governor of Illinois, Thomas Ford, to arrest him and deliver him up to the officers of Missouri. When this letter reached Nauvoo, Joseph's brother Hyrum, sent Elders William Clayton and Stephen Markham as fast as possible to inform him. They rode 212 miles to reach the place where Joseph was, and 66 hours after leaving Nauvoo they found him. Joseph told them not to be alarmed. Said he: "I have no fear. I shall not leave here. I shall find friends, and Missourians cannot hurt me; I tell you in the name of Israel's God." He had previously given an appointment to preach in Dixon, and the people were anxious to hear him; but he wrote to them, telling them there was a writ out for him, and he, therefore, declined preaching.

On the 23rd, two men were at Dixon trying to hire a man and team. They said they were "Mormon" Elders and wanted to see the Prophet. They obtained the team and drove up to Mr. Wasson's while the family were at dinner. They told the same story there, that they were "Mormon" Elders and wanted to see "Brother Joseph." This, however, was not true, for one of them was Joseph H. Reynolds, sheriff of Jackson County, Missouri, and the other Constable Harmon T. Wilson, of Carthage, Illinois. "I was in the yard going to the barn," writes Joseph, "when Wilson stepped to the end of the house and saw me. He accosted me in a very uncouth, ungentlemanly manner, when Reynolds stepped up to me and collared me; both of them presented cocked pistols to my breast, without showing any writ or serving any process. Mr. Reynolds cried out, 'G—d d—n you, if you stir, I'll shoot; G—d d—n you, if you stir one inch, I'll shoot you; G—d d—n you, be still, or I'll shoot you, by G—d.' I inquired, 'What is the meaning of all this?' 'I'll show you the meaning, by G—d; and if you stir one inch, I'll shoot you, G—d d—n you.' I answered, 'I am not afraid of your shooting; I am not afraid to die.' I then bared my breast and told them to shoot away, saying, 'I have endured so much oppression, I am weary of life; and kill me, if you please. I am a strong man, however, and with my own natural weapons could soon level both of you; but if you have any legal process to serve, I am at all times subject to law, and shall not offer resistance.' Reynolds replied, 'G—d d—n you, if you say another word, I will shoot you, by G—d.' I answered, 'Shoot away; I am not afraid of your pistols.'

"By this time Stephen Markham walked deliberately towards us. When they saw him coming, they turned their pistols from me to him, and threatened his life if he came any nearer; but he paid no attention to their threats, and continued to advance nearer. They then turned their pistols on me again, jamming them against my side, with their fingers on the triggers, and ordered Markham to stand still, or they would shoot me through. As Markham was advancing rapidly towards me, I said, 'You are not going to resist the officers, are you, Brother Markham?' He replied, 'No, not if they are officers; I know the law too well for that.'

"They then hurried me off, put me in a wagon without serving any process, and were for hurrying me off without letting me see or bid farewell to my family or friends, or even allowing me time to get my hat or clothes, or even suffer my wife or children to bring them to me. I then said, 'Gentlemen, if you have any legal process, I wish to obtain a writ of *habeas corpus*,' and was answered —'G—d d—n you, you shan't have one.' They still continued their punching me on both sides with their pistols.

"Markham then sprang and seized the horses by the bits, and held them until my wife could bring my hat and coat, Reynolds and Wilson again threatening to shoot Markham, who said, 'There is no law on earth that requires a sheriff to take a prisoner without his clothes.' Fortunately, at this moment I saw a man passing, and told him, 'These men are kidnapping me, and I wish a writ of *habeas corpus* to deliver myself out of their hands.' But as he did not appear to go, I told Markham to go, who immediately proceeded to Dixon on horseback, where the sheriff also proceeded with me at full speed, without even allowing me to speak to my family or bid them good-bye. The officers held their pistols with the muzzles jamming into my side for more than eight miles, and only desisted on being reproached by Markham for their cowardice in so brutally ill-treating an unarmed, defenceless prisoner. On arriving at the house of Mr. McKennie, the tavern-keeper, I was thrust into a room and guarded there, without being allowed to see anybody; and fresh horses were ordered to be ready in five minutes

"I again stated to Reynolds, 'I wish to get counsel,' when he answered, 'G—d d—n you, you shan't have counsel; one word more, G—d d—n you, and I'll shoot you.' 'What is the use of this so often?' said I. 'I have often told you to shoot; and I now tell you again to shoot away.'

"I saw a person passing, and shouted to him through the window, 'I am falsely imprisoned here, and I want a lawyer.' Lawyer Edward Southwick came, and had the door banged in his face, with the old threat of shooting him if he came any nearer.

"Another lawyer (Mr. Shepherd G. Patrick) afterwards came and received the same treatment, which began to cause considerable excitement in Dixon.

"A Mr. Lucien P. Sanger asked Markham what was the matter, when he told him all, and stated that the sheriff intended to drag me away immediately to Missouri, and prevent my taking out a writ of *habeas corpus.*

"Sanger soon made this known to Mr. Dixon, the owner of the house, and his friends, who gathered round the hotel door and gave Reynolds to understand that if that was their mode of doing business in Missouri, they had another way of doing it in Dixon. They were a law-abiding people and Republicans, and gave Reynolds to understand that they should not take me away without giving me the opportunity of a fair trial, and that I should have justice done me; but if they persisted in their course, they had a very summary way of dealing with such people.

"Mr. Reynolds, finding further resistance to be useless, allowed Mr. Patrick and Mr. Southwick to come into the room to me (but Wilson was inside guarding the door, and Reynolds guarded the outside of the door), when I told them I had been taken a prisoner by these men without process; I had been insulted and abused by them; and showed them my flesh, which was black for about eighteen inches in circumference on each side, from their punching me with their pistols; and I wanted them to sue out a writ of *habeas corpus*, when Reynolds swore he should only wait half-an-hour to give me a chance. A messenger was immediately sent by Mr. Dixon to Mr. Chamberlain, the master in chancery, who lived six miles distant, and another messenger to Cyrus H. Walker, who happened to be near, to have them come down and get out the writ of *habeas corpus.*

"A writ was sued out by Markham before a justice of the peace against Reynolds and Wilson for threatening his life. They were taken into custody by the constable. He sued out another writ for assault and threatening my life, whereupon they were again arrested.

"At this time Markham rushed into the room and put a pistol (unobserved) into my pocket, although Reynolds and Wilson had their pistols cocked at the same time and were threatening to shoot him.

"About midnight he sued out a writ for a violation of the law in relation to writs of *habeas corpus*, Wilson having transferred me to the custody of Reynolds, for the purpose of dragging me to Missouri, and thereby avoiding the effect and operation of said writ, contrary to law, which was put over to be heard at 10 o'clock to-morrow morning; and I was conducted back to the room and guarded through the night."

The next day (June 24th) Joseph took the opportunity of giving Brother William Clayton a hint about going to Nauvoo to let his brother Hyrum know what was being done. A horse and buggy were hired to carry him to Rock Island. This was on the Mississippi River, and if a steamboat should pass there on its way down the river, he would soon be carried to Nauvoo. When he reached there the people thought there would be no steamboat going down for days. Brother Clayton was non-plussed; but before he decided on any other plan of action, he thought he would take dinner. While they were preparing it for him, he heard the puff of a steamboat coming down the river. It was the *Amaranth*; she was hailed and rounded to at the landing; and in 15 minutes from the time he reached there, Brother Clayton was on board and on his way to Nauvoo. It was a providential occurrence for a steamboat to be secured with so little delay.

About 8 o'clock a. m. the master in chancery arrived at Dixon and issued a writ of *habeas corpus*, returnable before the Hon. John D. Caton, judge of the Ninth Judicial Circuit, at Ottawa, which was duly served on Reynolds and Wilson. Cyrus H. Walker, who was considered the greatest criminal lawyer in that part of Illinois, told Joseph he could not find time to defend him, unless he would promise him his vote. He was a candidate for representative to Congress and was out making speeches to secure his election. He thought if Joseph would only vote for him that his election would be secured, for the Latter-day Saints would all vote as the Prophet did. Joseph determined to secure his aid and promised to vote for him, which caused Walker to feel very joyful and he told Brother Markham, "I am now sure of my election, as Joseph Smith has promised me his vote, and I am going to defend him."

During that morning another writ was sued against Reynolds and Wilson for private damage and false imprisonment, claiming $10,000 damages, upon the ground that the writ issued by the governor of Illinois was void in law. This writ against them was from the circuit court of Lee County—the county in which they were at that time—and they were held to bail in $10,000 each. They could get no one to go their security there, and they had to send to Missouri for bondsmen. They were placed in the custody of the sheriff of Lee County; but they also obtained a writ of *habeas corpus*, for the purpose of being discharged before Judge Caton.

These prompt proceedings against the kidnappers made them feel uneasy. It was not so easy a thing to run off with Joseph as they supposed it would be, and they began to feel bad. They became more cool and moderate in their tone and did not threaten so much as they had done.

Upon the first writ of *habeas corpus* Joseph was conveyed by Reynolds and Wilson towards Ottawa. They traveled about thirty-two miles, and stopped for the night at Pawpaw Grove. Here their abuse of Joseph was noticed by the landlord. Soon after Mr. Campbell, the sheriff of Lee County, arrived there; he had been sent by Mr. Cyrus H. Walker, the lawyer, to assist Joseph, and he slept by him. But Reynolds and Wilson did all that petty malice could suggest to annoy Joseph. There were certain men in the place who wanted to see him in the morning; but they would not permit them.

The news of Joseph's arrival had hastily circulated about the neighborhood, and very early in the morning the largest room in the hotel was filled with citizens. They were anxious to hear him preach, and requested him to address them. But Reynolds, who was opposed to this, entered the room and, pointing to Joseph, said: "I wish you to understand this man is my prisoner, and I want you to disperse: you must not gather round here in this way."

Just as he said this a Mr. David Town, an aged gentleman, who was lame and carried a large hickory walking stick, stepped towards Reynolds, and bringing his stick down upon the floor said: "You d—d infernal puke. We'll learn you to come here and interrupt gentlemen. Sit down there (pointing to a very low chair) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You can not kidnap men here. There's a committee in this grove that will sit on your case; and, sir, it is the highest tribunal in the United States, as from its decision there is no appeal."

This Mr. Town was at the head of a committee of citizens who had organized themselves to prevent settlers upon the public domain from being imposed upon by land speculators. In newly settled parts of the States the citizens have frequently organized such committees, and many a claim-jumper has been hung by them. Reynolds, probably, was aware of this. He, doubtless, understood what Mr. Town meant when he said that the committee there was the highest tribunal in the United States, and that from its decision there was no appeal. If they were to decide to hang or otherwise kill a man, to appeal to another court would be of no use. Reynolds quietly sat down and Joseph addressed the assembly for an hour-and-a-half on the subject of marriage, it being the company's request that he should give them his views upon that subject. From that hour Joseph's freedom commenced.

On Sunday, June 25th, while at Pawpaw Grove, it was ascertained that Judge Caton was on a visit to New York, whereupon the company, consisting of Joseph, his three lawyers (Walker, Southwick and Patrick), Reynolds, Wilson, Stephen Markham and others, returned to Dixon, where they arrived about 4 o'clock p. m., when Joseph was again locked in a room and guarded through the night.

But deliverance was nigh. The good steamboat *Amaranth* had sped on her way down the Mississippi, carrying Joseph's friend and messenger, Brother William Clayton, towards Nauvoo. He landed on Sunday, and Hyrum was soon informed of all the particulars of Joseph's arrest. The Saints were in meeting, and Hyrum repaired to the stand and requested the brethren to meet him at the Masonic Hall in thirty minutes. They went there in such numbers that the hall could only hold a small portion of them. They adjourned to the adjoining green and Hyrum told them, as they were formed in a hollow square, all that Brother Clayton had informed him about Reynolds and Wilson's conduct in arresting Joseph. Hyrum called for volunteers to go up to Joseph's assistance and see that he had his rights. Upward of three hundred men volunteered, from whom such as were wanted were selected. Generals Wilson Law and Charles C. Rich started the same evening with a company of about one hundred and seventy-five men on horseback. William Law, one of Joseph's Counselors, went with the company. Wilson Law declared that he would not stir a step unless he could have money to bear his expenses. President Brigham Young said the money should be forthcoming, although he did not know at the time where he could raise a dollar. In about two hours he had borrowed seven hundred dollars, and put the money in the hands of Hyrum Smith and Wilson Law. Besides this company which went by land, about seventy-five, with Elder John Taylor, sailed on the *Maid of Iowa*, a little steamboat of which Joseph was part owner and Brother Dan Jones was the captain. They went down the Mississippi to the mouth of the Illinois River, and then sailed up that river. This was for the purpose of examining the steamboats, thinking that Joseph might be a prisoner on one of them.

In the meantime, as the reader will remember, Joseph and the company with him had returned to Dixon because of Judge Caton's absence. The writ of *habeas corpus* was then returned, endorsed thereon, "Judge absent," and another writ of *habeas corpus* was issued by the master in chancery, and was worded at Colonel Markham's request, "Returnable before the nearest tribunal in the Fifth Judicial District, authorized to hear and determine writs of *habeas corpus*;" and the sheriff of Lee County served it upon Reynolds and Wilson immediately. Joseph and his friends and lawyers held a council and arranged to go before Judge Stephen A. Douglass,at Quincy, a distance of about two hundred and sixty miles. Joseph employed a person to convey them in a stage coach on their journey toward Quincy.

They started from Dixon on the 26th of June, traveled about forty miles, and stopped over night at a farm-house. The next day Joseph requested the privilege of riding on horseback; but Reynolds refused him. The sheriff and one of the lawyers persuaded him to let Joseph exchange seats with Mr. Cyrus H. Walker, and ride with the latter's son-in-law, Mr. Montgomery, in the buggy. Shortly afterwards they met two of the brethren from Nauvoo—Peter W. Conover and William S. Cutler. Joseph could not refrain from shedding tears at seeing these friends who had come to meet him. He said to Mr. Montgomery, "I am not going to Missouri this time. These are my boys."

While they were talking several other brethren rode up, being in advance of the main body, and at the same time, the company who started with Joseph from Dixon joined them. Joseph said to Reynolds, "Now, Reynolds, I can have the privilege of riding old 'Joe Duncan.' " This was one of Joseph's favorite horses which Brother William Clayton had rode from Nauvoo. At the appearance of these brethren Reynolds and Wilson were seized with trembling Brother Conover was acquainted with Wilson, and he asked him what the matter was, and whether he had the ague. Reynolds wanted to know whether Jim Flack was in the crowd. He was told that he was not then, but that he would see him to-morrow about this time. "Then," said Reynolds, "I am a dead man; for I know him of old." Conover told him not to be frightened, for he would not be hurt. But he still stood trembling like an aspen leaf. Brother Markham walked up to him and shook hands with him. Reynolds wanted to know if he met him as a friend. Brother Markham replied that they were friends except in law; that must have its course.

The company then moved on to Andover, where the sheriff of Lee County engaged lodgings for the night for the whole company. Joseph was locked up in a room with Captain Grover. In the evening Reynolds, Wilson and the landlord were overheard by Brother Markham consulting together about sending out to raise a company to take him by force, and run with him to the mouth of Rock River, on the Mississippi, as there was a company of men ready to kidnap him over the river. Brother Markham told the sheriff of Lee County what he had heard, and he immediately placed a guard, so that no one might pass in or out of the house during the night.

The next morning (June 28th) at 8 o'clock the company left Andover and traveled to a little grove at the head of Elleston Creek, where they stayed an hour to feed their animals. Reynolds said, "Now we will go from here to the mouth of Rock River and take steamboat to Quincy." Markham said, "No; for we are prepared to travel, and will go on land."

Wilson and Reynolds both spoke and said, "No, by G—d, we won't; we will never go by Nauvoo alive;" and both drew their pistols on Markham, who turned round to Sheriff Campbell, of Lee County, saying, "When these men took Joseph a prisoner, they took his arms from him, even to his pocket-knife. They are now prisoners of yours, and I demand of you to take their arms from them, for that is according to law."

They refused to give them up, when the sheriff was told, "If you cannot take the arms from them, there are men enough here, and you can summon a *posse* to do it; for it is plain to be seen that they are dangerous men."

Reynolds and Wilson then reluctantly gave up their arms to the sheriff. The company then started, taking the middle road towards Nauvoo to within six miles of Monmouth, and stopped at a farm-house, having traveled about forty miles. Brother P. W. Conover laid down at the southwest corner of the building outside the house. In about ten minutes, Reynolds and Wilson came out of the house with the son of the landlord. They talked for some time, and came to the conclusion to take the carriage horses, go to Monmouth, raise a mob, and come to the farm-house in the night, seize Joseph, and convey him to the Mississippi River, and take him to Missouri, as they had a steamboat in readiness for that purpose at the mouth of Rock River, a tributary of the Mississippi.

After completing their plan of operations, Reynolds, Wilson and the boy separated and went towards the stable. Conover, who had heard the plot unobserved, immediately rose and came to Joseph and told him what he had just heard.

Joseph consulted with Cyrus H. Walker, the landlord and Sheriff Campbell, who took Reynolds and Wilson into his custody, and put them in the upper room, placing a guard of two men at the door, with orders not to allow any man to pass in or out of the house, except the landlord, who, as soon as he was told of the attempt to get his son into difficulty, put a stop to his proceedings at once.

"Thursday (June) 29th," writes Joseph, "we continued our journey this morning, leaving Monmouth on our left, and Oquaka five miles on our right; and after passing Monmouth about three miles, William

Empy, Gilbert Rolfe, James Flack and three others met us.

"I called Flack to my side and told him not to injure Reynolds, whatever provocation he had previously received from him, as I had pledged myself to protect him, and requested Flack to bury his feelings against Reynolds.

"Reynolds then got out of the stage, exchanged seats with one of the horsemen, and Flack and Reynolds rode by themselves about a quarter of a mile, when they again joined the company and rode together. The company continued to Henderson River, and took dinner at a farm-house owned by Mr. Alanson Hagerman.

"While staying at this farm-house, General Wilson Law and William Law and about sixty men came up in several little squads. I walked out several rods to meet the company. William and Wilson Law jumped from their horses, and unitedly hugged and kissed me, when many tears were shed. * * *

"I consulted with my lawyers, and told them that Nauvoo was the nearest place where writs of *habeas corpus* could be heard and determined. They examined the subject and decided I was correct, when we turned our steps towards Nauvoo. The prospect of soon being in the midst of my friends again gladdened my heart. I sent a messenger to inform the citizens of Nauvoo of the glad change, and I requested Conover to ride ahead to Mr. Michael Crane's, on Honey Creek, and call for supper for 100 men.

"After dinner we traveled about fifteen miles. On arriving at Crane's I jumped out of the buggy, and instead of going through the gate or climbing the fence, walked up and jumped over the fence without touching it. Mr. Crane ran out and embraced me, and bade me welcome.

"A flock of turkeys and chickens were killed, and a substantial supper was provided for all, and the company feasted, sang and had a happy time that night. I showed my sides to Mr. Crane and the company, which still continued black and blue from the bruises I had received from the pistols of Reynolds and Wilson, while riding from Inlet Grove to Dixon eight days ago. * *

"Friday, 30th. A messenger started from my company in the night, and arrived in Nauvoo early in the morning, saying that I and the company would be in the city about noon. Dr. W. Richards and W. Woodruff arranged the seats in the court-room, preparatory to my arrival.

"At half-past 10 o'clock the Nauvoo brass band and martial band started with Emma and my brother Hyrum to meet me; also a train of carriages containing a number of the principal inhabitants.

"At 8 o'clock a. m. the company with me again started; arrived at the Big Mound about half-past 10, where the brethren decorated the bridles of their horses with the flowers of the prairie, and were met by a number of the citizens. Continued our journey, and at 11:25 a. m. I was gladdened, when opposite my brother Hyrum's farm, about one-and-a-half miles east of the Temple, with seeing the train approaching towards us; and I directed Colonel Rockwood to place my life-guards in their appropriate position in the procession. I was in a buggy with Mr. Montgomery. Sheriff Reynolds and Wilson, with my three lawyers, Cyrus Walker, Shepherd G. Patrick and Edward Southwick, were in the stage-coach with Lucian P. Sanger, the stage proprietor. Mr. Campbell, the sheriff of Lee County, and a company of about one hundred and forty were with me on horseback.

"I was a prisoner in the hands of Reynolds, the agent of Missouri, and Wilson, his assistant. They were prisoners in the hands of Sheriff Campbell, who had delivered the whole of us into the hands of Col. Markham, guarded by my friends, so that none of us could escape.

"When the company from the city came up, I said I thought I would now ride a little easier; got out of the buggy, and after embracing Emma and my brother Hyrum, who wept tears of joy at my return, as did also most of the great company who surrounded us (it was a solemn, silent meeting), I mounted my favorite horse, 'Old Charley,' when the band struck up 'Hail Columbia,' and proceeded to march slowly towards the city, Emma riding by my side into town.

"The carriages having formed in line, the company with me followed next, and the citizens fell in the rear. As we approached the city, the scene continued to grow more interesting; the streets were generally lined on both sides with the brethren and sistars, whose countenances were joyous and full of satisfaction to see me once more safe.

"I was greeted with the cheers of the people and firing of guns and cannon. We were obliged to appoint a number of men to keep the streets open for the procession to pass, and arrived at my house about 1 o'clock, where my aged mother was at the door to embrace me, with tears of joy rolling down her cheeks, and my children clung around me with feelings of enthusiastic and enraptured pleasure. Little Fred exclaimed: 'Pa, the Missourians won't take you away again, will they?' "

Joseph's friends, who had come with him from Dixon, beheld these scenes with astonishment. They had never seen such a sight. They had heard him called an impostor and false prophet, and that he was a tyrant, seeking to enslave his followers, and to get power and riches at their expense. But these exhibitions of love and devotedness, which they saw extended on all hands towards him, could not be the tribute which a people in free America brought and laid at the feet of one who had deceived and oppressed them. It was not fraud and violence, deception and wrong that called forth such manifestations as these. The people's best earthly friend, their affectionate father, guide and counselor, had been preserved from threatening and serious danger, and had been brought back to them again, and the pent-up feelings of their hearts broke forth with a power which almost surprised themselves, for they scarcely knew the depth of their own feelings and the strength of their attachment towards him. It required an extraordinary occasion like the present, when he whom they loved had just escaped a great peril, to make them fully conscious of how near he was to them.

The multitude seemed unwilling to disperse without hearing his voice. So he climbed the fence, and told them that he was out of the hands of the Missourians again, for which he thanked God; and he thanked them for all their kindness and love to him and blessed them in the name of the Lord. He then told them that he should address them at the grove, near the Temple, at 4 o'clock that afternoon.

Joseph took a course to heap coals of fire upon the heads of his enemies. At dinner there were about fifty of his friends present, and he placed Reynolds and Wilson at the head of the table, and they were served with the best that he had, by his wife, whom they had so cruelly refused to allow Joseph to see when they arrested him. If they were capable of feeling shame, they must have felt it then. Men with any feeling of honor or sensibility would have been overwhelmed with confusion and remorse in their position, and would never have rested until they made all the amends in their power. But a man might as well hope to bring wolves and tigers to a sense of wrong doing, or of shame, as to make these men have any feelings of compunction and sorrow for their outrageous and barbarous conduct. Their hearts were like stone, incapable of any humane and kindly feeling, and if they could have had Joseph in their power they would have treated him as badly as ever.

As soon as Joseph and his company reached Nauvoo, the municipal court came together, and Joseph told them that "the writ of the master of chancery at Dixon was made returnable to the nearest court having jurisdiction; and you are that court." Reynolds was required in legal form to return the writ, but he refused. Joseph then drew up a petition to the municipal court of the city of Nauvoo, in which he set forth ten reasons for believing that his arrest was illegal and in violation of law, and prayed that a writ of *habeas corpus* might be awarded, directed to Reynolds, commanding him to bring him (Joseph) without delay before the court that he might be dealt with according to law. A writ was issued commanding Reynolds to bring Joseph before the municipal court, and, in case he should refuse, the city marshal was authorized to arrest him. Reynolds returned the writ with the cause of Joseph's detention endorsed upon it. He refused to submit to the writ, but submitted to the attachment, and Joseph was delivered into the hands of the marshal of the city. Joseph requested the privilege from the court to fill his appointment, which was granted, and the court adjourned until the next morning. A large congregation assembled in the grove, and Joseph addressed it, giving among other things, a recital of all that had occurred connected with his arrest. While he was speaking Reynolds and Wilson started for Carthage. They threatened to raise the militia and to come again and take Joseph out of Nauvoo.

The next day, July 1st, the municipal court met, and proceeded to investigate the writ of *habeas corpus*. Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight and Sidney Rigdon were examined as witnesses. Their testimony was conclusive. They described with great minuteness the scenes through which the Saints had passed and the cruel and inhuman persecutions they had endured from the hands of the authorities and people of Missouri. After listening to their testimony it would have been nothing less than consenting to the murder of an innocent man to have given Joseph up to Reynolds to be dragged by him into Missouri. While he was in that State his life had been sought, and it was only by the power of God that he had been enabled to escape. He was not guilty of the least offense against the law; but if his enemies could have carried him to Missouri, they would have murdered him.

After the testimony had been given, the lawyers employed by Joseph—Walker, Patrick, Southwick and Backman—each addressed the court. They exhorted the Saints "to stand foi their rights—stand or fall, sink or swim, live or die." An order was then made out for the discharge of Joseph from arrest and imprisonment—that he should be discharged for want of substance in the warrant upon which he was arrested, as well as upon the merits of the case. The lawyers named above made an affidavit to the effect that no violence or threats had been made use of towards Reynolds or Wilson either on the journey to or after their arrival at Nauvoo, and that they came to Nauvoo voluntarily and were in no danger of violence, etc. This was done to contradict the lies which Reynolds and Wilson had told to excite prejudice against Joseph and the Saints, and to make the public believe that their prisoner had been taken from their custody unfairly and with threats of violence. In fact, scarcely had this affidavit been signed when word came to Nauvoo from Carthage that these villainous men were stirring up the people to mobocracy, and were about to send a petition to Governor Ford for a *posse* to retake Joseph. Reynolds and Wilson had filed their affidavits that Col. Markham had, with armed force, taken Joseph out of their hands. The citizens of Nauvoo immediately made out a petition to the governor, praying him not to issue any more writs against Joseph: also a remonstrance against the Carthage proceedings. A transcript of the trial before the municipal court, and various other documents throwing light upon Joseph's case, were delivered to his lawyers, with instructions to see Governor Ford immediately.

CHAPTER 20.

Nauvoo is Visited by a Number of Friendly Indians.—Their Interpreter Speaks and Joseph Answers.—The Expeditons who had been out in Search of the Prophet Return to Nauvoo.—A Comical Incident.—Items of Doctrine by the Prophet.—Revelation on Plural Marriage.—The Political Situation in Illinois.—Dissatisfaction in the Ranks of the Mobbers.—Plurality of Wives.—Charge Against Sidney Rigdon.—Instructions by the Prophet.

During Joseph's absence several Pottawattamie chiefs came to Nauvoo to see him. They had a "talk" with some of the brethren; they had but little to say, however, as they wanted to see the great Prophet. Joseph's fame had spread considerably among the surrounding Indian tribes. Many of them had heard of the great white Prophet, of his people, and the manner in which he and they had been treated by their fellow-citizens. Realizing their own lamentable conditions and remembering the wrongs they had suffered from the hands of the whites, they could sympathize with the Saints in their difficulties, and their feelings were kindly towards them.

On the 2nd of July, 1843, after his trial and discharge, Joseph, in company with several of the Twelve and other Elders, met with these

Indian chiefs. After making particular inquiry of Joseph whether those present were his friends, the Indian orator spoke as follows:

> "We, as a people, have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white men have hated us and shed our blood, until it has appeared as though there would soon be no Indian left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great Prophet, chief and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you tell us what to do. Our horses are poor from traveling, and we are hungry. We will now wait and hear your words."

The Spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected, and shed tears. He arose and said unto them:

> "I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshiped the Great Spirit. The Great Spirit did them good. He was their friend; but they left the Great Spirit, and would not hear his words nor keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.
>
> "The Great Spirit has given me a book, and told me that you would be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells me what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians; it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses, like white men. We will give you something to eat and to take home with you."

When the Prophet's words were interpreted to the chiefs, they all said they were good.

At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses, and they went home satisfied and contented.

On the same day (July 2nd) in the evening the *Maid of Iowa* reached Nauvoo from her trip up the Illinois River in search of Joseph. The brethren on board had kept a strict lookout for steamboats, and went up the Illinois River as far as Peru, where they met an express sent by General Rich, by whom they were instructed to return to Quincy. Just as they had left that city they were met by a man in a skiff, who informed them that Joseph had already reached Nauvoo. Relieved and overjoyed at this welcome news, they continued their course up the river, and after arriving at Nauvoo they walked up to Joseph's office, where they formed a hollow square, and sent in a deputation to Joseph. As soon as he had bid them welcome, he opened the window of his office and requested that no man would leave the ground until he had spoken to them. With his brother Hyrum he then went into the hollow square, shook hands with each man, blessing them and welcoming them home. He then took off his hat and related to them how he was brought home to the midst of his friends, and how he had regained his liberty. "I feel," said he, "by the Spirit of the Lord, that if I had fallen into your hands that you would either have brought me safe home, or that we should all have died in a heap together." After dusk he dismissed the company, blessing them in the name of the Lord.

Under the direction of Joseph, the Twelve Apostles called a special conference, July 3, 1843, to choose Elders to go into the different counties of Illinois to preach the Gospel and disabuse the public mind with regard to his arrest. Eighty-two Elders were called to go on this mission. About noon on that same day, General C. C. Rich, with a company of 25 men, returned from their trip in search of Joseph and his captors. They had made one of the most rapid and fatiguing marches that is on record, having traveled about five hundred miles in seven days with the same horses, and in very hot weather. Among the many incidents which occurred on the trip the following is related:

"Early in the morning of the day previous to their reaching Nauvoo, Jesse B. Nichols went into the village of Galesburg, waked up a blacksmith and employed him to set a couple of horse shoes. It was Sunday, and the blacksmith, being a professor of religion, refused to do the work unless he could get double price for it. He thought it wrong to work on Sunday, probably; but if he could get well paid for a job he was willing to risk the sin. Nichols consented to give him what he asked, and he commenced work. Whilst he was setting the shoes the company passed through the village, exciting considerable curiosity among the inhabitants. As Brother Nichols was about paying the blacksmith for the work, a Presbyterian minister came up. He told the smith that he ought to charge a dollar a shoe. Said he: 'These are Mormons; and you, who are a church member, have been shoeing this Mormon's horse on Sunday; and you ought to be brought before the church for doing it.' Hearing this from his priest the blacksmith demanded two dollars for his work, instead of the one he agreed to take. Nichols handed him one dollar. The priest told him he ought not to take it—that Joseph (he called him Joe Smith) was an impostor, and ought to be hung. The smith, however, took the dollar, but demanded more; upon which Nichols kicked the priest on his seat of honor, mounted his horse, and left, amid the loud cheers of a number of spectators."

In addressing the Saints at the Grove, in Nauvoo, July 9, 1843, Joseph remarked:

"All is well between me and the heavens; I have no enmity against any one; and as the prayer of Jesus, or his pattern, so I pray—'Father, forgive me my trespasses as I forgive those who trespass against me,' for I freely forgive all men. If we would secure and cultivate the love of others, we must love others, even our enemies as well as friends. * * *

"The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a 'Mormon,' I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular and too weak to defend themselves. * * *

"The Gospel requires baptism by immersion for the remission of sins, which is the meaning of the word in the original language—namely, to bury or immerse.

"But I further believe in the gift of the Holy Ghost by the laying on of hands, done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost."

Exciting events like these narrated above did not prevent Joseph from actively attending to the duties of his office. He had been accustomed to sail in a stormy sea, and difficulties did not appall him or discompose his mind, or prevent him from magnifying his calling. On the 12th of July, 1843, he dictated that great and glorious revelation on celestial marriage, through which the greatest revolution in family organizations ever witnessed among men, of which we have any knowledge, has been effected among the Latter-day Saints. The Lord had revealed this principle to him before this date, but on that day William Clayton, in the presence of Hyrum Smith, wrote it as the words fell from the inspired lips of the Prophet, and as it is now recorded in the Doctrine and Covenants, Section 132. By this revelation a flood of light was thrown upon the principles of eternal life and exaltation, and the path which men must pursue to reach the presence of the Father and the Son was pointed out in great plainness. For centuries these great truths had been unknown to the inhabitants of the earth, now they were to be again brought to their knowledge. But who could receive it? In a public discourse which Joseph preached July 16, 1843, he mentioned the names of two or three Elders who were on the stand behind him, and said if he were to tell the things which God had revealed to him, they would openly seek his life in the streets of Nauvoo. Said he:

> "The same spirit that crucified Jesus is in the breast of some who profess to be Saints in Nauvoo. I have secret enemies in the city, intermingling with the Saints.* * * I slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people I cannot reveal the fulness of these things at present."

Joseph knew how unprepared the Saints, and even many of the leading Elders, were to receive the important truths which the Lord had revealed. It was as much as a man's life was worth in those days to say that God required His servants to believe in and practice plural marriage. The idea was opposed to the traditions of ages, and the so-called Christian world professed to be shocked at the bare mention of the principle; yet the Elders who have preached this doctrine since Joseph's day have found that corrupt, impure and dishonest men have bitterly opposed the doctrine and sought to destroy those who believe and practice it; but the virtuous and the honest have recognized its worth and acknowledged that, if practiced according to the order revealed by the Lord, it would save the human family from many of the dreadful evils under which it now groans.

The Elders who were faithful had a testimony from God that Joseph was His servant. They knew that through him the Lord had revealed the Gospel to them, and when he taught them the principle of celestial marriage they sought unto the Lord, and He gave them a testimony that it was true. Such men were a great help to Joseph in those days, when many of those who occupied prominent positions in the Church were disposed to turn away and betray him.

It became more and more plain to Joseph and the Saints that they could not depend upon any political party for their rights as American citizens. Because of their union in times of elections they really held the balance of power in their hands, which exasperated their enemies. At the last election there had been two candidates for governor of the State. One of them—Joseph Duncan—had said that if the people would elect him, he would exterminate the "Mormons" and take away their charters. By these promises he hoped to secure the votes of all those who were opposed to the Latter-day Saints and wished them harm. The other candidate was Thomas Ford. He made no such threats; but in his speeches manifested a spirit to give every man his rights if he should be elected; hence, the Church universally voted for Mr. Ford, who was elected governor. But he was a politician, and the success of a politician as is known depends much upon his popularity.

Mr. Ford's sentiments appeared to be very much like those expressed by a candidate running for office in one of the Western States, who, after giving his sentiments on the "Constitution," the "Monroe Doctrine," and other topics, said: "Gentlemen (and he put his hand on the region of his heart), these are my sentiments—the sentiments, gentlemen, of an honest man—aye, an honest politician—but, gentlemen and fellow-citizens, if they don't suit you, they can be altered."

When Reynolds was foiled in his scheme to carry Joseph into Missouri, he presented a petition to Governor Ford for a detatchment of militia to be detailed to assist him in retaking Joseph. Ford, in the meantime, however, had received the remonstrance and affidavits of the people of Nauvoo and Joseph's lawyers, which were all adverse to Reynolds' request. The lawyers were influential men, and Walker was a member of the Whig party; Ford, himself, was a Democrat, and if he did not act with some degree of fairness, they might expose him and damage him politically. Therefore, he did not dare to grant Reynolds' petition without further investigation, but sent a messenger—a Mr. Braman—to Nauvoo, for a copy of all the testimony that was given in the case before the municipal court and affidavits concerning the expulsion of the Saints from Missouri. Upon his report the governor decided to take no action in response to Reynolds' demand.

About this time there was considerable excitement in the State on political matters, as an election was about to be held for members of Congress, and one party accused the other of tricks to secure votes. The demand of Missouri for Joseph's arrest was charged upon the Whig party by the Illinois *State Register*, a democratic paper published at Springfield, Illinois, as a trick to prejudice the Saints against Governor Ford and the Democratic party, with the hope to secure their votes for the Whig candidate. On the other hand the Whigs accused Ford of having delayed his decision upon the demand of Missouri for the militia to arrest Joseph, until after the election, with the view to intimidate the Saints and compel them to vote the Democratic ticket. The election was held on the 7th of August, and the Democratic ticket was voted for by the people of Nauvoo generally, though Joseph, himself, according to his previous determination and in fulfillment of a pledge which he had voluntarily made to Cyrus H. Walker, who was the Whig candidate for Representative in Congress, voted the Whig ticket. The *State Register* said in defending Governor Ford, that eleven days previous to the election he had decided not to call out the militia, and had so advised Governor Reynolds, of Missouri. On the 14th of August Governor Ford wrote to Governor Reynolds at some length, explaining his reasons for not doing so. He contended that the law of the State of Illinois had been fully exercised in the matter. A writ had been issued for Joseph's apprehension; he was apprehended, and was duly delivered by the officer of the State of Illinois to the agent of the State of Missouri appointed to receive him. No process, officer, or authority of Illinois had been resisted or interfered with, nor had there been any resistance either in the writ issued for the arrest of Joseph or in the person of the officer appointed to apprehend him. Everything had been done on his part which the law warranted him in doing: and he ended by saying, that "in no one aspect of the case can I consider the present an extreme emergency, warranting a call for the militia according to the provision of the law in this State."

Thus once more the Missourians were foiled in their dastardly attempts to capture and kill the Prophet. In anticipation of Governor Ford ordering out the militia and retaking him, General Moses Wilson, a mobocrat who made himself notorious in persecuting the Saints in Missouri, had crossed into Illinois with ten or twelve men, and had been waiting there for two or three weeks, with the hope of taking him back into Missouri. But they were not to have that pleasure. Governor Ford's decision spoiled the plan, and Wilson and his crew had their expense and trouble for nothing. Joseph was safe among his friends at Nauvoo.

Sunday Aug. 13, 1843, Joseph, in preaching on the death of Judge Higbee, remarked:

> "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother."

Utterly dissatisfied with the result of the court proceedings in Joseph's case, the mobocrats of Carthage and other places in Hancock County held a meeting at the courthouse, in Carthage, Aug. 19, 1843, and appointed a committee to report resolutions for the action of the meeting. This committee asked to be discharged from further duties; but recommended that a committee of six be appointed to draft resolutions and make a report to an adjourned meeting, which was done and the following named men were chosen: Walter Bagley, F. J. Bartlet, Stephen Owen, Stephen H. Tyler, Valentine Wilson and Joel Weston.

At the adjourned meeting, which was held Sept. 6th, the committee presented a long preamble and series of resolutions, written in the most vindictive language, and filled with misrepresentations and falsehoods. In one of the resolutions they pledged themselves in the most determined manner to stand ready to aid in capturing Joseph if the authorities of the State of Missouri should make another demand for him, and the governor of Illinois should issue another warrant for his arrest. They also pledged themselves, in the event of a collision, to stand by and support each other in every emergency up to the death. Committees were appointed in the several precincts of the county, who were to maintain a correspondence with a central corresponding committee at Carthage. And this was not all; they even recommended all the surrounding counties to appoint committees similar to those they had chosen, for the purpose of carrying on a crusade against Joseph and the Saints. The crowning act of infamy, however, was a resolution requesting the president of the meeting to communicate with the governor of Missouri and ask him to make another demand upon the authorities of Illinois for the body of Joseph; also offering their services and pledging themselves to enforce the order for his arrest.

Reynolds, upon his return to Missouri, gave such an account of the manner in which he was defeated in his purpose to carry off Joseph as to convey the idea that he had been badly treated by Joseph and his friends. Some persons in that State talked about holding the whole State of Illinois responsible for the treatment of Reynolds and the release of Joseph; and they even threatened that if Illinois failed to deliver him up, there would be something serious between the two States. Missouri, they said, would have Joseph Smith for trial, or do all the constitution would allow to restrict the intercourse between the citizens of Illinois and Missouri. This, however, was all bombast. They knew they had not the shadow of an excuse for their attempts to arrest and drag him off to Missouri; this, and the knowledge of their own crimes, for which they deserved the severest punishment, caused them to feel weak, and it was the last open attempt they made to get Joseph into their hands.

Notwithstanding the unpleasant circumstances surrounding them, the Saints in Nauvoo continued their wonted avocations and made great improvements. The work on the Temple was pushed forward as fast as possible, and public and private buildings arose in rapid succession. The city could already boast of 15,000 inhabitants. The Gospel was preached abroad with unabated zeal, and missionaries were sent to several foreign countries.

Under date of Oct. 5, 1843, Joseph records the following: "I gave instructions to try those persons who were preaching, teaching, or practising the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise."

The course which Sidney Rigdon took in those days was not such as to please Joseph, who felt that he could not sustain such a man as his Counselor; he wished to drop him, and told a public congregation of the Saints that he was a mass of corruption, and he would carry him no longer. It was reported that Rigdon had had interviews with Governor Thomas Carlin and others, with the view to conspire with them to have Joseph arrested and delivered into the hands of the Missourians. Rigdon denied this, and said that he had never exchanged words with any man living upon that subject. At the October Conference, 1843, his case was brought up before the people. Joseph told them that he was dissatisfied with him as a Counselor, as he had not received any material benefit from his labors or counsels from the time of their escape from Missouri. Sidney Rigdon then spoke at considerable length in his own defense. He appealed to the sympathies of Joseph and his hearers, and not without effect upon the latter, for they were deeply moved. But Joseph's confidence was not restored by his remarks; he, judging from their past intercourse, could have no faith in his integrity and steadfastness. Joseph's brother, Hyrum, however, plead for mercy, as also did Elders Almon W. Babbitt and William Law, who was Joseph's second Counselor, after which William Marks, who was then acting President of that Stake of Zion, moved that Sidney Rigdon be permitted to retain his station as Counselor to Joseph. This motion was carried; but Joseph arose and said: "I have thrown him off my shoulders, and you have again put him on me. You may carry him, but I will not."

During that conference, which commenced on the 6th and closed on the 9th of October, Joseph gave some excellent instructions to the Saints. On the last day of conference he preached a funeral sermon on the death of General Adams and said, among other things:

"All men know that they must die. And it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and of death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. Could you gaze into heaven five minutes, you would know more than you would by reading all that was ever written on the subject. * * *

"The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life. * * *

"Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down. * * *

"Angels have advanced higher in knowledge and power than spirits. * * * The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings and motions, and are often pained therewith.

"Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can."

A short time after this conference Joseph delivered a discourse (Oct. 14, 1843), in which he gave the people instructions respecting the policy they should pursue to be selfsustaining. He said:

"I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods.

"Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax and wool, and work it up yourselves.

"I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in the Church but virtue, integrity and uprightness.

"We cannot build up a city on merchandise. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it."

In the same discourse the Prophet said:

"I prophesy in the name of the Lord God of Israel: Anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if he were here to-day, and should preach the same doctrine he did then, they would put him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die."

Speaking to the High Council in Nauvoo, Nov. 25, 1843, Joseph said:

"If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom."

CHAPTER 21.

The Nauvoo Mansion.—John C. Calhoun's Doctrine in Relation to States Rights.—Joseph Smith's Political Views.—His Statement in Relation to Having a Right-Hand Brutus Causes Uneasiness Among the Apostates in Nauvoo.—Joseph Chosen as a Candidate for the Presidency of the United States.—In Council with the Twelve He Concludes to Send an Expedition to the Rocky Mountains.

Nauvoo, during these days, was visited by many strangers from different parts of the country, prompted by curiosity to see Joseph, the people and the wonderful city that was being built up on one of the most beautiful sites on the Upper Mississippi River. Joseph found it a heavy tax upon him to entertain so much company as he had, free of charge. From the foundation of the Church his house had been a home and resting place for thousands, and his family had often been obliged to do without food themselves after having fed all they had to visitors. He was a liberal, generous man; and had it been within his power it would have been a pleasure to him to have extended hospitality to all who entered his doors, but he could not do so. He therefore found himself reduced to the necessity of opening a hotel, which he called the "Nauvoo Mansion." It was a large and convenient building, and at that time it afforded better accommodations and was provided with a better table than any other place on the Upper Mississippi. The brick stable also, built for the use of the Mansion, had stalls for seventy-five horses, and room for storing the requisite forage for that number of animals. The Mansion was opened about the middle of November, 1843, but Joseph did not long retain charge of it himself. In the beginning of 1844 he rented it and the stables to Ebenezer Robinson, and only reserved three rooms for his own private use. He and his family were to board in the house.

In November, 1843, Joseph wrote letters to the various candidates for the Presidency of the United States, to inquire what their feelings were toward the Saints as a people, and what their course of action would be, in relation to the cruelty and oppression the Saints had suffered from the State of Missouri. The names of these candidates were John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay and Martin Van Buren.

The reply of John C. Calhoun was characteristic. He was the foremost or most prominent advocate in the nation of the doctrine of State rights, and answered briefly, that if he should be elected, he would strive to administer the government according to the constitution and the laws of the Union; and that as they make no distinction between citizens of different religious creeds, he should make none. "But," he continued, "as you refer to the case of Missouri, candor compels me to repeat what I said to you at Washington, that, according to my views, the case does not come within the jurisdiction of the Federal Government, which is one of limited and specific powers."

Joseph wrote a reply to his letter, Jan. 2, 1844, in which he so thoroughly exposed Calhoun's sophistry, that wherever it was read—and it was very widely circulated—men were struck by the contrast between the narrow, sectional doctrines which Calhoun advanced respecting the powers of the Federal Government, and the broad, patriotic and truly national views which Joseph advocated. Joseph was aroused, and the noble scorn which he felt for the politician's tricks is breathed in every line of his reply, which the following extracts will show:

"Your reply to my letter of last November, concerning your rule of action toward the Latter-day Saints, if elected President, is at hand; and that you and your friends of the same opinion relative to the matter in question may not be disappointed as to me or my mind upon so grave a subject, permit me, as a law-abiding man, as a well-wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God by all, according to the dictates of every person's own conscience, to say I am surprised that a man or men in the highest stations of public life should have made up such a fragile 'view' of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world or the world to come.

"To be sure, the first paragraph of your letter appears very complacent and fair on a white sheet of paper. And who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the constitution and laws. * * * But why—tell me why are all the principal men held up for public stations so cautiously careful not to publish to the world that they will judge a righteous judgment, law or no law? for laws and opinions, like the vanes of steeples, change with the wind. * * *

"Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that, 'according to your view, the Federal Government is one of limited and specific powers,' and has no jurisdiction in the case of the 'Mormons.' So then a State can at any time expel any portion of her citizens with impunity, and, in the language of Mr. Van Buren, frosted over with your gracious 'views of the case,' though your cause is ever so just, government can do nothing for them, because it has no power.

"Go on then, Missouri, after another set of inhabitants (as the Latter-day Saints did) have entered some two or three hundred thousand dollars' worth of land, and made extensive improvements thereon. Go on, then, I say; banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their land and property as spoil; and let the legislature, as in the case of the 'Mormons,' appropriate a couple of hundred thousand dollars to pay the mob for doing that job; for the renowned senator from South Carolina, Mr. J. C. Calhoun, says the powers of the Federal Government are so specific and limited that it has no jurisdiction of the case! O ye people who groan under the oppression of tyrants!—ye exiled Poles, who have felt the ironhand of Russian grasp!—ye poor and unfortunate among all nations! come to the asylum of the oppressed; buy ye lands of the General Government; pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation, but remember a 'sovereign State' is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity, confiscate your lands and property, have the legislature sanction it—yea, even murder you as an edict of an emperor, and it does no wrong; for the noble senator of South Carolina says the power of the Federal Government is so limited and specific, that it has no jurisdiction of the case! What think ye of *imperium in imperio?* * * *

"If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants.

> * * * Yet remember, if the Latter-day Saints are not restored to all their rights and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of His hiding-place, and vex this nation with a sore vexation: yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight. * * *
>
> "Congress has power to protect the nation against foreign invasion and internal broil; and whenever that body passes an act to maintain right with any power, or to restore right to any portion of her citizens, it is the supreme law of the land; and should a State refuse submission, that State is guilty of insurrection or rebellion, and the President has as much power to repel it as Washington had to march against the 'whisky boys at Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina."

In relation to the doctrine of States rights, Joseph once remarked:

> "The States rights doctrines are what feed mobs. They are a dead carcass—a stink, and they shall ascend up as a stink offering in the nose of the Almighty.
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> "They shall be oppressed as they have oppressed us, not by 'Mormons,' but by others in power. They shall drink a drink offering, the bitterest dreg, not from the 'Mormons,' but from a meaner source than themselves. God shall curse them."

According to Calhoun's theory the Federal Government had no right to interfere with the affairs of any particular State, much less hold any single State responsible for its conduct towards individuals or societies. It is evident that such a doctrine destroys the very basis of the Federal constitution; it opens wide the door for disunion, strife and civil war. If these views were correct, the constitution was not worth the paper on which it was written; the Union so much lauded was only a league of independent States, and each State would retain its entire sovereignty and would have the right to put its own construction upon the laws of Congress, and to defy the parent government. Of course, having these views, Calhoun thought the Federal Government had no right to redress the wrongs endured by the Saints in Missouri. The latter State, according to his doctrine, was independent, and must be left to its own sense of justice and right, to correct any abuses to which the residents within its borders might be subjected. If the governor and the officials of the State chose to trample upon law and lead mobs to murder, plunder and exterminate a large body of its citizens, as they did in the case of the Latter-day Saints, the Federal Government could not interfere; in fact, there was no remedy for these evils!

Joseph's views were the very opposite of Calhoun's. His doctrine was that the constitution of the United States formed a government, not a league. Each State had expressly parted with so much of its power as to constitute, jointly with the other States, a single nation. The States severally did not retain their entire sovereignty; they had surrendered to the Federel Government many of the essential parts of sovereignty. The allegiance of the citizens of each State was due, in the first instance, to the government of the United States; they bore the proud and general title of American citizens, and if any of them were deprived of their rights by the maladministration of the law, or by mob violence, in the State where they resided, they had the right of appeal to the general government; and if their cause was just, the parent government had the necessary authority to reinstate them in their rights, even if it required the whole power of the United States to do so.

Had his views prevailed with the chief executive and Congress, when he appealed to them after the Saints were expelled from Missouri, the late terrible civil war might have been averted; for the supremacy of the law and of the general government would have been vindicated, and Missouri been taught a lesson that would have had a salutary effect on every States rights man in the Union. But the weakness, vacillation and dishonesty of men in high places prevented this, and the consequence was a frightful war, during which the blood of thousands upon thousands was shed.

Several of the Elders wrote appeals to their native States, setting forth in strong language the wrongs and oppressions which had been inflicted upon them by the State of Missouri. Joseph, in November, 1843 wrote a stirring appeal to the people—the Green Mountain Boys—of his native State. After giving a sketch of the grievances which the Saints had endured, he said:

"Now, therefore, having failed in every attempt to obtain satisfaction at the tribunals where all men seek for it, according to the rules of right, I am compelled to appeal to the honor and patriotism of my native State—to the clemency and valor of 'Green Mountain Boys;' for throughout the various periods of the world, whenever a nation, kingdom, state, family, or individual has received an insult or an injury from a superior force (unless satisfaction was made), it has been the custom to call in the aid of friends to assist in obtaining redress. * * *

"With all these facts before me, and a pure desire to ameliorate the condition of the poor and unfortunate among men, and if possible, to entice all men from evil to good; and with a firm reliance that God will reward the just, I have been stimulated to call upon my native State for a 'union of all honest men,' and to appeal to the valor of the 'Green Mountain Boys' by all honorable methods and means to assist me in obtaining justice from Missouri, not only for the property she has stolen and confiscated, the murders she has committed among my friends, and for our expulsion from the State, but also to humble and chastise or abase her for the disgrace she has brought upon constitutional liberty, until she atones for her sins. * * *

"I appeal to the 'Green Mountain Boys' of my native State to rise in the majesty of virtuous freemen, and by all honorable means help to bring Missouri to the bar of justice. If there is one whisper from the spirit of an Ethan Allen, or a gleam from the shade of a General Stark, let it mingle with our sense of honor, and fire our bosoms for the cause of suffering innocence, for the reputation of our disgraced country, and for the glory of God; and may all the earth bear me witness, if Missouri—blood-stained Missouri—escapes the due demerit of her crimes—the vengeance she so justly deserves, Vermont is a hypocrite, a coward, and this nation the hot-bed of political damagogues!

"I make this appeal to the sons of liberty of my native State for help to frustrate the wicked designs of sinful men. I make it to hush the violence of mobs. I make it to cope with the unhallowed influence of wicked men in high places. I make it to resent the injury made to an innocent, unoffending people, by a lawless, ruffian State. I make it to obtain justice where law is put at defiance. I make it to wipe off the stain of blood from our nation's escutcheon. I make it to show presidents, governors and rulers prudence. I make it to fill honorable men with discretion. I make it to teach senators wisdom. I make it to learn judges justice. I make it to point clergymen to the path of virtue. And I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men; and Jesus Christ, the Son of God, is my great Counselor."

Dec. 29, 1843, forty men, who had been selected to act as city policemen, met with the city council of Nauvoo and were sworn into office. At that meeting Joseph said, among other things:

"I am exposed to far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by the civil and military authorities, priests and people of Missouri;

and if I can escape from the ungrateful treachery of assassins, I can live AS CÆSAR MIGHT HAVE LIVED, WERE IT NOT FOR A RIGHT-HAND BRUTUS. I have had pretended friends betray me. All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us, who have enjoyed our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join with our enemies, turn our virtues into faults, and, by falsehood and deceit, stir up their wrath and indignation against us, and bring their united vengeance upon our heads. All the hue and cry of the chief priests and elders against the Savior could not bring down the wrath of the Jewish nation upon his head, and thereby cause the crucifixion of the Son of God, until Judas said unto them, 'Whomsoever I shall kiss, he is the man; hold him fast.' Judas was one of the twelve Apostles, even their treasurer, and dipped with their Master in the dish, and through his treachery the crucifixion was brought about; and WE HAVE A JUDAS IN OUR MIDST."

These remarks of Joseph soon came to the ears of William Law, Joseph's second Counselor, who told Brother Hyrum Smith that the police had been sworn by Joseph secretly to put him out of the way within three months. In consequence of this a special meeting of the city council was called, at which Wm. Law was present. He stated under oath that he had been informed that some of the policemen had had another oath administered to them besides the one which they took publicly. One of them had said there was a Judas in Joseph's cabinet—one who stood next to him, and he must be taken care of and not allowed to go into the world; he was not only a traitor like Judas, but an assassin like Brutus.

After Wm. Law had made his statement, Joseph explained why he made the remarks he did. O. P. Rockwell had brought the intelligence that his enemies were determined to get him into their power and take his life, hoping thereby to accomplish the overthrow of the work. In order to do this they had secured the services of some of his most confidential friends, whom he did not suspect, to deliver him into their hands. They did not design to try him, but hang him, or take his life anyhow. If they could not get him into their power without, they had a man in Nauvoo who would fix him out.

The whole day was spent in examining witnesses and investigating the subject. William Law cross-examined the witnesses until he appeared satisfied. The result showed that his fears were imaginary; and, before leaving, he shook hands with Joseph and declared he did not believe a word of the story, but that he would stand by Joseph untô death, and called the whole council and the police to witness the declaration.

But the matter did not end here. Joseph's statement about having a "right-hand Brutus" caused a general flutter among prominent men who were weak in the faith or were plotting in secret against him. William Marks, President of the Nauvoo Stake, was the next to become alarmed; and as William Law's fears had returned, they both pretended to be afraid of their lives.

A man by the name of Leonard Soby, who afterwards became an apostate, had told Marks that his life was threatened. It was in the winter and the weather was severely cold. Some person had built a fire on the bank of the river nearly opposite Wm. Mark's house. No sooner did he see the fire than he became frightened, and concluded he must be the Brutus to whom Joseph had referred! Tortured by these fears, he lay awake all night. His fertile imagination suggested to him that there was an object in building the fire at that place, and that object must be to give the police light so that they could see to kill him! In the morning he called on Joseph, reported the circumstances, expressed his fears, and requested that another session of the city council be called.

The council came together Jan. 5, 1844, only two days after they had met before. The policemen were sworn, and all the witnesses that could be obtained were cross-examined, and with the same result as before. There was not the least ground for the alarm of these men, and it was afterwards seen that their panic did not have its origin in the acts of the police, but in the corruption and hypocrisy of their own hearts. Every man who was at these councils and had the Spirit of the Lord, could see that these men had lost that Spirit and were in the dark. They were filled with fear, even to distrust the Prophet and servant of God, and their best and nearest friends. Brother George A. Smith, who was then a member of the council in the capacity of alderman, said he could sleep with a fire near his house, even if there were some of the police warming themselves by it, and he believed any honest man could do the same.

"What can be the matter with these men?" writes Joseph. "Is it that the wicked flee when no man pursueth, that hit pigeons always flutter, that drowning men catch at straws, or that President Law and Marks are absolutely traitors to the Church, that my remarks should produce such an excitement in their minds? Can it be possible that the traitor whom Porter Rockwell reports to me as being in correspondence with my Missouri enemies is one of our quorum? The people in the town were astonished—'Is it possible that Brother Law or Brother Marks is a traitor, and would deliver Brother Joseph into the hands of his enemies in Missouri?' If not, what can be the meaning of all this? 'The righteous are as bold as a lion.' "

Before the council adjourned, Wilson Law, a brother of William Law, and filled with the same spirit as his brother, said:

> "I am Joseph's friend; he has no better friend in the world; I am ready to lay down my life for him."

At the time he uttered these words his heart was full of the spirit of apostasy, and he was in league with Joseph's enemies, ready to aid them in their schemes.* Besides these two brothers there were many others, such as Dr. Robert D. Foster and Francis M. and Chauncy L. Higbee, who, although they had a standing in the Church, were bitter apostates and sought secretly to encourage the enemies of the Church to bring new troubles upon Joseph. The cause of their apostasy was partly their own wickedness and transgressions and partly their opposition to the doctrines taught by the Prophet, who, in speaking on this subject in a sermon delivered by him at the southeast corner of the Temple in Nauvoo, Jan. 20, 1844, says:

> "I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and

> receive their exaltation, I am unable to say, as many are called, but few are chosen."

Speaking of Saviors on Mount Zion, in the same discourse, he remarked:

> "The Bible says: 'I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'
>
> "Now, the word *turn* here should be translated bind or seal. * * * The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as Saviors on Mount Zion.
>
> "But how are they to become Saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah. The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world."

Jan. 29, 1844, a political meeting was held in Nauvoo, to take into consideration the proper course for the Latter-day Saints to pursue at the ensuing election for President of the United States. There were two candidates for the office before the people at the time, namely, Martin Van Buren and Henry Clay, neither of whom had shown himself worthy of their vote. Joseph writes:

> "It is morally impossible for this people, in justice to themselves, to vote for the re-election of President Van Buren; a man who criminally neglected his duties as chief magistrate in the cold and unblushing manner which he did, when appealed to for aid in the Missouri difficulties. His heartless reply burns like a firebrand in the breast of every true friend of liberty: 'Your cause is just, but I can do nothing for you.' As to Mr. Clay, his sentiments and cool contempt of the people's rights are manifested in his reply: 'You had better go to Oregon for redress,' which would prohibit any true lover of our constitutional privileges from supporting him at the ballot-box."

It was therefore moved by Willard Richards, and voted unanimously:

> "That we will have an independent electoral ticket, and that Joseph Smith be a candidate for the next Presidency; and that we use all honorable means in our power to secure his election."

Immediately after the nomination, Joseph proceeded to get out a pamphlet, entitled, "Views on the Powers and Policy of the Government of the United States," in which he, in a clear and able manner, defined his position in regard to the burning political questions of the day. Had his measures been accepted and carried out by the American nation, the bloody war which followed would not have taken place, and hundreds of thousands of lives would have been saved, for there would have been no civil war, and those horrible evils which accompanied it would have been unknown But he plead in vain.

The Twelve Apostles and the leading Elders were sent throughout the United States to electioneer, make stump speeches, advocate the religion of Jesus, the purity of elections and to call upon the people to stand by the law and to put down mobocracy. They were also instructed to tell the people that there had been Whig and Democratic Presidents long enough; it was a President of the United States that was now wanted. Joseph said he would not electioneer for himself; but the Elders would have to do it for him. There was oratory enough in the Church to carry him into the presidential chair.

At a political meeting, which was held shortly after his nomination as a candidate for the presidency (Feb. 8, 1844), Joseph explained his reasons for permitting his name to be used in this connection. He said:

> "I would not have suffered my name to have been used by my friends on anywise as President of the United States, or candidate for that office, if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizens, even those rights which the constitution guarantees unto all her citizens alike. But this we as a people have been denied from the beginning. Persecution has rolled upon our heads from time to time, from portions of the United States, like peals of thunder, because of our religion; and no portion of the government as yet has stepped forward for our relief. And under view of these things, I feel it to be my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocence; and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness and truth, in maintaining the laws and constitution of the United States, if need be, for the general good of mankind."

In the meantime the enemies of the Church were not idle. Feb. 17, 1844, a meeting was held in Carthage for the purpose of devising ways and means by which the Saints might be expelled from the State. Among other resolutions which they passed was one appointing the succeeding 9th of March as a day of fasting and prayer, and the pious of all orders were requested "to pray to Almighty God that he would speedily bring the false prophet, Joseph Smith, to deep repentance, or that he would make a public example of him and his leading accomplices."

Had these wicked men confined themselves to prayer alone to accomplish their evil desires, the soil of Illinois would not have been stained by the innocent blood which now cries to the Lord from its bosom, and their own souls would not welter under the dreadful condemnation which now rests upon them.

Joseph's mind often dwelt on the future and the removal of the Saints to the Rocky Mountains, where he had predicted they should become a great people. Thus, on the 20th of February, we find him in council with the Twelve Apostles about sending out a delegation to explore California and Oregon, and hunt out a good location, where the Saints could remove to after the Temple should be completed; "and," as Joseph writes, "where we can build a city in a day, and get up into the mountains, where the devil cannot dig us out, and live in a healthy climate, where we can live as old as we have a mind to."

Respecting this exploring expedition, Joseph said at a subsequent meeting of the Twelve (Feb. 23rd):

> "Send twenty-five men: let them preach the gospel wherever they go. Let that man go that can raise $500; a good horse and mule, a double-barreled gun, one barrel rifle, and the other smooth 'bore, a saddle and bridle, a pair of revolving pistols, bowie-knife, and a good sabre. Appoint a leader, and let him beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God; when with the savage nations have power to govern, etc. If we don't get volunteers, wait till after the election."

The following brethren volunteered at once to go on that expedition: Geo. D. Watt, Samuel Bent, Joseph A. Keltring, David Fullmer, James Emmett, Daniel Spencer, Samuel Rolfe, Daniel Avery and Samuel W. Richards.

About a meeting held in Nauvoo, Feb. 25, 1844, Joseph writes:

"I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world; and told the brethren to record it, that when it comes to pass, they need not say they had forgotten the saying."

His words were most literally fulfilled. Before five years had elapsed mobs had raged so violently in Nauvoo that that city had to be abandoned by the Saints, who departed into the wilderness and finally found an asylum in the Rocky Mountains of the great West, where they could dwell in peace and safety, undisturbed by their bitter and merciless friends.

March 7, 1844, a general meeting, called by the Prophet, was held within the walls of the Temple for the purpose of advancing the progress of that building. Joseph, Patriarch Hyrum Smith, President B Young and seven others of the Twelve, the Temple committee and about eight thousand Saints were present. In alluding to correspondence which had been sent to the newspapers east, in which it had been stated that the Temple could not be built on account of it costing so much, Joseph said:

"Who does not know that we can put the roof on the building this season, if we had a mind to? By turning all the means from the Nauvoo House and doubling our diligence, we can do it."

In the course of his remarks he made allusion to the objections which were being made to the admission of Texas into the Union on account of slavery. He thought it the very reason why she should be received. Said he:

"The South holds the balance of power. By annexing Texas I can do away with this evil. As soon as Texas was annexed, I would liberate the slaves in two or three States, indemnifying their owners, and send the negroes to Texas, and from Texas to Mexico, where all colors are alike. And if that was not sufficient, I would call upon Canada and annex it."

Sunday March 10, 1844, Joseph preached on the subject of Elias, Elijah and Messiah, and said:

"The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world. * * *

"Now for Elijah. The spirit, power and calling of Elijah is, that ye have power to hold the keys of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchisedec Priesthood and of the kingdom of God on the earth; and to receive, obtain and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven. * * *

"This is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah *to seal those who dwell on earth to those who dwell in heaven.* This is the power of Elijah and the keys of the kingdom of Jehovah. * * * Then what you seal on earth, by the keys of Elijah, is sealed in heaven, and this is the power of Elijah, and this is the difference between the spirit and power of Eli.s and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure. * * *

"This spirit of Elijah was manifest in the days of the Apostles, in delivering certain ones to the buffeting of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ. * * *

"A murderer that sheds innocent blood cannot have forgiveness. David sought repentance at the hand of God carefully, with tears, for the murder of Uriah; but he could only get it through hell; he got a promise that his soul should not be left in hell.

"Although David was a king, he never did obtain the spirit and power of Elijah and the fulness of the Priesthood; and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage. * * *

"This is the case with murderers. They could not be baptized for the remission of sins, for they had shed innocent blood.

"The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchisedec Priesthood upon the house of Israel, and making all things ready; then Messiah comes to his Temple, which is last of all. Messiah is above the spirit and power of Elijah, for he made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it."

At that time a man by the name of Miller, the founder of the sect known as Millerites, was preaching to the people in the Eastern States that the coming of the Savior was nigh at hand. He was very confident that he knew all about it, so much so, that he asserted He would come on a certain day, and those who believed his doctrine prepared robes so as to be ready to meet Him, and arranged all their affairs in expectation of the event. There was considerable excitement in many places about these teachings, and considerable alarm prevailed upon the subject. Some years ago a gentleman with whom a leading Elder in the Church became acquainted, told an amusing instance which illustrates this feeling. He had sailed from the East on a whaling voyage, and previous to starting, the captain and all hands had heard considerable about Miller's predictions about the destruction of the world. The vessel doubled Cape Horn, and after cruising some time in the Pacific, they took their course for Monterey, California, with the intention of obtaining supplies. Day after day they plowed their way eastward, and it was noticed that the captain became very uneasy and had men constantly at the mast-head looking out for land. Columbus, in pushing his way westward, could not have been more anxious to discover land than this skipper appeared to be. But no land appeared in sight. Finally, the captain confidentially imparted to this gentleman the terrible information that they had long ago passed over the place where Monterey had been, and he had no doubt Father Miller's predictions had been fulfilled and the continent of America with the rest of the world had been destroyed at the time stated. How he imagined this stupendous event had occurred without their being aware of it, he did not explain, He still continued, however, to sail eastward, and eventually, to his great relief, reached Monterey. The continent had not moved; but it was the skipper that had got out of his reckoning.

CHAPTER 22.

Prophecies Concerning the Second Coming of the Savior.—An Interesting Conference held in Nauvoo.—The Land of Zion.—William and Wilson Law, Robert D. Foster and Others Excommunicated from the Church.—They Organize a Church of their Own.—The First and Only Number of the *Nauvoo Expositor* Issued.—The City Council Declares the Paper a Nuisance and Orders it Destroyed.—Joseph and Others Arrested on a Charge of Riot.—A Remarkable Dream.—Nauvoo Threatened by the Mob.—Martial Law Declared in Nauvoo.—The Prophet's Last Public Discou se.

Joseph, in one of his sermons, which he delivered on the 10th of

March, 1844, made a brief allusion to the coming of the Savior. He said:

"I have asked of the Lord concerning His coming; and while asking the Lord, He gave me a sign and said, 'In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year; but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence and great distress among the nations, and that the coming of the Messiah is not far distant.'

"But I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, for we have seen the bow; and I also prophesy, in the name of the Lord, that *Christ will not come in forty years;* and if God ever spoke by my mouth he will not come in that length of time. Brethren, when you go home, write this down, that it may be remembered."

When Joseph's name was published as a candidate for the Presidency of the United States, it gave occasion for numerous comments in the public journals of the country, and some of them were quite favorable. They contrasted Joseph's frank avowal of his principles with the shuffling policy and course of the other prominent candidates.

The other two classes were afraid to loose their popularity and consequently sought for the approbation of both the priests and the people.

But the enmity of all these people united together could not be compared with the hatred which apostates in those days felt against Joseph and the work of God. And besides the open and avowed apostates, there were men still remaining in the Church who sympathized with them, and who, at heart, were traitors to Joseph and the work of God. Prominent among these were Sidney Rigdon, William Marks and Austin A. Cowles, and many others of lesser note.

They were all alarmed at the idea of Joseph being a candidate for the Presidency. While they ridiculed and abused him, they were very uneasy at the prominence which he was gaining in the nation. If he did not become President of the United States at that election, he was but a young man, only thirty eight years of age, and he might succeed at some future time in reaching the Presidential chair. The thought was a bitter one to them.

In speaking at the regular Sabbath meeting in Nauvoo, March 24, 1844, Joseph said:

"I have been informed by two gentlemen that a conspiracy is got up in this place for the purpose of taking the life of President Joseph Smith, his family, and all the Smith family, and the heads of the Church. One of the gentlemen will give his name to the public, and the other wishes it to be hid for the present; they will both testify to it on oath, and make an affidavit upon it. The names of the persons revealed at the head of the conspiracy are Chauncey L. Higbee, Dr. Robert D. Foster, Mr. Joseph H. Jackson, William and Wilson Law. * * *

"In relation to the power over the minds of mankind which I hold, I would say. It is in consequence of the power of truth in the doctrines which I have been an instrument in the hands of God of presenting unto them, and not because of any compulsion on my part. I wish to ask if ever I got any of it unfairly?—if I have not reproved you in the gate? I ask, Did I ever exercise any compulsion over any man? Did I not give him the liberty of disbelieving any doctrine I have preached, if he saw fit? Why do not my enemies strike a blow at the doctrine? They cannot do it: it is truth, and I defy all men to upset it."

On the 6th of April, 1844. a conference, which was continued for five days, was commenced in Nauvoo. In his opening remarks to the conference, Joseph said:

"Those who feel desirous of sowing the seeds of discord will be disappointed on this occasion. It is our purpose to build up and establish the principles of righteousness, and not to break down and destroy. The Great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst."

On Sunday, the 7th, he delivered a very interesting discourse before about twenty thousand people, it being the funeral sermon of Elder King Follett, and although he spoke three hours and a half, it was followed with the greatest interest by all present from beginning to end. The principles which he laid before the people on that occasion were grand and exalting. His first object, he said, was to find out the character of the only wise and true God, and what kind of a Being He is. In this connection he made some very striking and truthful remarks about taking men's lives because they were false teachers. He said:

"If any man is authorized to take away my life because he thinks and says I am a false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher; and where would be the end of blood? and who would not be the sufferer?

"But meddle not with any man for his religion; for all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, right or wrong. Every man has a natural, and, in our country, a constitutional right to be a false prophet as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing to be religious ministers are false teachers, having no authority, while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood."

Respecting God and the kind of Being He is, he said:

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"God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the vail was rent to-day, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible—I say, if you were to see Him to-day, you would see Him like a man in form—like yourselves in all the person, image and every form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from and walked, talked and conversed with Him, as one man talks and communes with another. * * *

"Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you—namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God in the last days, while certain individuals are proclaiming His name, is not trifling with you or me.

"All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven, and there is a salvation for all men, either in this world or in the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of the spirits. Hence, God hath made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin, which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has been guilty of the unpardonable sin.

"A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge he can be saved; although, if he has committed great sins, he will be punished for them. But when he consents to obey the gospel, whether here or in the world of spirits, he is saved.

"A man is his own tormentor and his own condemner. Hence the saying, 'They shall go into the lake that burns with fire and brimstone.' The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say so is the torment of man. * * *

"When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war like the devil, and awful is the consequence."

The next day Joseph felt his lungs so exhausted that he could not continue the subject as he had expected. But he had received a revelation, he said, of which he would lay before them the first principle. Said he:

"You know there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The Prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself, from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the centre of the land. When Elders will take up and examine the old prophecies in the Bible, they will see it."

In the same discourse he also said:

"As soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. * * There must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this the central place; for every man who wishes to save his father, mother, brothers, sisters and friends must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the Priesthood, the same as for himself."

Joseph's declaration, that all North and South America is the land of Zion, caused the conference to rejoice exceedingly, and the Elders in their remarks dwelt upon its importance. The occasion was a most interesting one, the weather was beautiful, and in alluding to these days, Joseph said: "They have been the greatest, best and most glorious five consecutive days ever enjoyed by this generation."

The electioneering campaign was entered upon with spirit by the Elders. At the conference a unanimous vote was passed by the immense assembly for Joseph to be the candidate for the next President. The Twelve Apostles arranged appointments for general conferences to be held at various places throughout the different States, so that the entire United States might be canvassed by the Elders, religiously and politically. No band of men ever went out in the United States on an electioneering campaign so united and so thoroughly in earnest as did these Elders. They knew Joseph was a servant and Prophet of God, and that if the nation would elect him, and then be guided by him, it would be saved from dishonor and destruction, and be elevated to an unequalled pitch of greatness and power.

In a council meeting held in Nauvoo April 18, 1844, and attended by six of the Twelve and 26 other Elders, William and Wilson Law and Robert D. Foster were excommunicated from the Church for unchristian conduct. These and a band of other apostates labored incessantly to bring about the murder of Joseph. On one occasion during the month of April, August Spencer, one of this band, was arrested by the city marshal for assaulting his brother Orson

Spencer in the latter's own house. This soon brought out three of his companions—Chauncey L. Higbee and Charles and Robert D. Foster—who immediately proceeded to Joseph's office. Joseph was standing on the steps of his office, when Charles Foster drew a pistol and pointed it towards him, threatening to shoot him. The police were directed to arrest him, and, while trying to do so, his brother and Higbee interfered, resisted the officers, and they were arrested also. They swore dreadful oaths, and Higbee and Charles Foster said they would shoot Joseph, and consider themselves the favored of God for the privilege of ridding the world of such a tyrant as Joseph was.

William Law, who had been Joseph's Counselor, had sat with him in council and been on terms of intimate friendship with him; had transgressed and lost the spirit of God, and now he was the foremost of Joseph's enemies. They rallied around him, and he became the center of all the apostate and disaffected spirits in that region. On Sunday, April 28th, he and the other apostates and their dupes held a meeting at the house of his brother, Wilson Law. Several affidavits which they had taken against Joseph and others were read, and a number of them were appointed as a committee to visit the different families in the city, to see who would join the new church, for they had organized a new one, having decided, as many apostates had done before them, that "the doctrine is right, but Joseph is a fallen prophet." William Law was appointed by them to fill the place of Joseph, and he chose Austin Cowles and Wilson Law as his counselors. Chauncey L. Higbee and Robert D. Foster, the two men who conducted themselves so disgracefully on the occasion mentioned above, were selected to be two of the twelve apostles.

May 6, 1844, Joseph was arrested by John D. Parker on a warrant issued by the clerk of the circuit court at Carthage, on the complaint of Francis M. Higbee, who had laid his damages at $5,000, but for what the writ did not state. Joseph petitioned and obtained a writ of *habeas corpus* from the municipal court, before which tribunal he had a hearing on the 8th. The testimony given went to show that Higbee was a wicked, malicious, adulterous and bad man, who, together with his confederates, had instituted these proceedings against Joseph through malice, private pique and corruption. Hence the court decided that "Joseph be discharged and Francis M. Higbee pay the costs of suit."

In speaking from the stand in Nauvoo, May 12, 1844, the Prophet said:

> "My enemies say that I have been a true Prophet. Why, I had rather be a fallen true Prophet than a false Prophet. When a man goes about prophesying, and commands men to obey his teachings, he must either be a true or false Prophet. False Prophets always arise to oppose the true Prophets, and they will prophesy so very near the truth that they will deceive almost the very chosen ones. * * *
>
> "In relation to the kingdom of God, the devil always sets up his kingdom at the very same time in opposition to God. Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the grand council of heaven before this world was. I suppose I was ordained to this very office in that grand council.
>
> "There are many mansions for those who obey a celestial law, and there are other mansions for those who come short of the law—every man in his own order. * * *

There will be one hundred and forty-four thousand saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward, and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testify the truth concerning them.

"In order for you to receive your children to yourself, you must have a promise—some ordinance, some blessing, in order to ascend above principalities, or else it may be an angel. They must rise just as they died; we can there hail our lovely infants with the same glory—the same loveliness in the celestial glory, where they all enjoy alike. They differ in stature, in size: the same glorious spirit gives them the likeness of glory and bloom; the old man with his silvery hairs will glory in bloom and beauty. No man can describe it to you—no man can write it.

"When did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect; but there is no error in the revelations which I have taught. Must I, then, be thrown away as a thing of naught?"

May 17, 1844, a State convention was held in Nauvoo, when it was moved, seconded and carried by acclamation "that Joseph Smith, of Illinois, be the choice of this convention for President of the United States." Sidney Rigdon was also chosen as a candidate for the Vice-Presidency.

Language conveys but a very weak idea, even when used in the most powerful manner, of the condition of affairs which existed in Nauvoo during the days of which we write. Joseph's enemies howled around him like a pack of wolves, indulging in the most murderous threats, forming all kinds of plots and moving earth and hell to compass his destruction. The leaders of this crusade were the Laws, the Higbees, the Fosters and many other apostates of lesser note, who consorted with them. William Law having been one of the First Presidency, was of course familiar with the doctrine which God had made known in the revelation on celestial marriage. The knowledge he had of this doctrine he communicated to others, and so determined was he to destroy Joseph, that he went before the grand jury at Carthage and swore that Joseph had been guilty of polygamy and adultery; and upon his testimony that Joseph had told him that he practiced polygamy, or, as it was then called, "spiritual wife-ism," the Prophet was indicted.

When Joseph heard that the grand jury had indicted him, he started on horseback, with a few friends, for Carthage, on the 27th of May, thinking it best to meet his enemies before the circuit court, and have the indictments investigated. The company was swelled by several brethren joining the party while on the road, and by the addition of others on Joseph's arrival in Carthage.

Charles A. Foster, brother of Robert D. Foster, a man who had never belonged to the Church, overtook the party outside of Carthage, and rode with Joseph into that place. Joseph had considerable conversation with him, and Foster was almost persuaded that he was influenced to some extent by false reports.

After the arrival of the party at Carthage, Foster took Joseph into a private room and told him in a friendly manner, that there was a conspiracy against his life. No doubt, from all that transpired at that time and subsequently, it was the intention of these apostates and mobbers then to have taken Joseph's life. But situated as he was, having so many friends with him, they could not accomplish their evil design.

Joseph's lawyers used all reasonable exertions to bring forward his trial; but the prosecuting party were not ready. Joseph was anxious for his trial, but the case was deferred till next term, and he was left to give bail to the sheriff at his option. The sheriff told him he might return, and he would call upon him and take bail at his convenience.

Abundant evidence was in the hands of Joseph to prove the wickedness and utter corruption of these men. They were guilty of every crime of which they accused the Saints. Both William and Wilson Law were guilty of adultery. Wilson Law, who had acted as major-general in the Nauvoo Legion, was cashiered for dishonesty and robbing the government. Several affidavits had also been sworn to by females, accusing the Higbees and Fosters of seduction and adultery Joseph H. Jackson, who never belonged to the Church, but who was a confederate with them in their schemes, had been, according to his own acknowledgment, a murderer and robber. To these crimes, he added that of perjury, in swearing falsely against Joseph. Yet, with all these evidences against him and his party, William Law professed to be very holy, said Joseph was a fallen Prophet, and that he (Law) was to take his place.

The Saints who were faithful and lived in close communion with the Lord, knew for themselves that Joseph was innocent and pure; and the ravings and threatenings of these apostates had no effect upon them. The only ones influenced by them were those who were neglectful of the duties of their religion and were on the road to apostasy.

Joseph told the people repeatedly that he asked no odds of apostates; but he could go to the cross and lay down his life for the Saints. He did not want his brethren and sisters, however, to forsake him and the truth. He wanted their friendship, and he constantly exhorted them to be humble and patient and to render good for evil. In a public meeting in Nauvoo, May 26th, he declared that he was the same man and just as innocent as he was fourteen years ago. He said he had labored with those apostates himself until he was out of all manner of patience, and then he had sent his brother Hyrum to them. He had sent word to the Laws that if they had any case against him, he would go before the Church and confess. On the same occasion, in speaking to the Saints, he said:

> "As I grow older, my heart grows tenderer for you. I am at all times willing to give up everything that is wrong, for I wish this people to have a virtuous leader. I have set your minds at liberty by letting you know the things of Jesus Christ. When I shrink not from your defense, will you throw me away for a new man who slanders you? I love you for your reception of me. Have I asked you for your money? No; you know better."

About the 10th of May a prospectus of a paper called the Nauvoo *Expositor* was issued and distributed among the people by these apostates. The prospectus stated the intentions of the publishers to be among other things:

> "To advocate the unconditional repeal of the city charter of Nauvoo, to restrain and correct the abuses of the unit power, to ward off the rod which is held over the devoted heads of the citizens of Nauvoo and the surrounding country, to advocate unmitigated disobedience to political revelation." etc.

Its signers were no others than the

two Laws, the two Higbees and the two Fosters, every one of them vile, adulterous, base men, who had been guilty of the most outrageous wickedness.

The *Expositor* made its appearance June 7, 1844, and was filled with the foulest abuse of Joseph and the Saints. It denounced Joseph for teaching the doctrine of plurality of wives, and also for the revelation which he had received on the subject of celestial marriage, and its writers were fully intent on raising persecution and mobs against him and the Saints, and, if possible, to destroy him. Almost every line breathed a murderous spirit, and it was very clear that if such a sheet were suffered to remain in existence, mobs would be raised, and the acts of violence and bloodshed which had been endured in Missouri would be repeated, and the Saints be driven from their homes. Anything that disturbs the peace of a community is properly called a nuisance. This sheet was, to all intents and purposes, a nuisance. Its object was to destroy the peace and happiness of the people, and to withdraw from the city all its chartered rights and privileges.

On the 10th of June the city council took this paper into consideration, and after a lengthy investigation, the council declared it a nuisance, and passed a resolution to that effect. By this resolution the mayor was instructed to cause the printing establishment and paper to be removed without delay in such a manner as he should direct. He accordingly issued his orders to the city marshal, who proceeded to the *Expositor* office and removed the press, type, printing paper and fixtures into the street, and destroyed them. This proceeding on the part of the city council caused considerable excitement among the apostates. It spoiled their game, and they were very angry and threatened vengeance.

On the following day Joseph issued a proclamation, as mayor of the city of Nauvoo, setting forth the course taken by the *Expositor*, and stating that it had been destroyed as a nuisance, according to the provision of the charter of the city. He called upon the municipal officers and the citizens to use all honorable and lawful means in their power to maintain the public peace and the common quiet of the city; and to be vigilant and wise in preventing the promulgation of false statements, libels, slanders or any other malicious calumny or design that might be circulated to ferment the passions of men. He also recommended them to be ready to suppress the gathering of mobs, and to repel, by gentle means and noble exertions, every foul scheme designed to disgrace and dishonor the city or State.

After the destruction of the press, runners were sent out in all directions by the apostates to endeavor to raise a mob, and those who were opposed to the Saints and on the side of the mob, began to sell their houses and property in Nauvoo, thinking that trouble would be sure to come, and that the Saints would be destroyed. Francis M. Higbee said, and all those associated with him felt the same, that if the city authorities should lay their hands upon the press of the *Expositor*, to break it, they might date their downfall from that very hour. He thought that within ten days, there would not be a single "Mormon" in Nauvoo.

He immediately went to Carthage and made a complaint before Thomas Morrison, the justice of the peace at that place, swearing to an affidavit that Joseph and seventeen other brethren had committed a riot, alleging that, with force and violence, they had broken into the Nauvoo *Expositor* printing office and unlawfully burned and destroyed the printing press, type and other property of the same. June 12th, Morrison sent a constable with a writ to Nauvoo, to arrest Joseph. The writ stated that the officer was to bring the persons charged in it "before me (Morrison) or some other justice of the peace, to answer the premises, and further to be dealt with according to law."

When he had finished reading the writ, Joseph referred the officer who bore it, to that clause, and said: "We are ready to go to trial before Esquire Johnson or any justice in Nauvoo." At this, the constable was very angry, and he swore he would carry them to Carthage before Morrison, who had issued the writ. Joseph asked him if he intended to break the law, and called upon all present to witness that he then offered himself to go immediately before the nearest justice of the peace. His brother Hyrum offered to do the same. Joseph felt so indignant at the officer's abuse, that he was determined to take out a *habeas corpus*, and petitioned the municipal court of the city of Nauvoo, to grant him the benefit of that writ, and, on the afternoon of the same day, he appeared before that court, and the case was examined. It was "decided by the court that Joseph Smith had acted under proper authority in destroying the establishment of the Nauvoo *Expositor*, on the 10th inst.; that his orders were executed in an orderly and judicious manner, without noise or tumult; that this was a malicious prosecution on the part of F. M. Higbee; and that said Higbee pay costs of suit, and that Joseph Smith be honorably discharged from the accusations of the writ, and go hence without delay."

The other brethren were arrested the next day (13th), and they also petitioned for and obtained a writ of *habeas corpus*, and were tried before the municipal court on that day; and, after witnesses had been examined as in the case of Joseph, they were all honorably discharged from the accusations and arrests. The court decided that Higbee pay the costs of suits.

Acting under the advice of Judge Thomas, the circuit judge, they afterwards (June 17th) submitted once more to arrest, on the charge of riot, in destroying the Nauvoo *Expositor* press. They were tried before Daniel H. Wells, who at that time was not a member of the Church, but was a justice of the peace, and after a long and close examination they were again acquitted.

About this time Joseph had a remarkable dream which he related as follows:

> "I thought I was riding out in my carriage, and my guardian angel was along with me. We went past the Temple, and had not gone much further before we espied two large snakes so fast locked together that neither of them had any power. I inquired of my guide what I was to understand by that. He answered, 'Those snakes represent Dr. Foster and Chauncey L. Higbee. They are your enemies, and desire to destroy you; but you see they are so fast locked together that they have no power of themselves to hurt you.' I then thought I was riding up Mulholland Street, but my guardian angel was not along with me. On arriv-

ing at the prairie, I was overtaken and seized by William and Wilson Law and others, saying—'Ah! ah! we have got you at last! we will secure you and put you in a safe place!' and, without any ceremony, dragged me out of my carriage, tied my hands behind me, and threw me into a deep dry pit, where I remained in a perfectly helpless condition, and they went away. While struggling to get out, I heard Wilson Law screaming for help hard by. I managed to unloose myself so as to make a spring, when I caught hold of some grass which grew at the edge of the pit.

"I looked out of the pit and saw Wilson Law at a little distance attacked by ferocious wild beasts, and heard him cry out, 'Oh! brother Joseph, come and save me!' I replied—'I cannot, for you have put me into this deep pit.' On looking out another way, I saw William Law with outstretched tongue, blue in the face, and the green poison forced out of his mouth, caused by the coiling of a large snake round his body. It had also grabbed him by the arm, a little above the elbow, ready to devour him. He cried out in the intensity of his agony, 'Oh! brother Joseph, brother Joseph, come and save me, or I die!' I also replied to him, 'I cannot, William; I would willingly, but you have tied me and put me in this pit, and I am powerless to help you or to liberate myself.' In a short time after, my guide came and said aloud, 'Joseph, Joseph! what are you doing there?' I replied, 'My enemies fell upon me, bound me, and threw me in.' He then took me by the hand, drew me out of the pit, set me free, and we went away rejoicing."

The recital of this dream made a deep impression upon the Saints, who easily could understand its meaning so far as William and Wilson Law is concerned, for they had placed it beyond Joseph's power to help them by their wicked conduct; but the people could not understand all the dream. It was not all clear to their minds what was meant by those two men dragging Joseph out of his carriage and binding his hands fast, and casting him into a pit. Although he spoke frequently about the Twelve bearing off the kingdom and taking additional responsibility, speaking as though he was about to leave them, still, no one supposed that he was going to die; and this dream was not generally interpreted in that manner. As we proceed with our history, however, the reader will see how truthfully it was fulfilled.

Every effort was made by the enemies of the Saints, after the *Expositor* was declared a nuisance, to fan the flames of persecution and to form combinations to drive and exterminate them. In some parts, they threatened to drive or kill every Latter-day Saint who did not deny the faith and cease to believe that Joseph was a Prophet of God. They also threatened to use violence to those who were not Latter-day Saints, if they did not take up arms to help them to drive the Church out of the country. Those whom they could not persuade to join them in their schemes, they tried to frighten by their threats. They told men of this class that they must join them, or leave the country, or give their arms to them. One of the leading spirits of this work of persecution was one Levi Williams, a colonel of militia, and a Baptist preacher. With all his pretentions to religion, he was a great villain. Robbery, house-burning, murder and every other act of violence, he thought perfectly right, so long as the Latter-day Saints were the victims. To accomplish the destruction of the Saints, he was willing to adopt any measure, however wicked or violent. There were many others who were like him. They acted upon the idea that it was no disgrace to shoot a "Mormon;" that he had no rights which they should respect. Where they had the power, they were very violent and abusive: but they were always careful to have the largest number on their side when they made an attack on any person or settlement. They visited individuals and those who lived in small settlements, because they were not afraid of meeting equal numbers to resist them. As soon as the help which they expected from Missouri should arrive, they said, they should march against Joseph and the city of Nauvoo, capture him and destroy the city. They expected about fifteen hundred or two thousand men from Missouri to help them.

Joseph was well informed respecting the movements of the mob, and he counseled the brethren to keep cool and prepare their arms for the defense of the city. He had guards posted on all the roads leading out of the city; and within the city he had other guards stationed in the streets and on the river bank. This he did in his capacity as lieutenant-general of the Nauvoo Legion. He also issued orders to have all the powder and lead in the city secured, and that all the arms should be brought into use, and those which were not used by their owners be put into the hands of those who could use them. Under the circumstances which then existed, these preparations were necessary, for the mob were threatening to march upon the city, and they could only be kept from doing so by the knowledge that the Saints were prepared to give them a warm reception. Joseph, in company with several officers of the Legion; visited the prairie east of Nauvoo and arranged his plans for the defense of the city, and selected the most suitable points at which to meet the mob. He also made arrangements to secure provisions for the city, giving his agent instructions to pledge his farms for that purpose. On the 18th of June, he proclaimed the city of Nauvoo under martial law, and issued the following proclamation:

"*To the Marshal of the City of Nauvoo:*

"From the newspapers around us, and the current reports as brought in from the surrounding country, I have good reason to fear that a mob is organizing to come upon this city, and plunder and destroy said city, as well as murder the citizens; and by virtue of the authority vested in me as Mayor, and to preserve the city and lives of the citizens, I do hereby declare the said city, within the limits of its corporation, under martial law. The officers, therefore, of the Nauvoo Legion, the police, as well as all others, will strictly see that no persons or property pass in or out of the city without due orders.

JOSEPH SMITH, Mayor."

About 2 o'clock on the same day (June 18th) the Legion was drawn up in the street close to Joseph's house. Judge W. W. Phelps read the *Warsaw Signal* extra of June 17th, wherein all the "old citizens" were called upon to assist the mob in exterminating the leaders of the Saints and driving away the people. Joseph stood in full uniform as lieutenant-general on the top of a frame building and spoke to the Legion and the assembled multitude for about an hour and a half. The following synopsis was compiled by Geo. A. Smith from the verbal reports of a number of the brethren who were present and heard the Prophet on the occasion:

"It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation.

"We have never violated the laws of our country. We have every right to live under their protection, and are entitled to all the privileges guaranteed by our State and national constitution. We have turned the barren bleak prairies and swamps of this State into beautiful towns, farms and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, etc., are those who themselves violate the laws, steal and plunder from their neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon this innocent people. I call God, angels and all men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies; and while they assemble together in unlawful mobs to take away our rights and destroy our lives, they think to shield themselves under the refuge of lies which they have thus wickedly fabricated.

"We have forwarded a particular account of all our doings to the governor. We are ready to obey his commands, and we expect that protection at his hands which we know to be our just due.

"We have taken the counsel of Judge Thomas, and have been tried before a civil magistrate on the charge of riot—not that the law required it, but because the judge advised it as a precautionary measure to allay all possible pretext for excitement. We were legally acquitted by Esquire Wells, who is a good judge of law. Had we been before the Circuit, the Supreme, or any other court of law in the State, or nation, we should have been acquitted, for we have broken no law.

"Constable Bettisworth comes here with a writ requiring us to go before Mr. Morrison, 'or some other justice of the peace of the country,' to answer to the charge of riot. We acknowledged ourselves his prisoners, and were ready to go before any magistrate in any precinct in this part of the country, or anywhere else where our lives could be protected from the mob who have published the resolutions for our extermination which you have just heard read. This is a privilege the law guarantees to us, and which the writ itself allows. He breaks the law, and refuses us this privilege, declaring that we shall go before Morrison in Carthage, and no one else, when he knew that a numerous mob was collected there who are publicly pledged to destroy our lives.

"It was under these circumstances that we availed ourselves of the legal right of the ancient, high and constitutional privilege of the writ of *habeas corpus*, and were brought before the municipal court of this city, and discharged from the illegal detention under which we were held by Constable Bettisworth. All mob-men, priests, thieves and bogus-makers, apostates and adulterers, who combine to destroy this people, now raise the hue-and-cry throughout the State that we resist the law, in order to raise a pretext for calling together thousands more of infuriated mob-men to murder, destroy, plunder, and ravish the innocent.

"We are American citizens. We live upon a soil for the liberties of which our fathers perilled their lives and spilt their blood upon the battle-field. Those rights so dearly purchased shall not be disgracefully trodden under foot by lawless marauders without at least a noble effort on our part to sustain our liberties.

"Will you all stand by me to the death, and sustain, at the peril of your lives, the laws of our country, and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood? ('Aye,' shouted thousands.) He then said—'It is well. If you had not done it, I would have gone out there (pointing to the west) and would have raised up a mightier people.'

"I call upon all men, from Maine to the Rocky Mountains, and from Mexico to Brstish America, whose hearts thrill with horror to behold the rights of freemen trampled under foot, to come to the deliverance of this people from the cruel hand of oppressien, cruelty, anarchy and misrule to which they have long been made subject. Come, all ye lovers of liberty, break the oppressor's rod, loose the iron grasp of mobocracy, and bring to condign punishment all those who trample under foot the principles of our glorious Constitution and the people's rights. (Drawing his sword, and presenting it to heaven, he said)—'*I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body consigned to the silent tomb.* While I live, I will never tamely submit to the dominion of cursed mobocracy. I would welcome death rather than submit to this oppression; and it would be sweet, oh, sweet to rest in the grave, rather than submit to this oppression, agitation, annoyance, confusion and alarm upon alarm any longer.

"I call upon all friends of truth and liberty to come to our assistance; and may the thunders of the Almighty, and the forked lightnings of heaven, and pestilence, and war, and bloodshed come down on those ungodly men who seek to destroy my life and the lives of this innocent people.

"I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body, and their power is then at an end. Stand firm, my friends; never flinch. Do not seek to save your lives, for he that is afraid to die for the truth will loose eternal life. Hold out to the end, and we shall be resurrected, and become like Gods, and reign in celestial kingdoms, principalities and eternal dominions, while this cursed mob will sink to hell, the portion of all those who shed innocent blood.

"God has tried you. You are a good people; therefore I love you with all my heart. Greater love hath no man than that he should lay down his life for his friends. You have stood by me in the hour of trouble, and I am willing to sacrifice my life for your preservation.

"May the Lord God of Israel bless you forever and ever. I say it in the name of Jesus of Nazareth, and in the authority of the Holy Priesthood, which he hath conferred upon me."

Joseph was a noble looking, angelic man at ordinary times, but on that occasion there was a grand dignity in his appearance that was very impressive. He spoke with remarkable power, even for him, whose discourses were always powerful and heart-piercing, and the vast assemblage listened to his words with breathless attention. He had them fully under his influence, and had he expressed a wish to meet the mob and fight it, they would have gone with joy. It is no wonder the Prophet's words sank deep into their hearts; it is no wonder that to their sight he appeared exceedingly grand, or that his words impressed them so deeply, for it was the last time, in the flesh, that they were to listen to the music of his voice, or to feel the spell of his inspiration and genius. It was his last public discourse! Little did his hearers think that in a few short days that godlike form, so perfect in its manly beauty, could be locked in the arms of death, and that that voice, whose eloquence entranced them, would never more be heard from mortal lips.

CHAPTER 23.

Governor Ford Arrives in Carthage, but Refuses to Come to Nauvoo.—Joseph and a Few Chosen Friends Cross the Mississippi River, Intending to Go to the Rocky Mountains.—At the Request of Friends they Return to Nauvoo.—Joseph, Hyrum and Others Go to Carthage for Trial.—Bad Behavior of the Troops.—Governor Ford's Perfidy.

Two days previous to this (June 16th) a public meeting had been held in Nauvoo, at which a number of delegates were appointed to go to the different precincts throughout the county to lay a true statement of the condition of affairs at Nauvoo before the people, and to correct the many false reports which had been put in circulation. Joseph also wrote to Governor Ford, and sent his letter by the hands of Edward Hunter, Philip B. Lewis and John Bills as messengers. In this letter he expressed his desire that the governor would come to Nauvoo in person, with his staff, and investigate the whole difficulty without delay. This he thought would be the best method of restoring peace to the country. With the letter he sent an affidavit concerning the intentions of the mob. but all this evidence had very little weight with Governor Ford, who lacked the firmness, decision of character and the sense of justice necessary to maintain order and to enforce the right. He became the tool of the mob, and they managed him, without informing him of all their plans to suit their purposes

June 20th, Joseph wrote to those of the Twelve Apostles who were absent on missions to come home immediately. Brigham Young was at that time in Boston, H. C. Kimball and Orson Pratt in Washington, Orson Hyde and Wm. Smith in Philadelphia, Parley P. Pratt in New York, Wilford Woodruff in Portage, N. Y., Geo. A. Smith in Petersboro, John E. Page in Pittsburgh, Lyman Wight in Baltimore and Amasa Lyman in Cincinnati, Ohio.

On the same day Joseph gave directions to Theodore Turley to commence the manufacture of artillery. Turley asked if he should rent a building and set some men to work repairing the small arms which were out of order, but the Prophet told him confidentially that there would not be a gun fired on the part of the Saints during the whole "fuss."

June 21st, Governor Ford came to Carthage, one of the places where the mob had full sway, and sent an express into Nauvoo to the mayor and city council, requesting them to send out to him one or more well-informed, discreet persons, who could lay before him the city council's version of the difficulty. Elders John Taylor, Willard Richards and Dr. John M. Bernhisel were selected to go. Brothers Taylor and Bernhisel did go, taking with them a number of affidavits, which set forth in great plainness the acts of the mob, and Brother Richards remained to prepare additional documents. The next day these documents were sent by the hand of Lucien Woodworth, who went in the stead of Dr. Richards. Joseph wrote another long letter to Governor Ford, and sent by him, in which he made many explanations, and repeated his request for the governor to come to Nauvoo. If he would come there the mayor and city council could lay the whole matter before him in its true colors and sustain their statements by an abundance of testimony. But if they had to go to Carthage to do this they would expose themselves to the power of a mob filled with fury and a desire to shed blood, a part of whom had already fired several times upon the Saints.

The following day (June 22d) Joseph received the governor's answer, which plainly showed that he had no more real comprehension of the issues at stake between the Saints and the mob than if he had been a child. From the letter it could be readily perceived that the task of controlling or checking the mob was beyond his power. The charges in his letter were based upon the most vile falsehoods. He both scolded and entreated the mayor and city council; but one of the chief points in his letter was that they should submit themselves to be "arrested by the same constable, by virtue of the same warrant, and be tried by the same magistrate" who had issued the summons for their arrest on the charge of destroying the press of the Nauvoo *Expositor*. Nothing short of that, he said, would vindicate the dignity of the law and allay the "just excitement" of the people.

Joseph wrote a reply to Ford's letter that must have made the latter's cheeks tingle with shame when he read it, for Joseph controverted every one of Ford's statements and arguments. He said he could not see how it would be possible for them to be tried constitutionally by the same magistrate who first issued the writ, as the constitution expressly says that no man shall twice be put in jeopardy of life and limb for the same offence. But, notwithstanding this, he said, they would not hesitate to stand another trial, according to his wish, were it not that they were confident their lives would be in danger. He told Ford that he had promised them protection; "but at the same time," said he, "you have expressed fears that you could not control the mob, in which case we are left to the mercy of the merciless." He told him further that writs were issued against them in various parts of the country, so that the mob might have the power to drag them from place to place and from court to court, till some bloodthirsty villain could find an opportunity to shoot them. Joseph closed his letter by saying that if anything wrong had been done on the part of himself and others (yet he knew of nothing), they would make all things right, if the government would give them the opportunity. And he entreated the governor to disperse the mob, and secure to himself and friends their constitutional privileges, that their lives might not be endangered when they were on trial.

But Governor Ford was deaf to all reason. He was surrounded by apostates and the worst enemies of the Saints. On his arrival at Carthage, he had ordered the entire mob into service. He heard their imprecations and their threats, and saw their violence and outrageous conduct; but instead of being disgusted with them, they appeared to suit him. He adopted, as the truth, every lie and misrepresentation that the mob circulated. The delegates, whom he wished the mayor and city council of Nauvoo to send to him, he treated with great rudeness. When they attempted to make the necessary statements and explanations, he suffered them to be interrupted and insulted by the vile crew who were his companions. Even the communications which they brought were read to him in the presence of these villains, who frequently interrupted the reading by their cursing.

Soon after dark in the evening of June 22, 1844, Joseph called his brother Hyrum, Elder Willard Richards, John Taylor, W. W. Phelps and some others into his upper room, and said, "Brethren, here is a letter from the governor, which I wish to have read." After it was read through Joseph remarked, "There is no mercy—no mercy here." Hyrum said, "No; just as sure as we fall into their hands we are dead men." Joseph replied, "Yes; what shall we do, Brother Hyrum?" He replied, "I don't know." All at once Joseph's countenance brightened up, and he said, "The way is open. It is clear to my mind what to do. All they want is Hyrum and myself; then tell everybody to go about their business, and not collect in groups, but scatter about. There is no doubt they will come here and search for us. Let them search; they will not harm you in person or property, and not even a hair of your head. We will cross the river to-night, and go away to the west."

He made a move to go out of the house to cross the river. When out of doors he told Elders Butler and Hodge to take the steamboat *Maid of Iowa*, get it to the upper landing, and put his and Hyrum's families and effects upon her; then to go down the Mississippi, and up the Ohio River to Portsmouth, where they should hear from them. He then took Elder Hodge by the hand and said: "Now, Brother Hodge, let what will come, don't deny the faith, and all will be well."

Joseph also told Stephen Markham that if he (Joseph) and his brother Hyrum were ever taken again they would be massacred, or he was not a Prophet of God. He also said: "I want Hyrum to live to avenge my blood, but he is determined not to leave me."

About 9 o'clock p.m. Hyrum came out of the Mansion, and gave his hand to Reynolds Cahoon, at the same time saying: "A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Good-bye, Brother Cahoon, we shall see you again."

In a few minutes afterwards Joseph came from his family. His tears were flowing fast. He held a handkerchief to his face, and followed after Brother Hyrum without uttering a word.

About midnight Joseph, Hyrum and Dr. Richards called for O. P. Rockwell at his lodgings, and all went up the river bank until they found Aaron Johnson's boat, which they got into and started about 2 o'clock in the night to cross the Mississippi River. O. P. Rockwell rowed the skiff, which was very leaky, so that it kept Joseph, Hyrum and the Doctor busy baling out the water with their boots and shoes to prevent it from sinking. At daybreak they arrived on the Iowa side of the river. O. P. Rockwell was then sent back to Nauvoo, with instructions to return the next day with horses for Joseph and Hyrum to start for the Great Basin in the Rocky Mountains.

Early in the morning of June 23d, a posse arrived in Nauvoo to arrest Joseph, but as they did not find him, they started back to Carthage immediately, leaving one man of the name of Yates behind them, who said to one of the brethren that Governor Ford designed that if Joseph and Hyrum were not given up, he would send his troops and guard the city until they were found, if it took three years to do it.

At 1 o'clock p.m., Emma, Joseph's wife, sent over O. P. Rockwell, requesting him to intreat of Joseph to come back. Reynolds Cahoon accompanied him with a letter which Emma had written to the same effect, and she insisted that Cahoon should persuade Joseph to come back and give himself up. These messengers found Joseph, Hyrum and Willard in a room by themselves, having flour and other provisions on the floor ready for packing.

Reynolds Cahoon informed Joseph what the troops intended to do, and urged upon him to give himself up, inasmuch as the governor had pledged his faith and the faith of the State to protect him while he underwent a legal and fair trial. Reynolds Cahoon, L. D. Wasson and Hiram Kimball accused Joseph of cowardice for wishing to leave the people, adding that their property would be destroyed, and they left without house or home. It would be like the shepherd running from the flock and leaving the sheep to be devoured by wolves. The reply he gave explains sufficiently what effect this remark had upon his mind and how deeply he was wounded by them. Said he:

"If my life is of no value to my friends, it is of none to myself."

When it was decided to go back. he said, "We shall be butchered;" and after a little while he told Brother Cahoon to request Captain Daniel C. Davies to have his boat ready by half-past 5 o'clock to cross them over the river. Joseph and Hyrum then wrote a letter to Governor Ford, in which they stated that their only objection to a trial at Carthage was on account of the assassins and the fear of deathly consequences from their hands. But provided they could be protected from abuse, have a fair trial, and have justice meted out to them, they were willing, under the protection of an escort, to come to Carthage and submit to a new trial as demanded.

Accompanied by Hyrum, Dr. Richards, O. P. Rockwell and others, Joseph started back with the intention of returning to Nauvoo. While walking towards the river Joseph fell behind with O. P. Rockwell. The others shouted to him to come on, but he replied, "It's no use to hurry, for we are going back to be slaughtered." He continually expressed himself that he would like to get the people once more together and talk to them in the evening. Rockwell said if that was his wish he would get the people together, and he could talk to them by starlight.

It was the strong persuasions of Reynolds Cahoon, Lorenzo D. Wasson and Hiram Kimball, who were carrying out Emma's instructions, that induced Joseph and Hyrum to start back to Nauvoo. They recrossed the river at half-past 5 o'clock. When they arrived at the Mansion in Nauvoo, Joseph's family surrounded him, and he tarried there all night, giving up the idea of preaching to the Saints by starlight.

Col. Theodore Turley and Elder Jedediah M. Grant were dispatched as messengers with Joseph and Hyrum's letter to the governor in Carthage. When the governor had read the letter he agreed to send a *posse* to escort Joseph in safety to Carthage. But immediately afterwards a lawyer by the name of Skinner came in and made a very bitter speech to the governor about Joseph; he was joined in this by Wilson Law, the apostate, and Joseph H. Jackson, a man who had been guilty of almost every crime. They told him naught but lies. The poor, pitiful creature of a governor was so easily influenced by what these enemies said to him, that he treated the brethren coldly, and took back the promise he had made about sending an escort to accompany Joseph. It was an honor, he said, not given to any other citizen. Neither would he suffer the brethren to stay in Carthage through the night; but ordered them to start for Nauvoo at 10 o'clock, and carry orders to Joseph to be at Carthage by 10 o'clock the next morning without an escort. He threatened that if Joseph did not give himself up at that time, Nauvoo would be destroyed, and all the men, women and children that were in it.

Brothers Turley and Grant immediately started on their return trip, but did not arrive at Nauvoo until 4 o'clock the next morning, the horses being wearied in consequence of the long ride. They reported to Joseph the excitement which prevailed in Carthage, but as he had promised to go there and give himself up to the authorities, nothing could now shake him in his resolution.

On the morning of June 24th. Joseph, accompanied by the eighteen brethren, whom Francis M. Higbee, under oath, had accused of a riot in destroying the Nauvoo *Expositor* press, and several other brethren, started for Carthage. When they got to the Temple, Joseph paused and looked with admiration upon that building, and then upon the city, and remarked: "This is the loveliest place and the best people under the heavens; little do they know the trials that await them." As he passed out of the city, he called on Brother Daniel H. Wells, who was unwell, and who was not at that time in the Church; and on parting he said: "Squire Wells, I wish you to cherish my memory, and not think me the worst man in the world either."

Four miles from Carthage they met a company of about sixty mounted militia, under the command of a Captain Dunn. On seeing them Joseph said to the brethren: "Do not be alarmed, brethren, for they cannot do more to you than the enemies of the truth did to the ancient Saints—they can only kill the body."

Dunn presented an order from Governor Ford for all the State arms in posession in the Nauvoo Legion. This order Joseph immediately countersigned.

He also addressed a letter to the governor, stating that he had met Captain Dunn, learned his errand, and had concluded to return to Nauvoo with him to see that the delivery was properly made; after which he should accompany him to Carthage and cheerfully submit to any requisition of the governor's. He then turned to his traveling companions and said:

> "I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offence toward God and toward all men. *If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'He was murdered in cold blood.'* "

It was with reluctance that the brethren gave up their arms. They would, of course, have done anything that Joseph requested of them. But they looked upon this as a trap. They had been required to give up their arms in Far West, and they knew what followed; and they thought this delivery on this occasion was for the purpose of leaving them in a condition that their foes could kill them. Joseph rode down home twice to bid his family farewell. He appeared solemn and thoughtful, and he said to several individuals that he expected to be murdered. His face was pale, even for him whose countenance never wore a high color, and there was a look of mental suffering on his features that must have pained all who knew and loved him. He looked like a man who knew he was going to certain death. Having seen the arms delivered up and bid his family farewell, Joseph once more turned his face towards Carthage. When opposite the Masonic Hall he said to the brethred there: "Boys, if I don't come back take care of yourselves; I am going like a lamb to the slaughter." As they passed his farm, he took a good look at it; and after they had passed it, he turned round several times to look again. This caused some of the company to make remarks, when Joseph said: "If some of you had got such a farm, and knew you would not see it any more, you would want to take a good look at it for the last time."

Before he and the company reached Carthage he received letters from his lawyers, H. T. Reid and James W. Woods, in which they informed him what they needed in the shape of evidence; and Mr. Woods stated that from an interview he had had with Governor Ford, Joseph could rely with the utmost safety on his (the governor's) protection. About midnight Joseph and the company arrived at Carthage. While passing the public square, many of the troops, especially the Carthage Greys, made use of a great many dreadful expressions. They threatened to shoot Joseph then, and said that he had seen the last of Nauvoo, and they whooped, yelled and cursed, threw their guns over their heads backwards in a curve so as to have the bayonets stick in the ground, and acted like madmen. The governor hearing these expressions, put his head out of the open window, and, in a fawning manner, said:

> "Gentlemen, I know your great anxiety to see Mr. Smith, which is natural enough, but it is quite too late to-night for you to have that opportunity; but I assure you, gentlemen, you shall have that privilege to-morrow morning, as I will cause him to pass before the troops upon the square, and I now wish you, with this assurance, quietly and peaceably to return to your quarters."

At the hotel where Governor Ford was stopping, and where Joseph and his friends had put up, there was a company of apostates quartered. One of them, John A. Hicks (formerly the President of the Elders' Quorum) told Brother C. H. Wheelock that it was determined by himself, the Laws, the Higbees, the Fosters, Joseph H. Jackson and many others, to shed the blood of Joseph whether he was cleared by the law or not, adding, "You will find me a true prophet in this respect." He talked as freely upon the subject as though he was speaking upon the most common occurrence of his life. Brother Wheelock told Ford what Hicks had said; but he treated it with perfect indifference, and suffered Hicks and his associates to go free and make all the arrangements they wanted to carry out their murderous plans.

CHAPTER 24.

Joseph and Hyrum Deliver Themselves up to the Officers of the Law.—Great Excitement Among the Mob-Militia in Carthage.—Accompanied by Several of the Brethren, Joseph and Hyrum are Compelled to go to Jail.—Governor Ford Visits the Prisoners.—Joseph is Exposed to Great Danger and Expresses the Belief that his Earthly Career is soon Ended.

The next morning, June 25th, the prisoners voluntarily surrendered themselves to Mr. Bettisworth, the constable, who held the writ against them, and who later in the day arrested Joseph and Hyrum on a charge of treason against the State of Illinois, on complaint of Augustine Spencer and Henry O. Norton (two apostates). Soon afterwards the governor called all the troops together and ordered them to form a hollow square on the public ground near the court-house. This being done he mounted an old table, and addressed them in a most inflammatory manner, exciting the feelings of indignation against Joseph and Hyrum, which were already burning in their breasts, occasioned by the falsehoods and misrepresentations that were in circulation, giving his assent and sanction to the rumors that had gathered them together, and stating that although they were dangerous men in the community, and guilty of all that they might have alleged against them, still they were in the hands of the law, which must have its course.

After speaking about twenty minutes he went to the hotel where Joseph stopped, and invited him to walk with him through the troops. Joseph solicited a few moment's private conversation with him, which the governor refused. Joseph and Hyrum, accompanied by Brigadier-General Miner R. Deming and Dr. Richards, then walked through the crowd to General Deming's quarters. The people appeared quiet, until a company of Carthage Greys flocked round the doors of General Deming in an uproarious manner, of which notice was sent to the governor. In the meantime the governor had ordered the McDonough troops to be drawn up in line for Joseph and Hyrum to pass in front of them, they having requested that they might have a clear view of the Generals Smith. Joseph had a conversation with the governor for about ten minutes, when *he again pledged the faith of the State* that he and his friends should be protected from violence,

From the general's quarters Joseph and Hyrum went in front of the lines, in a hollow square of a company of Carthage Greys. At 7 minutes before 10 o'clock they arrived in front of the lines, and passed before the whole, Joseph being on the right of General Deming and Hyrum on his left, Elders Richards, Taylor and Phelps following. Joseph and Hyrum were introduced by Governor Ford about twenty times along the line, as General Joseph Smith and General Hyrum Smith, the governor walking in front on the left. The Carthage Greys refused to receive them by that introduction, and some of the officers threw up their hats, drew their swords, and said they would introduce themselves to the d—d Mormons in a different style. The governor mildly entreated them not to act so rudely, but their excitement increased. The governor, however, succeeded in pacifying them by making a speech, and promising them that they should have "*full* satisfaction."

After Joseph and party had returned to the hotel, news reached him that the Warsaw troops were near Carthage, they having marched there without any orders. These Warsaw men, a well as the Carthage men, were mobocrats of the worst description—men who only acted in the capacity of militia in order to veil their true designs, and to carry out their plans of destruction and murder against Joseph and the Saints. They were banded together and pledged to each other to kill Joseph, Hyrum and other leaders of the Saints, and to drive the latter from their possessions and homes.

On the afternoon of that day Governor Ford ordered Captain Singleton with a company of men from McDonough County to march to Nauvoo to co-operate with the police in keeping the peace, and if necessary to call out the Legion. This was in response to a request of Joseph's, he having heard that a company of apostates were going to Nauvoo to plunder. A little later a number of the officers of the troops then in Carthage, and other persons curious to see the Prophet, visited Joseph in his room. Joseph asked them if there was anything in his appearance that indicated that he was the desperate character his enemies represented him to be, and he requested them to give him their honest opinion on the subject. The answer was:

"No sir, your appearance would indicate the very contrary, General Smith, but we cannot see what is in your heart, neither can we tell what are your intentions."

To which Joseph replied:

"Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harrassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true."

Shortly after this visit Joseph was informed that some of his bitterest enemies, such as William and Wilson Law and others had said that "there was nothing against these men (Joseph and Hyrum); the law could not reach them, but powder and ball would, and they should not go out of Carthage alive."

The reader will remember that the principal reason assigned by Governor Ford for insisting upon Joseph and the other brethren going to Carthage was that they might be tried before the same justice of the peace as had issued the writ on which they had been arrested. When they went before Justice Wells in Nauvoo this was the greatest objection urged by the persecution, but now when they had the brethren in their power at Carthage this objection no longer had any weight either with Ford or the apostates who swore out the writ. There was at Carthage a great enemy of the Saints; besides holding the office of justice of the peace, he was also captain of the Carthage Greys, a company of mutineers and notorious mobocrats. His name was Robert F. Smith. Joseph, Hyrum and thirteen others were brought before him. To accomplish the object of the enemies and have the brethren cast in prison, he asked so heavy an amount of bail that he thought the wealth of Joseph and the brethren and their friends would be overreached. In this, however, he was disappointed, for John S. Fullmer, Edward Hunter, Dan Jones, John Benbow and others stepped forward and gave the necessary security—some of them going security to the full extent of their property. No sooner was this done than he adjourned his court, and left the courthouse without calling on Joseph and Hyrum to answer to the charge of treason. He kept out of the way also until a late hour, with the intention, without doubt, to prevent the appearance of Joseph and Hyrum's witnesses, and to furnish an excuse for sending them to jail.

In the evening at 8 o'clock, Constable Bettisworth appeared at the lodgings of Joseph and Hyrum, and insisted that they should go to jail. Joseph demanded a copy of the mittimus, which was refused, when Messrs. Woods and Reid, as Joseph and Hyrum's lawyers, urged that they ought to be brought before a justice of the peace for examination before they could be legally sent to jail but, to their surprise he exhibited a mittimus, signed by the infamous R. F. Smith, in which it was stated that they having been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and having been brought before him for trial, which trial had been postponed, because of the absence of material witnesses; therefore he commanded the constable to take them into his custody in the county jail, there to remain until discharged by due course of law.

In vain did Joseph remonstrate against the illegal and tyrannical mittimus which Robert F. Smith had issued. The constable was obdurate; he insisted that they should go to jail. Lawyer Woods requested the officer to wait until he could see Governor Ford, but the officer did not think he had any power in the case; he could not, he said, interrupt a civil officer in the discharge of his duty. Elder John Taylor also went to the governor, and spoke very plainly to him about this outrageous proceeding. But all he could say had no effect in moving Ford.

At the request of Elder John Taylor, Captain Dunn, with some twenty men, guarded the prisoners to jail. Besides Joseph and Hyrum, there were Willard Richards, John Taylor, John P. Greene, Stephen Markham, Dan Jones, John S. Fullmer, Dr. Southwick and Lorenzo D. Wasson, who went to the prison. Mr. George W. Stigall was the jailer. He put them into the criminals' cell, but afterwards he gave them the debtors' apartment. The evening was spent most pleasantly in conversation on various interesting subjects. They laid down upon the floor, where they slept from half-past eleven until six o'clock on the morning of the 26th.

In the morning of June 26th, Joseph wrote Ford a letter, requesting an interview. About 9:30 o'clock a. m., accompanied by Colonel Geddes, Governor Ford arrived at the jail, and a lengthy conversation was entered into in relation to the troubles. Joseph, at the governor's request, gave him a general outline of the difficulties and their origin. Ford could not gainsay what he said, and had to acknowledge that there was a great amount of truth in it, and that his reasoning was plausible. Joseph told him he looked to him for protection; that he understood he talked of going to Nauvoo, and if he did he wished to go too, for he did not consider himself safe where he was. To this the governor replied that he was in hopes that he would be acquitted; but if he went, he would certainly take Joseph with him. He again repeated, however, that he could not interfere with the law. In answer to which Joseph said that he asked nothing but what was legal; that he had a right to expect protection, at least from him; for, independent of law, he had pledged his faith and that of the State for his protection, and he wished to go to Nauvoo. The governor said that he should have protection. He did not, he added, make that promise without consulting his officers, who all pledged their honor to its fulfilment. That Ford did not act honorable and true as an officer and man on that occasion, is evident from the fact that he had scarcely got back to the hotel from his visit to the jail, when Brother Alfred Randall heard a soldier tell him, as he stood by the fence, that "*the soldiers are determined to see Joe Smith dead before they leave here.*" And Ford replied, "*If you know of any such thing, keep it to yourself.*" Colonel March said that Ford had asked him whether it was best for him to give the people of Carthage the permission to march to Nauvoo and kill the people and burn the city. That he had plead with him not to do that, as he now had the principal men under his own control, and they were all he wanted. When they were out of the way the thing would be settled and the people would be satisfied, and that was the easiest way he could dispose of it. This meant, if it meant anything, to kill them. Governor Ford concluded that was the best policy.

After the governor had left the prison, Joseph wrote a letter to Judge Thomas, informing him that he and his brother Hyrum had been arrested upon a charge of treason; also that the only prospect they had of justice being done was to get their case on *habeas corpus* before an impartial judge, as the excitement and prejudice were such in Carthage that testimony was of little avail. He earnestly requested Judge Thomas to go to Nauvoo without delay, and to make himself at home at his house until the papers could be got in readiness for him to bring them on *habeas corpus*. He told the judge that their witnesses were all at Nauvoo, and that he could easily investigate the matter there, and he would be responsible to him for all the trouble and expense.

Joseph, who had frequently been in danger from his enemies and had many times been compelled to appear before courts, had a different feeling at this time from any he ever had before. In alluding to it, he remarked: "I have had a good deal of anxiety about my safety since I left Nauvoo, which I never had before when under arrest. I could not help these feelings, and they have depressed me."

Hyrum encouraged Joseph to think that the Lord, for His Church's sake, would release him from prison. Joseph replied: "Could my brother Hyrum but be liberated, it would not matter so much about me. Poor Rigdon, I am glad he is gone to Pittsburgh; were he to preside, he would lead the Church to destruction in less than five years."

The time during that day was spent in various occupations. A part of the time Joseph dictated to Dr. Richards, who was busily engaged in writing; Elder John Taylor sang several times, and Joseph related dreams, which he had received, to the brethren.

At half-past two in the afternoon Constable Bsttisworth, in company with another man, came and wanted admittance to the jail, having a letter to the jailer demanding the prisoners. The jailer could find no law authorizing justices of the peace to demand prisoners in that manner, and he refused to give them up till discharged from his custody by due course of law. Joseph sent a message to the governor to inform him of what had just taken place; but the governor was not ignorant of the attempt of Bettisworth to get possession of the prisoners, nor of the threats of the apostates and others, for it was common conversation on the camp ground and in the dining room of the hotel, in his presence. Such expressions as the following were common: "The law is too short for these men; but they must not be suffered to go at large;" and "if the law will not reach them, powder and ball must."

Bettisworth's failure to obtain the prisoners had also been communicated immediately to the governor by Justice Robert F. Smith, who inquired of him what he must do. Ford's reply was: "We have plenty of troops; there are the Carthage Greys under your command. Bring them out."

His advice was faithfully followed. At about twenty minutes to 4 o'clock, the constable with the company of Carthage Greys, under the command of Frank Worrel, marched to the jail and compelled the jailer, against his will and conviction of duty, to deliver Joseph and Hyrum to the constable. They protested against being delivered to the constable and militia; but finally Joseph, seeing the mob was gathering and assuming a threatening aspect, concluded it was better to go with them; he put on his hat and walked boldly into the midst of the hollow square of the Carthage Greys. There was every reason to believe that he would be killed in the streets before arriving at the court-house; he therefore had recourse to a piece of strategy: he politely locked arms with the worst mobocrat he could see, and Hyrum locked arms with Joseph. They were followed by Dr. Richards and the guard, and the brethren followed outside the square to the court-room. The names of the lawyers on the side of the prosecution were: Chauncey L. Higbee, O. C. Skinner, Thomas Sharp, Sylvester Emmons and Thomas Morrison. After some little discussion, on motion of Joseph's lawyer the examination was postponed till noon the next day, the 27th. Subpœnas were granted to get witnesses from Nauvoo. At half-past 5 o'clock they were taken back to jail.

In the evening Lawyers Reid and Woods called with Elder J.P. Greene. They said the governor and military officers had held a council, and they had decided that the governor and all the troops should march to Nauvoo at 8 o'clock the next day, except one company of about fifty men. The object of this movement was to gratify the troops. They were to return the next day, the 28th, to Carthage. The fifty men who were to stay, these lawyers said, were to be picked by the governor from those of the troops whose fidelity he could most rely on to guard the prisoners, who were to be left in Carthage jail, and that their trial was to be deferred until Saturday, the 29th.

They retired to rest late. Joseph and Hyrum occupied the only bedstead in the room, while their friends lay side by side on the mattresses on the floor. Dr. Richards sat up writing until his last candle left him in the dark. The report of a gun fired close by caused Joseph to arise, leave the bed, and lay himself on the floor, having Dan Jones on his left and John S. Fullmer on his right. Joseph laid out his right arm and said to John S. Fullmer, "Lay your head on my arm for a pillow, Brother John;" and when all were quiet they conversed in a low tone about the prospects of their deliverance. Joseph gave expression to several presentiments that he had to die, and said, "I would like to see my family again," and "I wouldto God that I could preach to the Saints in Nauvoo once more."

Fullmer tried to rally his spirits, saying he thought he would often have that privilege, when Joseph thanked him for the remarks and good feelings expressed to him.

Soon after Dr. Richards retired to the bed which Joseph had left, and when all were apparently fast asleep, Joseph whispered to Dan Jones, "Are you afraid to die?" Dan said, "Has that time come, think you? Engaged in such a cause I do not think that death would have many terrors." Joseph replied, "You will yet see Wales, and fulfil the mission appointed you, before you die."

CHAPTER 25.

Martyrdom of Joseph and Hyrum Smith.—Elder John Taylor is Seriously Wounded, while Elder Willard Richards Escapes Unhurt.—Dr. Richmond's Graphic Description of the Scenes in Nauvoo and Carthage.—Conclusion.

The next morning (Thursday June 27th) Joseph requested Dan Jones to go down and inquire of the guard the cause of the noise made in the night. Frank Worrell, the officer of the guard, and one of the Carthage Greys, replied very bitterly to Brother Jones' inquiries and said:

"We have had too much trouble to bring old Joe here to let him ever escape alive, and unless you want to die with him, you had better leave before sundown; and you are not a d—d bit better than him for taking his part; and you'll see that I can prophesy better than old Joe, for neither he nor his brother, nor anyone who will remain with them, will see the sun set to-day."

Joseph directed Jones to go to Governor Ford, and inform him what he had been told by the officer of the guard. While Jones was going to the governor's quarters, he saw an assemblage of men, and heard one of them, who was apparently a leader, making a speech, saying, that "our troops will be discharged this morning in obedience to orders, and for a sham we will leave the town; but when the governor and the McDonough troops have left for Nauvoo this forenoon, we will return and kill those men, if we have to tear the jail down." This sentiment was applauded by three cheers from the crowd.

Capt. Jones told the governor what had occurred in the night, what the officer of the guard had said and what he had heard while coming to see him, and earnestly solicited him to avert the danger.

Ford replied, "You are unnecessarily alarmed for the safety of your friends, sir; the people are not that cruel."

Irritated by such a remark, Jones urged the necessity of placing better men to guard them than professed assassins, and said, "The Messrs. Smith are American citizens, and have surrendered themselves to your Excellency upon your pledging your honor for their safety; they are also Master Masons, and as such I demand of you the protection of their lives."

Governor Ford's face turned pale, and Jones remarked: "If you do not do this, I have but one more desire, and that is, if you leave their lives in the hands of those men to be sacrificed——." "What is that, sir?" he asked in a hurried tone. "It is," said Jones, "that the Almighty will preserve my life to a proper time and place, that I may testify that you have been timely warned of their danger."

Jones then returned to the prison, but the guard would not let him enter. He therefore returned to the hotel, and found Governor Ford standing in front of the McDonough troops, who were in line ready to escort him to Nauvoo.

The disbanded mob retired to the rear, shouting loudly that they were only going a short distance out of town, when they would return and kill old Joe and Hyrum as soon as the governor was far enough out of sight.

Jones called the attention of the governor to the threats then made. but he took no notice of them, although it was impossible for him to avoid hearing them.

Jones then requested the governor to give him passports for himself and friends to pass in and out of the prison, according to his promise made to the prisoners. He refused to do this, but told General Deming to give one to Dr. Willard Richards, Joseph Smith's private secretary, and a similar one to Cyrus H. Wheelock, who, previous to starting for Nauvoo that morning, said to Governor Ford:

"Sir—You must be aware by this time that the prisoners have no fears in relation to any lawful demands made against them, but you have heard sufficient to justify you in the belief that their enemies would destroy them if they had them in their power; and now, sir, I am about to leave for Nauvoo, and I fear for those men; they are safe as regards the law, but they are not safe from the hands of traitors and midnight assassins, who thirst for their blood, and have determined to spill it; and under these circumstances I leave with a heavy heart."

Ford replied, "I was never in such a dilemma in my life; but your friends shall be protected, and have a fair trial by the law; in this pledge I am not alone; I have obtained the pledge of the whole of the army to sustain me."

After receiving these assurances, Wheelock prepared to visit the prison. The morning being a little rainy, favored his wearing an overcoat, in the side pocket of which he was enabled to carry a six shooter, and he passed the guard unmolested. During his visit in the prison he slipped the revolver into Joseph's pocket. This was a providential circumstance, as most other persons had been very rigidly searched. Joseph then handed the single-barrel pistol, which had been given him by John S. Fullmer, to his brother Hyrum, and said, "You may have use for this." Brother Hyrum observed, "I hate to use such things, or to see them used." "So do I," said Joseph, but we may have to, to defend ourselves." Upon this Hyrum took the pistol.

Joseph wrote an encouraging letter to his wife, which he sent by Brother Wheelock. He also entrusted him with a verbal request to the commander of the Legion to avoid all military display and everything that would be likely to produce excitement while the governor was at Nauvoo. He was specially charged to use all the influence he possessed to have the brethren and friends of Joseph remain perfectly calm and quiet, if they respected the well-being of their Prophet and Patriarch.

At 10:30 o'clock in the forenoon Governor Ford started for Nauvoo, escorted by that portion of his troops which felt most friendly to the prisoners, and most disposed to do right. John S. Fullmer also left the jail for Nauvoo, to assist Brother Wheelock in gathering and forwarding witnesses for the promised trial. A letter which Joseph had written to O. H. Browning, a lawyer of Quincy, requesting him to come to the expected trial on Saturday in his professional capacity, caused considerable excitement; for the guard, knowing that a letter had been written, told the mob that it was an order from Joseph to raise the Nauvoo Legion to come and rescue him. They wanted to take the letter by force from Dan Jones, who had been delegated by Joseph to take it to Mr. Browning. Not succeeding in this a dozen men started off with their rifles to waylay him in the woods, but Elder Jones took another road and escaped.

Shortly after dinner Col. Markham was sent out of the jail by Joseph on an errand. As he was returning to the jail, a number of the Carthage Greys gathered around him, put him on his horse and forced him out of town at the point of the bayonet.

In the afternoon Elder John Taylor sang the hymn, "A poor wayfaring man of grief," etc., which pleased Joseph so much that he requested him to sing it again, which he did. Hyrum afterward read extracts from Josephus.

At 4 o'clock the guard was again changed, only eight men being stationed at the jail, while the main body of the Carthage Greys were in camp about a quarter of a mile distant on the public square. A few minutes later the jailer, Mr. Stigall, came in and told the brethren what had been done to Col. Markham, and suggested that the prisoners would be safer in the cell, to which Joseph replied that they would go in after supper. Mr. Stigall then withdrew, and Joseph said to Dr. Richards: "If we go into the cell, will you go in with us?" The doctor answered: "Brother Joseph, you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask me to come to jail with you—and do you think I would forsake you now? But I will tell you what I will do: if you are condemned to be hung for treason, I will be hung in your stead, and you shall go free. Joseph said, "You cannot." The doctor replied, "I will."

In the meantime some of the guard had sent in word that they wanted some wine. Joseph gave Dr. Richards two dollars to give to them; they said one was enough, and would take no more. With this he sent for a bottle of wine, some pipes and a little tobacco. One of the guard brought them into the jail; Doctor Richards uncorked the bottle, and Joseph, Elder Taylor and himself tasted some which was poured out. As the guard turned to go out, somebody called him two or three times, and he went down.

Immediately there was a little rustling at the outer door of the jail, and a cry of "Surrender," and instantly the discharge of four or five firearms followed. As Dr. Richards glanced an eye by the curtain of the window he saw about one hundred armed men around the door. This shooting was done by the guard, who, it is said, threatened the mob when they came up, and at the same time discharged their guns over their heads. As the mob surrounded the building, some of them ran by the guard up the flight of stairs, burst open the door, and began firing; those who were on the outside fired in through the open window. As it was a hot day, Joseph and Hyrum and Brother Taylor had their coats off. As soon as they knew that they were attacked, Joseph sprang to his coat for his six-shooter, Hyrum for his single-barreled pistol, Elder Taylor for Col. Markham's large hickory cane, and Doctor Richards for Brother Taylor's cane. They then endeavored to push the door to, but the balls came whistling up the stairway, and one came through the door which passed between them without injuring them. Joseph and Elders Taylor and Richards then moved to the left of the door. Hyrum, at the same time, retreated back in front of the door, when a ball came through and struck him on the left side of his nose,and as he was falling backwards a ball came through the window, entered his side and passed through his body with such force that it completely broke to pieces his watch which he wore in his vest pocket. At the same instant another ball from the door grazed his breast, entered his throat and passed into his head. A fourth ball hit him in the left leg. As he fell on his back on the floor, he exclaimed: "I am a dead man."

In this moment of extreme peril, when a complete shower of balls was flying into the room, Joseph's affection for his brother Hyrum manifested itself, and anguish forced from him the expression, as he looked toward his brother: "Oh! dear brother Hyrum!" and he reached around the door-casing and fired his revolver into the passage. Only three of the barrels were discharged.

At the same time Elder Taylor was next to him knocking aside the guns with the cane which he had in his hand as they pointed them into the room, while Dr. Richards stood by him ready to lend any assistance with another stick. Elder Taylor continued parrying their guns until they had got them about half their length into the room, but having no more loaded firearms the prisoners deemed that further resistance was vain, and began retiring backward toward the window. Elder Taylor was just in the act of jumping out, when a ball, fired from within, struck him on his left thigh, hitting the bone and passing through to within half an inch of the other side. He fell on the window-sill. completely paralyzed, the ball having deprived him of all strength; but when on the point of falling outside, a ball, fired from the outside, struck the watch in his vest pocket and threw him back into the room. He did not know until after he reached Nauvoo, when his clothes were examined, what it was that had forced him back. After he fell on the floor he was hit by two more balls, one of them injuring his left wrist considerably, and the other entering his leg just below the left knee. He rolled under the bed, which stood near the window in the corner of the room. While he lay there he was fired at several times by the men at the head of the stairs. One ball struck him on the left hip, which tore away the flesh in a shocking manner. Large quantities of blood were scattered around the wall and floor; all around where his head lay the plaster was knocked off by the bullets that were fired at him.

Joseph, seeing there was no safety in the room, turned calmly from the door, dropped his pistol on the floor and sprang into the same window from which Elder Taylor had attempted to leap, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward, exclaiming, "O Lord, my God!" He fell partly on his right shoulder and back, his head and neck reaching the ground a little before his feet, and he rolled instantly on his face.

In the instant Joseph fell out of the window the cry was raised, "He's leaped the window!" and the painted murderers on the stairs and in the entry ran out.

Among the murderers outside was a man, barefoot and bareheaded, without a coat, his shirt-sleeves rolled up above his elbows and his pants above his knees; he lifted Joseph and propped him against the south side of the well curb, which stood a few feet from the jail. Col. Levi Williams then ordered four men to shoot him. They stood about eight feet from the curb and fired simultaneously. A slight cringe of the body was noticed as the balls struck him, and he fell on his face.

The ruffian who set him against the well-curb, then took a bowie-knife, with the evident intention of cutting off his head, for which, according to reports, a considerable sum of money had been offered by the mob. As he raised the knife, and was in the attitude of striking, a light, so sudden and powerful, burst from the heavens upon the bloody scene (passing its vivid chain between Joseph and the murderers), that they were struck with terror. The arms of the ruffian that held the knife fell powerless; the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

After shooting him, the murderers hurried off in a disorderly manner as fast as they could. Col. Williams shouted to some who had just commenced their retreat, to come back and help to carry off the four men who fired, who were still paralyzed. They came and carried them away by main strength to the baggage wagons, and they all fled towards Warsaw.

Dr. Richards, when he saw that Joseph was dead, withdrew from the window, thinking it of no use to leap out on a hundred bayonets then around Joseph's body. He had escaped in a most miraculous manner. He was a very large man, yet he stood unscathed in the midst of a shower of bullets, one ball only hitting him which took away the tip end of the lower part of his left ear. A prophecy which Joseph had uttered over a year previous was literally fulfilled. He said that the time would come that the bullets would fly around him like hail, and he should see his friends falling on the right and on the left, but that there should not be a hole in his garments.

Expecting the mob to return into the room, Dr. Richards rushed towards the prison door at the head of the stairs and through the entry from whence the firing had proceeded, to learn if the doors of the prison were open. As he did so, Elder Taylor called out, "Take me." When he found all the doors unbarred, he caught Elder Taylor un der his arm, and went into the dungeon or inner prison, stretched him on the floor and covered him with a bed in such a manner that he would not be seen. He said to Elder Taylor: "This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story."

Elder Richards expected to be shot the next moment, and stood before the door awaiting the onset. While he was in the cell a number of the mob rushed upstairs, but finding only the dead body of Hyrum they turned to go down, when a loud cry was heard, "The Mormons are coming!" which caused the whole band to rush off as hard as they could

After it was ascertained that the mob had fled, Elder Taylor was taken from the cell to the head of the stairs and laid there. Soon a number of persons came around, among whom was a physician. He took a penknife from his pocket and made an incision in Elder Taylor's left hand for the purpose of extracting the ball therefrom. He also got a pair of carpenter's compasses and made use of them to pry out the ball. After sawing for some time with this dull penknife and prying with the compasses, he succeeded in extracting the ball, weighing about half an ounce

Elder Taylor lay in his wounded condition till near midnight, before the Doctor could get any help or refreshments for him, nearly all the inhabitants of Carthage having fled in terror.

Elder Richards sent a communication that evening to Nauvoo, addressed to Governor Ford, General Dunham, General Markham and Emma Smith, Joseph's wife, informing them of the fatal occurrence, and also that the citizens were afraid of being attacked; but that he had given them assurances that they should not be; to which a postscript was added.

While these terrible scenes were being enacted in Carthage, Governor Ford was in Nauvoo, where he delivered a most infamous and insulting speech to the people who listened to him with indignation. As soon as he was through he immediately started with his troops, on his return trip to Carthage. The scenes which subsequently transpired there and in Nauvoo are described by an eyewitness—Dr. B. W. Richmond, a former friend of the Prophet—in the following language:

"Governor Ford, with his troops, when three miles out from Nauvoo, met the messenger who had been dispatched to that city with the news, arrested him and took him back to Carthage, fearing that the Mormons would arise and avenge the blood of their leaders before he could place himself at a safe distance. At Carthage he found all parties in the utmost consternation. The inhabitants were hastily packing up and fleeing for their lives. Old men, women and children, with cart and wagon loads of furniture and bedding, and droves of cattle, hogs and mules, fled in the greatest confusion from the blood-stained town. Dr. Richards, Taylor, Hamilton and a Mr. Southwick were the only living persons left in the town during the night, and they kept watch by the dead bodies.

"On the next day the corpses, wet with blood, were put into boxes of rough oak boards, covered with prairie hay and an Indian horse blanket, and thus were carried to Nauvoo. Meanwhile Governor Ford had endorsed an order to the Nauvoo Legion to defend their city till help could be sent them, and had sent a letter to Mrs. Emma Smith, by Dr. Richards, advising quiet and patience, and in twenty minutes thereafter was hurrying over the prairie towards Quincy, confidently expecting that the morrow's sun would find only heaps of stones and ashes to mark the place where Carthage had been. Three days later he was receiving and making fashionable calls in Quincy.

> "Intelligence of the death of Smith reached Nauvoo early in the morning after the assassination, and fell with terrible effect upon the entire community. The Prophet of God had been slain by the ungodly. Their feelings were akin to those of the early Apostles when they learned that Jesus had been crucified."

To this we will add that the night after the murder was one of horror to many. Numbers of the Saints arose from sleepless couches to go forth and relate to their neighbors the singular feelings they had through the night. But when they emerged from their dwellings and heard the dreadful tidings of the martyrdom, the cheeks of all were blanched and the breath suspended, as they listened to the tale of horror.

On the day of the murder those of the Twelve Apostles who were on missions, as well as other Elders, had warnings that something dreadful had happened. They felt cast down and a spell of horror seemed to rest upon them. Some wept without knowing why they should do so, except that they were filled with unaccountable sadness and gloom. Not until they received the news of the death of Joseph and Hyrum was the cause of these feelings explained.

About 8 o'clock in the morning of June 28th, Dr. Richards started for Nauvoo with the bodies of Joseph and Hyrum on two wagons, accompanied by their brother, Samuel H. Smith, Mr. Hamilton and a guard of eight soldiers who had been detached for that purpose by General Deming. The bodies were covered with bushes to keep them from the hot sun. They were met by a great assemblage of the citizens of Nauvoo, on Mulholland Street, about a mile east of the Temple, about 3 p. m., under the direction of the city marshal.

The city council, the Lieut.-General's staff, Major-General Jonathan Dunham and staff, the acting Brigadier-General Hosea Stout and staff-commanders and officers of the Legion, and several thousands of the citizens were there, amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts, to be avenged of their enemies.

While preparations were being made to receive the bodies, Dr. Richmond repaired to the tavern of the Prophet, to witness the scene with his family. His own words will best describe the heartrending details. He says:

> "When I entered the Mansion I found the wife of Joseph seated in a chair in the centre of a small room, weeping and wailing bitterly, in a loud and unrestrained voice, her face covered with her hands. Rev. Mr. Greene came in, and as the bitter cries of the weeping woman reached his ears, he burst forth in tones of manly grief, and, trembling in every nerve, approached Mrs. Smith and exclaimed: 'Oh, Sister Emma, God bless you.' Then clasping her head in his hands, he uttered a long and fervent prayer for her peace, protection and resignation. The first words the poor woman uttered were: 'Why, O God, am I thus afflicted? Why am I a widow and my children orphans? Thou knowest I have always trusted in thy law.' Mr. Greene rejoined to her that this affliction would be to her a crown of life. She answered quickly: 'My husband was my crown; for him and my children I have suffered the loss of all things; and why, Oh God, am I thus deserted, and my bosom torn with this tenfold anguish?'
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> "I passed into the next room, and the aged mother of Joseph and Hyrum came up to me, with a gaze of wild despair, and clasping me with both hands she asked me why they had shot her dear children. Her eyes were dry, and her anguish seemed too deep for tears. She paced the room, turned around, went to the window, and then to the door of the room where Joseph's wife was still weeping, and Mr. Greene still praying.
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> "In another room the children of Joseph were huddled together, the eldest, an adopted daughter, I think, being about eighteen. Two young boys were lying on the floor, and the other two were kneeling over them, mingling their grief in one wild scream of childish despair.

"At the house of Hyrum, a little way off, the scene was not less heartrending. His wife had gathered her family of four children into the sitting-room, and the youngest, about four years old, sat on her lap. The poor and disabled that fed at the table of her husband, had come in and formed a group of about twenty around the room. They were all sobbing and weeping, each expressing his grief in his own peculiar way. Mrs. Smith seemed stupefied with horror at the deed.

"While these scenes were being enacted in the city, the bodies were on the way from Carthage. To preserve peace and prepare the citizens to endure the ordeal with resignation, a general assembly was called at 10 o'clock a. m., which was addressed by W. W. Phelps, and by Col. Buckmaster, of Alton, aide-de-camp to Governor Ford.

"No one thought of revenge; all seemed overpowered with grief. At 3 o'clock in the afternoon the bodies arrived in charge of the marshal, Samuel H. Smith, a surviving brother of the murdered men, and followed by Dr. Richards and Mr. Hamilton, of Carthage. They were received near the Temple grounds by General Joseph Smith's staff, the major-general and staff, the brigadier-general and staff, and other commanders of the Legion, the city council and a vast concourse of citizens.

"The officials formed around the bodies, the masses silently opening to give them way, and as the mournful procession moved on, the women broke out in lamentations at the sight of the two rude boxes in the wagon, covered by the Indian blanket. The weeping was communicated to the crowd, and spread along the vast waves of humanity extending from the Temple to the residence of the Prophet. The groans and sobs and shrieks grew deeper and louder, till the sound resembled the roar of a mighty tempest, or the slow, deep roar of the distant tornado.

"When the bodies arrived at the mansion of Mrs. Emma Smith, the people, numbering eight or ten thousand, mostly Mormons, and in close sympathy with the deceased, pressed about the house, and the loud wails of the mourners outside, and of the family within, were truly terrible. Means to divert the multitude were finally in requisition, to aid in making way for the removal of the bodies into the house. Judge Phelps, Dr. Richards and Messrs. Woods and Reid—the two latter having been the Smith's counsel—moved to different places and began addressing them. Mr. Woods, who was from Fort Madison, and a lawyer of high standing, was very severe in his condemnation of the whole affair, and censured Governor Ford in particular for the careless and guilty part he had acted in not protecting the prisoners.

"The bodies were carried into the dining-room, and about a dozen resolute men who could stand the scent of blood were selected to lay them out. This occupied an hour or more, and they were then ranged under the west windows of the room, and their families were brought in to take a first look of the dead husbands, children and fathers. As the door opened the Prophet's wife entered with two attendants. She advanced a few steps towards the body of Hyrum, swooned and fell to the floor. Her friends raised her up and gave her water, but she fainted again, and was carried out insensible.

"Six times she attempted to see the bodies, and six times she was removed in the arms of her two attendants. Hyrum's wife next entered the room with her four children, supported by no one, she having resolved to brave the scene with her poor orphans. She trembled at every step, and nearly fell, but reached her husband's body, kneeled down by him, clasped her arms around his head, turned his pale face upon her heaving bosom, and then a gushing, plaintive wail burst from her lips: 'O! Hyrum, Hyrum! Have they shot you, my dear Hyrum—are you dead? O! speak to me, my dear husband. I cannot think you are dead, my dear Hyrum!' She drew him closer and closer to her bosom, kissed his pale lips and face, put her hands on his brow and brushed back his hair. Her grief seemed to consume her, and she lost all power of utterance. Her two daughters and the two young children clung, some around her neck and some to the body, falling prostrate upon the corpse, and shrieking in the wildness of their wordless grief. In about ten minutes Mrs. Emma Smith, wife of the Prophet, came again into the room, between two attendants, in a half swooning state. She came toward the body of Hyrum, and knowing that the sensation of feeling a cold, dead body exerts a calming effect on the human nerves, I took her hand and laid it on Hyrum's brow, and in a moment her strength returned. She murmured something in a low tone that I did not hear, her eyes opened and she said to her friends: 'Now I can see him; I am strong now.' She walked alone to her husband's bed, kneeled down, clasped him around his face, and sank upon his body. Suddenly her grief found vent, and sighs and groans and words and lamentations filled the room. 'Joseph, Joseph,' said she, 'are you dead? Have the assassins shot you?' Her children, four in number, gathered around their weeping mother, and the dead body of a murdered father, and grief that words cannot embody seemed to overwhelm the whole group. She continued to speak in low tones, but none of the words were audible save those which I have recorded. * * *

"The multitude dispersed about dark, and the next day was set apart for the people to come and see the bodies of the two brothers. They commenced assembling at an early hour, and the city, the river, and the surrounding country swarmed with men and women during the whole day.

"The scene around the bodies of the dead men was too horrible to witness. Hyrum was shot in the brain, and bled none, but by noon his body was so swollen—the neck and face forming one bloated mass—that no one could recognize it. Joseph's blood continued to pour out of his wounds, which had been filled with cotton; the muscles relaxed and the gory fluid trickled down on the floor and formed in puddles across the room. Tar, vinegar and sugar were kept burning on the stove to enable persons to stay in the apartment. In order to see the bodies, thousands passed in at one door and out at another; from morning till night they came and went, and in the house for the livelong day the lament of sorrow was heard.

"The day was clear; the sun stole down on the western sky and set in a cloudless field of blue, glancing his rays on the thronging mass of nearly 20,000 persons, that now began to move off in every direction. The rooms were then cleared, and the bodies put in coffins and concealed in a small closet opening from the dining hall. Two bags of sand had been prepared, and also two rough outside coffins into which the others were apparently to be put, but instead of that these outside boxes received the bags of sand and were sealed up. W. W. Phelps had called the populace away to read to them the sixth chapter of Revelations. The Prophet, on the day before his death, while in jail at Carthage, had sent word to his followers to read that chapter, for it was about to be fulfilled. * * *

"The multitude, after the reading, returned to the residence of Joseph Smith, and received what they supposed to be the bodies of the two men, but in reality the two bags of sand. The families of the Smiths had resolved on burying the bodies secretly, and concealing the fact from all persons but twelve chosen friends and the families of the murdered men. The coffins containing the bodies remained secreted in the small closet, while the boxes and bags of sand were carried in solemn procession to the city cemetery."

The Church historian writes:

"About midnight the coffins containing the bodies were taken from the Mansion by Dimick B. Huntington, Edward Hunter William D. Huntington, William Marks, Jonathan H. Holmes, Gilbert Goldsmith, Alpheus Cutler, Lorenzo D. Wasson and Philip B. Lewis, preceded by James Emmett as guard, with his musket. They went through the garden, round by the pump, and were conveyed to the Nauvoo House, (which was then built to the first joists of the basement), and buried in the basement story.

"After the bodies were interred, and the ground smoothed off as it was before, and chips of wood and stone and other rubbish thrown over, so as to make it appear like the rest of the ground around the graves, a most terrific shower of rain, accompanied with thunder and lightning, occurred, and obliterated all traces of the fact that earth had been newly dug.

The bodies remained in the cellar of the Nauvoo House, where they were buried, until the fall, when they were removed by Dimick B. Huntington, William D. Huntington, Jonathan H. Holmes and Gilbert Goldsmith, at Emma's request, to near the Mansion, and buried side by side, and the Bee House then moved and placed over the graves."

Apostle Parley P. Pratt gives the following description of the Prophet's personal appearance and characteristics:

"President Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens and comprehend all worlds.

"He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him who were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next Even his most bitter enemies were generally overcome, if he could once get their ears.

* * *

"In short, in him the characters of a Daniel and a Cyrus were wonderfully blended, The gifts, wisdom and devotion of a Daniel were united with the boldness, courage, temperance, perseverance and generosity of a Cyrus. And had he been spared a martyr's fate till mature manhood and age, he was certainly endowed with powers and ability to have revolutionized the world in many respects, and to have transmitted to posterity a name associated with more brilliant and glorious acts than has yet fallen to the lot of mortal. As it is, his works will live to endless ages, and unnumbered millions yet unborn will mention his name with honor, as a noble instrument in the hands of God, who, during his short and youthful career, laid the foundation of that kingdom spoken of by Daniel the Prophet, which should break in pieces all other kingdoms and stand forever."

In conclusion we copy the following from the Book of Doctrine and Covenants:

"Joseph Smith, the Prophet and Seer of the Lord, has done more (save Jesus only) for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting Gospel which it contained to the four quarters of the earth; has brought forth the revelations and commandments which compose this Book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city; and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and His people, and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood—and so has his brother Hyrum. In life they were not divided and in death they were not separated? * * *

"Hyrum Smith was 44 years old, February, 1844, and Joseph Smith was 38 in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this Book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world: and that if the fire can scathe a *green tree* for the glory of God, how easy it will burn up the 'dry trees' to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

"They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth; and their *innocent blood* on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the Everlasting Gospel, that all the world cannot impeach; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their *innocent blood*, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of hosts, till He avenges that blood on the earth. Amen."

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ZION'S CAMP.

In the fall of 1833 the Saints were driven out of Jackson County, Missouri, into Clay County, by a lawless mob. Parley P. Pratt and Lyman Wight were sent as messengers by the exiled Saints to Kirtland, Ohio, where they, after their arrival, gave a full report of the persecutions and mobbings to the Prophet Joseph, who asked of the Lord what he should do in the matter. In answer to his inquiry he received a revelation on Feb. 24, 1834, in which the Lord commanded him to gather the strength of His house—the young and middle-aged men from the various branches and conferences of the Church in the East, and march with them to Missouri, to assist the brethren who had been driven out of Jackson County a few months previous to return to their inheritances. The Lord wanted five hundred men to go on this important mission, if they could be obtained, but if not, less would do; only He gave a strict commandment that no less than one hundred men should go up. (Doc. & Cov., Sec. 103.) Two days later (Feb. 26th) Joseph Smith and Parley P. Pratt left Kirtland to obtain volunteers for the purpose named; Sidney Rigdon, Hyrum Smith, F. G. Williams, Orson Hyde, Orson Pratt and Lyman Wight, who had been called by revelation, also started out two and two on a similar mission. (See page 414.) Before starting, a council was held, in which Joseph was accepted as commander-in-chief of the armies of Israel and leader of those who should volunteer. The Elders named visited the various branches of the Church in the East, pleading the cause of Zion, asking the Saints to assist in her redemption by contributing of their substance to relieve the distress of their brethren who had been driven from their homes and now were exiles in a land of strangers, largely depending upon the kindness of friends for means of living. The response to this call was quite general, and the spirit of the Lord also rested upon a number of the young men belonging to the Church, who cheerfully volunteered to go on that great and important mission. They commenced to assemble in Kirtland in the latter part of April and beginning of May, 1834, ready to sacrifice their time, property and lives, if necessary, in the interest of their afflicted brethren. On the 1st of May, more than twenty of the brethren left Kirtland for Missouri, accompanied by four baggage wagons, and traveled to New Portage, a village about sixty miles southwest of Kirtland, which had been selected as a place of rendezvous for the company. They were followed by others, and on the 5th Joseph started from Kirtland with about one hundred men, well supplied with clothing and other necessaries to carry to their brethren and sisters in Missouri, who had been robbed and plundered of nearly all their effects. They had also provided themselves with horses and wagons, firearms and all sorts of ammunition of war of the most portable kind for self-defence, knowing as they did that their enemies were numerous on every hand. Sidney Rigdon, Oliver Cowdery and a few brethren who worked on the Temple were all that were left in Kirtland, save the aged and the women and children, when the Camp started for Missouri. Joseph's company arrived at New Portage on the 6th, where about fifty other brethren awaited their arrival. On the 7th preparations were made for traveling. All the monies in possession of the several members of the Camp were gathered and placed in the hands of F. G. Williams who was appointed paymaster of the company. Zerubbabel Snow was appointed commissary-general. The whole company now consisted of 150 men, accompanied by 20 baggage wagons, but before it arrived in Missouri a number of other brethren hailing from various parts of the country joined the camp at different points along the road of travel. The entire company consisted mostly of young men, and nearly all were Elders, Priests, Teachers and Deacons. Joseph writes:

"Through the remainder of this day (May 7, 1834) and a part of the 8th, I continued to organize the company, appoint such other general officers as the case required, and gave such instructions as were necessary for the discipline, order, comfort and safety of all concerned. I also divided the whole band into companies of twelve, each company electing their own captain, who severally assigned each man, in their respective companies, his part and duty, which was generally in the following order: Two cooks, two firemen, two tent-makers, two watermen, one runner, two wagoners and horsemen, and one commissary. We purchased flour, baked our own bread, and cooked our own provisions, generally, which were good, though sometimes scanty; and sometimes we had johnny-cake, or corn-dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank-offerings with prayer and supplication; and at the sound of the morning trumpet every man was again on his knees before the Lord, imploring His blessing for the day.

"After completing the organization of the companies on the 8th, we recommenced our march towards Zion, and pitched our tents in a beautiful grove, at Chippeway, 12 miles from New Portage, for the night.

"On the 9th, we proceeded onward, and on Saturday the 10th, passing through Mansfield, encamped for the Sabbath in Richfield.

"Sunday 11th, Elder Sylvester

Smith preached, and the company received the sacrament of bread and wine.

"Monday 12th, we left Richfield, for the Miami River, where we arrived, after daily marches, on the 16th. We forded the Miami River with our baggage wagons, and the men waded through the water.

"On the 17th of May, we crossed the State line of Ohio, and encamped for the Sabbath just within the limits of Indiana, having traveled 40 miles that day. Our feet were very sore and blistered, our stockings wet with blood, the weather being very warm. This night one of our enemies' spies attempted to get into our camp, but was prevented by our guards. We had our sentinels every night, on account of spies who were continually striving to harass us.

"Sunday 18th, we had preaching as usual, and the administration of the Sacrament.

"Monday 19th, although threatened by our enemies that we should not, we passed through Vandalia quietly and unmolested; all the inhabitants were silent, and appeared as though possessed with fear. At night we encamped on an eminence, where we lost one horse.

"Wednesday 21st, we forded White River.

"Sunday 25th, arrived at the State line of Illinois. We had no meeting, but attended to washing, baking and preparing to resume our journey, which we did on Monday the 26th; and at night were aroused by the continual threats of our enemies. Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.

"On Tuesday, the 27th, we arrived at the deep river Kaskaskia, where we found two skiffs, which we lashed together, and on which we ferried our baggage across the stream. We then swam our horses and wagons, and when they arrived at the opposite shore, the brethren attached ropes to them and helped them out of the water and up the steep bank. Some of the brethren felled trees across the river, on which they passed over. Thus we all safely passed the river, and the day following arrived at Decatur, where another horse died.

"Saturday evening, May 31st, we encamped one mile from Jacksonville, and made preparations for the Sabbath."

Thus through the States of Indiana and Illinois, the Camp traveled on, pitching their tents by the wayside and in the wilderness, stopping occasionally for a few days to refresh their overworked teams. The wagons were so filled with baggage that the brethren had to travel the greatest portion of the way on foot, and the roads were so bad, especially in the beginning of the journey, that they had to assist the teams and draw the wagons through bad places with ropes. The brethren always remained in camp on the Sabbath day to hold divine service, and partake of the sacrament. On the occasion of their holding public worship, the people in the vicinity of their encampment would attend and wonder much at the doctrines they heard, being puzzled to know what sects they belonged to.

Such a company of men traveling in this manner through the country did not fail to excite the curiosity of the people; and every effort was made by them to learn the names of the leaders, the business, object and destination of the expedition; but in this they failed, as it was Joseph's instructions to the members of the company not to make these things known. There were several boys in the expedition, and at times these were questioned by strangers, but with very ungratifying results. Among the number of boys so questioned was George A. Smith, afterwards one of the Counselors to President Brigham Young. The questions and answers were about like this: "My boy, where are you from?" "From the East." "Where are you going?" "To the West." "What for?" "To see where we can get land cheapest and best." "Who leads the camp?" "Sometimes one, sometimes another." "What name?" "Captain Wallace, Major Bruce, Orson Hyde, James Allred, etc."

The people not unfrequently, however, suspected they were "Mormons," and many times the little band was threatened with destruction. A circumstance in the experience of Parley P. Pratt furnishes us further testimony of the presence of angels with this expedition. Elder Pratt was chiefly engaged as a recruiting officer. And on one occasion, when he had traveled all night to overtake a small company he was conducting to the main company, he camped at noon on a broad level plain to let his horse feed. No habitation was near. Stillness and repose reigned around him. "I sank down," he says, "overpowered with a deep sleep, and might have lain in a state of oblivion till the shades of night had gathered about me, so completely was I exhausted for the want of sleep and rest; but I had only slept a few moments till the horse had grazed sufficiently, when a voice, more loud and shrill than I had ever before heard, fell upon my ear, and thrilled through every part of my system; it said: 'Parley, it is time to be up and on your journey.' In the twinkling of an eye I was perfectly aroused, I sprang to my feet so suddenly that I could not at first recollect where I was, or what was before me to perform. I afterwards related the circumstance to Brother Joseph Smith, and he bore testimony that it was the angel of the Lord who went before the camp, who found me overpowered with sleep, and thus awoke me."

Joseph continues his account of the journey as follows:

"Sunday, June 1st, 1834, we had preaching, and many of the inhabitants came to hear. Elder John Carter, who had formerly been a Baptist preacher, spoke in the morning, and was followed by four other Elders in the course of the day, all of whom had formerly been preachers for different denominations. When the inhabitants heard these Elders, they appeared much interested, and were very desirous to know who we were, and we told them one had been a Baptist preacher, and one a Campbellite; one a Reformed Methodist, and another a Restorationer, etc. During the day, many questions were asked, but no one could learn our names, profession, business, or destination; and although they suspected we were 'Mormons,' they were very civil.

"Our enemies had threatened that we should not cross the Illinois River, but on Monday the 2nd we were ferried over without any difficulty. The ferrymen counted, and declared there were five hundred of us; yet our true number was only about one hundred and fifty. Our company had been increased since our departure from Kirtland, by volunteers from different branches of the Church through which we had passed. We encamped on the bank of the river until Tuesday the 3rd.

"During our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this country, Nephites, Lamanites, etc., and this morning (June 2nd) I went up on a high mound, near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend; and the scenery was truly delightful. On the top of the mound were stones which presented the appearance of three altars having been erected one above the other, according to ancient order; and human bones were strewn over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to the depth of about one foot discovered a skeleton of a man, almost entire, and between his ribs was a Lamanitish arrow, which evidently produced his death. Elder Brigham Young retained the arrow, and the brethren carried some pieces of the skeleton to Clay County. The contemplation of the scenery before us produced peculiar sensations in our bosoms; and the visions of the past being opened to my understanding by the Spirit of the Almighty, I discovered that the person whose skeleton was before us, was a white Lamanite, a large, thick-set man, and a man of God. He was a warrior and chieftain under the great Prophet Omandagus, who was known from the hill Cumorah, or Eastern sea, to the Rocky Mountains. His name was Zelph. The curse was taken from him, or, at least, in part; one of his thigh bones was broken by a stone flung from a sling, while in battle years before his death. He was killed in battle, by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites.

"Continuing our journey on the 4th, we encamped on the banks of the Mississippi River. At this place we were somewhat afflicted, and our enemies strongly threatened that we should not cross over into Missouri. The river being nearly one mile and a half wide, and having but one ferry-boat, it took two days for us to pass over. While some were ferrying, others were engaged in hunting, fishing, etc. As we arrived we encamped on the bank, within the limits of Missouri. While at this place, Sylvester Smith rebelled against the order of the company, and gave vent to his feelings against myself in particular. This was the first outbreak of importance which had occurred to mar our peace since we commenced the journey."

This Sylvester Smith, who afterwards apostatized, exhibited a selfish and, with others, a quarrelsome spirit. One evening when provisions in camp were scarce, Elder P. P. Pratt called upon Sylvester Smith for something to eat; and although Smith had food, he refused to minister to Brother Pratt, and sent him to some one else. The end of it was that Brother Pratt had to retire hungry. Joseph being told of this, severely reproved the offender; and whether that reproof continued to gall the feelings of Sylvester Smith or not, we cannot say. But at any rate, as soon as they crossed the Mississippi, this same man and Lyman Wight made an effort to divide the camp. The company had first taken up quarters in the woods on the bank of the river; but being threatened by their enemies, Joseph decided that it would be better to move out into the open prairie. With this arrangement some were dissatisfied, as it took them away from firewood. Lyman Wight and Sylvester Smith turned aside with their companies and went into camp before leaving the timber; and as the other companies came along would hail the captains of them, and ask them if they were following General Wight or some other man. At this some companies hesitated a moment, and then drove out to the plain where the ensign had been planted to mark the place Joseph had chosen for the encampment. Those who had turned aside, and made an effort to divide the camp, came up also and were called upon to give an account for their conduct. They acknowledged their error and were forgiven.

On one occasion, when there was a rebellious spirit in camp, Joseph reproved the brethren for indulging in such a spirit, and said they would meet with misfortunes, difficulties and hindrances. "You will know it," said he, "before you leave this place." He exhorted them to humble themselves before the Lord and become united that they might not be scourged. The next morning a most singular occurrence happened. Every horse in the camp was so badly foundered that they could scarcely be led a few rods to water.

When Joseph learned this, he told the brethren that for a witness that God had his eye upon them, those who would humble themselves before the Lord, should know that the hand of God was in this misfortune, and their horses should be restored to health. By noon of that day the horses were as nimble as ever, with the exception of one which soon afterwards died, and that belonged to Sylvester Smith, who had been most rebellious.

On another occasion, Joseph got up on a wagon wheel and called the people of the Camp together. He had been led before to warn them, and he was again directed to prophesy unto them. After giving them much good advice, and exhorting them to faithfulness and humility, he told the brethren that the Lord had revealed to him that a scourge would come upon the Camp, in consequence of the fractious and unruly spirits that appeared among them. Still, if they would repent and humble themselves before the Lord, the scourge might, in a great measure, be turned away, "but as the Lord lived," he said, "the Camp will have to suffer for giving way to unruly tempers."

As we proceed we shall see how literally his words were fulfilled. The following incident will serve still further to show the nature of the spirit which possessed some of the members of the Camp. The commissary had on a certain occasion purchased 25 gallons of honey and a dozen hams. The hams were cured after the Western fashion, and as there were not enough of them to supply the different companies or messes in the camp with a ham apiece, Joseph's company agreed to do without any, and having no flour, they made their supper on mush and honey. In their tired condition, however, that kind of food scarcely satisfied their hunger. Just as they had finished eating, some six of the hams were brought to the tent door and thrown down by persons who exclaimed in anger, "We don't want to eat dirty, stinking meat." Joseph had the ham cooked, and he and his company found it quite sweet, and they had an excellent feast.

During the journey the brethren of the Camp often came in contact with snakes, many of which were of a poisonous character. Joseph instructed them not to kill a serpent, bird or animal of any kind during the journey, unless it were necessary to preserve themselves from hunger. On one occasion some of the brethren, while pitching Joseph's tent, saw three rattlesnakes, and were about to kill them; but Joseph told them to let them alone, and not to hurt them. He then proceeded to explain to them what was right under the circumstances. He asked them, how the serpent would ever lose its venom while the servants of God possessed the same disposition, and made war upon serpents whenever they saw them? "Men," said he, "must first become harmless themselves, before they can expect the brute creation to be so. When men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child play with the serpent with safety."

One day a brother in camp by the name of Solomon Humphrey, who was older than most of the brethren, became very tired through traveling, and lay down on the prairie to rest. He soon fell asleep. At the time he dropped asleep he had his hat in his hand. When he awoke, he saw a rattlesnake coiled up between his hat and himself, and not more than a foot from his head. Just at this moment some of the brethren came up, and gathered around him, saying: "It is a rattlesnake, let us kill it;" but Brother Humphrey said: "No, I'll protect him; you shan't hurt him, for he and I have had a good nap together." The snake had not hurt him, and, remembering Joseph's advice, he left it to crawl away in peace.

June 6th, the camp resumed the journey westward, leaving the Mississippi River, and in the evening of the 7th the expedition reached the Allred settlement on Salt River, in Monroe County, Missouri. They camped in a grove near a spring of water, and here Joseph resolved to refresh his men and teams by resting a few days, there being a branch of the Church at that place known as the Salt River Branch. On the 8th they were rejoined by Hyrum Smith and Lyman Wight who had parted from the main company for the purpose of going into Michigan, to raise from among the several branches of that State volunteers to assist in redeeming Zion The addition of these volunteers swelled the number in the Camp to two hundred and five men, and twenty-five baggage wagons, with two or three horses to each. During this stay of several days at Salt River, a reorganization took place. Lyman Wight, who was somewhat acquainted with military evolution and tactics, and withal a bold fearless man, was elected general of the Camp. Joseph chose a company of twenty men to serve as his life-guard, of whom his brother Hyrum was made captain. The rest of the men were organized into companies as at New Portage. The general of the Camp drilled these men in military style, inspected their fire-locks, and ordered a discharge of them at target by platoons—and, in short, prepared them for effective service, should the emergency arise for them to use force to retain their possessions in Zion.

As soon as the encampment was formed on Salt River, Parley P. Pratt and Orson Hyde were sent as delegates to wait upon Governor Dunklin at Jefferson City, and request him to call out a sufficient military force to reinstate the Saints in the possession of their homes. In the interview they had with the governor, he frankly admitted the justice of the demand, but expressed fears that if he should so proceed, it would excite civil war, and deluge the whole country with blood. He advised these delegates to counsel their people, for the sake of peace, to sell the lands from which they had been driven. To this the delegates refused to consent, saying, "We will hold no terms with land pirates and murderers. If we are not permitted to live on the lands we have purchased of the United States, and be protected in our rights and persons, they will at least make a good burying gronnd in which to lay our bones; and we shall hold on to our possessions in Jackson County for this purpose at least." The governor could not, and did not blame them; but he trembled for the country, and dared not carry out what he admitted to be the plain imperative duties of his office.

Elders Pratt and Hyde rejoined the Camp not far from the line of Ray County. As soon as they arrived, the Prophet Joseph, his brother Hyrum, Lyman Wight and some others repaired to a grove, and heard their report.

"After hearing our report," says Elder Parley P. Pratt, "the President (Joseph Smith) called on the God of our fathers to witness the justice of our cause, and the sincerity of our vows, which we engaged to fulfil whether in this life or the life to come. For, as God lives, truth, justice and innocence shall triumph, and iniquity shall not reign."

While the Camp was journeying towards Clay County, Mo., the citizens of that county held a meeting June 16th, agreeable to the call of John F. Ryland, circuit judge. This meeting was attended by about one thousand people, including the brethren who had been expelled from Jackson County. A deputation from the Jackson mob, which was also present, laid a proposition before the meeting respecting the brethren's lands and properties from which they were driven in that county. These propositions were apparently fair, but were in reality a sham, as they were of such a character that the brethren could not comply with them. Before any conclusion was arrived at, the meeting broke up in confusion, through one Missourian stabbing another. The man killed was a mobber, who had whipped one of the Saints nearly to death, and boasted of having done the same to many more.

From this meeting about fifteen of the Jackson County mobbers, with Samuel C. Owens and James Campbell at their head, started for Independence, to raise an army sufficient to meet Joseph and the camp before they could reach Clay County. As James Campbell was adjusting his pistols in his holsters, previous to starting, he swore, "The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed." He and his companions went to the ferry and undertook to cross the Missouri River after dusk, but the angel of God saw fit to sink the boat in the middle of the river, and seven out of twelve that attempted to cross were drowned. "Thus suddenly and justly went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift-wood, where the eagles, buzzards, ravens, crows and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance; which was discovered about three weeks after by one Mr. Purtle."

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about daylight, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

This calamity, however, did not discourage the mobbers, who gathered in large numbers from the surrounding counties to prevent the arrival of Joseph and his brethren on the scene of action.

In the meantime the brethren of the Camp advanced slowly. After leaving Salt River on the 12th, they traveled fourteen miles and camped on the prairie. Continuing their march daily they pitched their tents one mile from Richmond, Ray Co., on the 18th.

Threats were made that they should not pass through Richmond, and rumor had it that an army was in waiting to intercept them. Daylight of the 19th of June saw them, in spite of the threats, quietly passing through the town before the inhabitants had arisen from their slumbers, and they met no opposition. When they broke camp in the morning, they designed reaching Clay County that day, but they met with so many reverses in the day's march, such as wagons breaking down, wheels running off, etc., that they failed to accomplish it. Early in the evening they went into camp on an elevated piece of ground between two branches of Fishing River, having traveled about fifteen miles during the day.

A plan had been laid for the complete destruction of "Joe Smith's Army," as Zion's Camp was called by the Missourians; and now the time for its execution had arrived. A mob of two hundred had been raised in Jackson County, which was to cross the Missouri into Clay County, about the mouth of Fishing River, where a man named Williams kept a ferry. This mob were to be joined by a party of sixty from Richmond at the fords of Fishing River; and still by another mob, seventy in number, from Clay County. Indeed, it looked as if Joseph's little band was to be annihilated in the commencement. While the brethren were making preparations for the night, five men armed with guns rode into camp, and insolenty told the brethren they would "catch hell" before morning; and their oaths partook of all the malice of demons.

The Jackson mob assembled opposite the mouth of Fishing River, and one scow-load—forty in number—was sent over, but the scow in returning was met by a squall and had great difficulty in reaching the Jackson side by dark.

"Soon after the five men left the camp, swearing vengeance," writes Joseph, "we discovered a small black cloud rising in the west, and in 20 minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat. The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage and frustrated all their designs to 'kill Joe Smith and his army.' Instead of continuing a cannonading which they commenced, the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, etc., till the storm was over, when their ammunition was soaked, and the forty in Clay County were extremely anxious in the morning to return to Jackson, having experienced the pitiless pelting of the storm all night; and as soon as arrangements could be made, this 'forlorn hope' took the 'back track' for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights they would rather be absent. The gratification is too terrible.

"Very little hail fell in our camp, but from half a mile to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees which were twisted into withs by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked, the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect His servants from the destruction of their enemies, for the hail fell on them and not on us, and we suffered no harm, except the blowing down of some of our tents, and getting a little wet; while our enemies had holes made in their hats, and otherwise received damage, even to the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

"Many of my little band sheltered in an old meeting house through this night, and in the morning the water in Big Fishing River was about forty feet deep, where, the previous evening, it was no more than to our ankles, and our enemies swore that the water rose 30 feet in 30 minutes in Little Fishing River.

"Friday, the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment in some secure place where we could defend ourselves from the rage of our enemies.

"While in this situation, on Saturday, the 21st, Colonel Sconce, with two other leading men from Ray County, came to see us, desiring to know what our intentions were; 'for,' said he, 'I see that there is an almighty power that protects the peogle, for I started from Richmond, Ray County, with a company of armed men, having a full determination to destroy you, but was kept back by the storm and was not able to reach you.' When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known the object of their visit, I arose, and, addressing them, gave a relation of the sufferings of the Saints in Jackson County, and also of our persecutions generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, etc., and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which had melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which everywhere prevailed against us; and they wept when they heard of our afflictions and persecutions, and that our intentions were good. Accordingly they went forth and rode among the people, and made unwearied exertions to allay the excitement."

It is said of Joseph that if he could but once get at the ears even of his most bitter enemies, his native eloquence inspired by the truth and pathos of the Saints' sufferings, usually overwhelmed them; and in no instance was his triumph more marked than in the one just related.

June 22nd, Cornelius Gillium, the sheriff of Clay County, came into the camp and desired a consultation with the brethren. Joseph marched his company into the grove near by and formed in a circle with Gillium in the centre. Gillium commenced by saying he had heard that Joseph Smith was in the camp, and if so, he would like to see him. Joseph arose and said, "I am the man." This was the first time he had been discovered or made known to strangers since he left Kirtland, as he had gone by a fictitious name through the whole journey. Gillium then proceeded to describe the manner, customs and dispositions of the Missourians and the course which ought to be pursued in order to secure their favor and protection. He also made certain inquiries in regard to the intention of the Camp, which brought out the following statements published in the *Missouri Enquirer* of July 1, 1834:

GILLIUM'S STATEMENT.

"Being a citizen of Clay County, and knowing that there is considerable excitement among the people thereof, and also knowing that different reports are arriving almost hourly; and being requested of the Hon. J. F. Ryland to meet the Mormons under arms and obtain from the leaders thereof the correctness of the various reports in circulation, the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson County, I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay County, and now give to the people of Clay County their written statement, containing the substance of what passed between us.

"(Signed) CORNELIUS GILLIUM.

"*Propositions, etc., of the Mormons.*

"Being called upon by the above-named gentlemen, at our camp in Clay County, to ascertain from the leaders of our men our intentions, views and designs in approaching this county in the manner we have, we therefore the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson County. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri River on Sunday next, and falling upon women and children, and slaying them; another is, that our men, who were employed to perform this expedition, were taken from manufacturing establishments in the east that had closed business; also that we carried a flag, bearing 'peace' on one side and 'war or blood' on the other;' and various other stories too numerous to mention, all of which a plain declaration of our intentions, from under our own hands, wil show are not correct.

"In the first place it is not our intention to commit hostilities against any man, or set of men; it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson County, by order of the executive of the State, if possible. We have brought our arms with us for the purpose of self-defence, and it is well known to almost every man of the State, that we have every reason to put ourselves in an attitude of defence, considering the abuse we have suffered in Jackson County. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles.

"We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the 'Mormons' shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the twelve men, or they may all live in the county if they choose, and we will never molest them if they let us alone and permit us to enjoy our rights. We want to live in peace with all men; and equal rights is all we ask. We wish to become permanent citizens of this State; and wish to bear our proportion in support of the government, and to be protected by its laws. If the above propositions are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson County for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest or the shedding of blood is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace.

"(Signed) JOSEPH SMITH, JR.,
F. G. WILLIAMS,
LYMAN WIGHT,
RODGER ORTON,
ORSON HYDE,
JOHN S. CARTER.

"To John Lincoln, John Sconce, George R. Morehead, Jas. H. Long, James Collins."

On the same day (June 22nd) that the consultation between Sheriff Gillium and the Camp took place, Joseph received the famous revelation given on Fishing River (Doc. & Cov., Sec. 105), in which the Lord says:

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people. Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church, and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. * * *

"Therefore, in consequence of the transgression of my people, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and ve experience, and know more perfectly concerning their duty, and the things which I require at their hands. * * *

"But the strength of mine house have not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a trial of their faith.

* * *

"And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season. inasmuch as my servant Joseph shall appoint unto them; for I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled."

On the following day (June 23rd) the Camp resumed its march for Clay County, taking a circuitous route round the head of Fishing River to avoid deep water. When within five or six miles of Liberty, they were met by General Atchison and other gentlemen, who desired that the Camp should not pass through Liberty, as the feelings of the people were very much enraged against the Saints. Consequently the Camp wheeled to the left, crossing the prairie and woodland to Sidney Gilbert's residence, and camped on the bank of Rush Creek, in a Brother Burghart's field.

As already related, Joseph, previous to the camp crossing the Mississippi River, informed the brethren that in consequence of the disobedience of some, who had been unwilling to listen to his words and had rebelled, God had decreed that sickness should come upon the Camp. He expressed his sorrow for this, but could not help it. The scourge must come. Repentance and humility, he said, might mitigate the chastisement, but it could not altogether be arrested.

On the 21st of June his words began to be fulfilled, as some of the brethren were seized with cholera. Brothers Hancock, Thayer and Hayes were the first to be attacked. "I called the Camp together," writes Joseph, "and told the brethren that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon them, and that they should die like sheep with the rot; that I was sorry, but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisement; but there are some who will not give heed to my words." * * *

"June 24th. This night the cholera burst forth among us, and about midnight it was manifest in its most terrified form. Our ears were saluted with cries and moanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people and makes known His determination, man must not attempt to stay His hand. The moment I attempted to rebuke the disease, that moment I was attacked, and had I not desisted, I must have saved the life of my brother by the sacrifice of my own, for when I rebuked the disease, it left him and seized me. * * *

"When the cholera first made its

appearance, Elder John S. Carter was the first man who stepped forward to rebuke it, he was instantly siezed, and became the first victim in the camp. He died about 6 o'clock in the afternoon; and Seth Hitchcock died in about thirty minutes after. As it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse-sled about half a mile and buried them in the bank of a small stream, which empties into Rush Creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be stayed; but in vain, for while thus covenanting, Eber Wilcox died; and while some were digging the grave, others stood sentry with their fire arms, watching their enemies.

"The cholera continued its ravages about four days, when an effectual remedy for their purging, vomiting and cramping, was discovered, viz., dipping the persons afflicted in cold water or pouring it upon them. About sixty-eight of the Saints suffered from this disease, of which number 13 died, viz., John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon Sydney Gilbert, Alfred Frisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elial Strong, Jesse Smith and Betsy Parish."

Early in the morning of the 25th, the Camp was separated into small bands and dispersed among the brethren living in the vicinity, and Joseph sent by express, to Messrs. Thornton, Doniphan and Atchison, the following note:

"Rush Creek, Clay Co., June 25, 1834.

"*Gentlemen.*—Our company of men advanced yesterday from their encampment beyond Fishing River to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure that can be done, without jeopardizing our lives, to quiet the prejudices and fears of some of the citizens of this county, we have concluded that our company shall be immediately dispersed, and continue so till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

"I am respectfully,

"Your obedient servant.

"Joseph Smith, Jr."

Thus Zion's Camp was disbanded, but the Spirit whispers: It shall again be organized and accomplish the object for which it was called into existence, namely, the redemption of Zion.

On the same day Joseph left Rush Creek, in company with David Whitmer and two other brethren, to visit some Saints who lived in the western part of Clay County. On their journey they called at a house and asked for a drink of water. The women of the house shouted from the door, that they had "no water for Mormons, that they were afraid of cholera." etc. The brethren turned and departed, according to the commandment, but before a week had passed, the cholera entered that house, and the women and three others of the family died.

After this Joseph spent several days among his old friends and acquaintances in Clay County, and one day he met quite a number of the brethren of the Camp at Lyman Wight's house. He told them that if they would humble themselves before the Lord, and covenant to keep His commandments, and obey his (Joseph's) counsel, the plague should be stayed from that hour, and there should not be another case of cholera among them. They covenanted to that effect, and the plague was stayed.

After having organized a High Council in Clay County and set the affairs of the Church in order, Joseph, accompanied by his Brother Hyrum and other Elders, started on the homeward journey July 9th. (See page 416.) Most of the other brethren who had belonged to the Camp returned to Kirtland at or about the same time, and only a few, principally such as had no families, remained in Missouri.

In the early history of the Church, Zion's Camp stands out prominently as a most important organization. The mission which the brethren of the Camp were called to fill was a very hard and trying one, and their names have ever since been held in honorable remembrance among the Saints. With but few exceptions they all fulfilled their mission faithfully and without murmuring. Although Zion was not redeemed at that time, they had the satisfaction of knowing that they had obeyed the commandments of God, and they were willing to leave the results with him. A number of them distinguished themselves by extraordinary zeal and devotion to the cause of God, and exhibited those noble qualities which afterwards made them so great and useful in the midst of the Latter-day Saints.

Elders Brigham and Joseph Young were the sweet singers of the Camp, and the tedium of the journey was considerably relieved and the brethren much enlivened by their spirited singing.

The following year, when good and faithful Elders were wanted to be ordained members of the quorum of Twelve Apostles and also for organizing the first quorum of Seventies, they were nearly all selected from among the brethren who had journeyed to Missouri in Zion's Camp.

The following is only a partial list of the members of Zion's Camp, as recorded in the History of Joseph Smith:

Aldrich, Hazen
Angell, Solomon
Babbitt, Almon W.
Badlam, Alexander
Baldwin, Nathan B.
Barlow, Israel
Booth, Lorenzo
Buchanan, Peter
Burdick, Alden
Burgess, Harrison
Caboon, Wm. F.
Carter, John S.
Cole, Zera S.
Coltrin, Zebedee
Coon, Libeus T.
Denton, Solomon W.
Elliott, Bradford
Elliott, David
Frisk, Alfred
Grant, Jedediah M.
Gifford, Levi
Gilbert, Algernon S.
Hancock, Joseph
Harris, Martin
Hayes, ——
Hitchcock, Seth
Humphrey, Solomon
Hucthins, Elias
Hyde Orson,
Ives, Edward
Johnson, Luke S.
Johnson, Lyman E.
Johnson, Noah
Kelley, Charles
Kimball, Heber C.
Lawson, Jesse B.
Littlefield, Lyman O.
Martin, Moses
McCord, Robert
Murdock, John
Noble, Joseph B.
Orton Roger,
Parish Betsy,
Parker, John D.
Patten, David W.
Pratt, Orson
Pratt, Parley P.
Pratt, Wm.
Rich, Leonard
Riggs, Burr
Riggs, Harpin
Richardson, Darwin
Robbins, Lewis
Rudd, Erastus
Salisbury, Jenkins
Sherman, Lyman
Shibley, Henry
Smith, George A.
Smith, Hyrum
Smith, Jesse B.
Smith, Joseph, Jr.
Smith, Lyman
Smith, Sylvester
Smith, William
Snow, Willard
Snow, Zerubbabel
Stanley, Harvey
Stevens, Daniel
Stratton, Hyrum
Strong Elial,
Thayer, Ezra
Thompson, Jas. L.
Warner, Solomon
Williams, Fred'k G.
Winchester, Benjamin
Wight, Lyman
Wilcox, Eber
Winters, Hiram
Woodruff, Wilford
Young, Brigham
Young, Joseph

[As soon as we succeed in getting a full and complete list of the members of Zion's Camp, we shall publish the same in the Record, together with other additional information that we may obtain.]

GALLATIN.

Gallatin, the county seat of Daviess County, Missouri, located on Grand River about 50 miles east of St. Joseph and now a town of 2,000 inhabitants, is famous in Church history as the place where the difficulties commenced which finally resulted in the Saints being banished from the State of Missouri.

Some time during the month of July, 1838, a friendly judge by the name of Morin who lived at Millport, Daviess Co., informed John D. Lee and Levi Stewart, two members of the Church, that a mob had determined to prevent the "Mormons" from voting at the election to be held in Gallatin on the following Aug. 8th, and thereby elect Colonel Wm. P. Peniston who previously had led the mob against the Saints in Clay County. Judge Morin also advised the brethren to go to the election prepared for an attack, to stand their ground and have their rights; but the brethren "hoping for better things" gave but little heed to this warning, as they repaired to the polls at Gallatin without weapons to defend themselves.

About 11 o'clock on Aug. 6th, 1838, Wm. P. Peniston ascended the head of a barrel and harangued the electors for the purpose of exciting them against the Saints, saying that the "Mormon" leaders were a set of horse-thieves, liars and counterfeiters; that the members of the Church were dupes, and not too good to take a false oath on any common occasion; that they would steal, and he did not conceive property safe where they were, that he was opposed to their settling in Daviess County, and if the "Mormons" were suffered to vote the people would soon loose their suffrage, etc. "And," said he, "you know they profess to heal the sick, cast out devils, etc; and you know that is a damned lie." Turning to the brethren who were present, he continued: "I headed a mob to drive you out of Clay County, and I would not prevent your being mobbed here." Richard Welding (called Dick), the mob bully, who was just drunk enough for the occasion, then began a discussion with Brother Samuel Brown by saying that the "Mormons" were not allowed to vote in Clay County any more than the damned negroes, and attempted to strike Brown, who gradually retreated, parrying the blows with his umbrella, while Welding continued to press upon him, calling him a damned liar and other hard names, and attempting to repeat the blow on Brown.

Perry Durphy attempted to suppress the difficulty by holding Dick's arm, when five or six of the mobbers seized Durphy and commenced beating him with clubs, boards, etc., and crying, "Kill him, kill him; G—d d—n him, kill him!" when a general scuffle commenced with fist and clubs, the mobbers being about ten to one of the Saints. Abraham Nelson was knocked down, and had his clothes torn off, and while trying to get up was attacked again, when his brother, Hyrum Nelson, ran in among them, and knocked the mobbers down with the butt of his whip. Riley Stewart struck Dick Welding on the head, which brought him to the ground. The mob cried out, "Dick Welding's dead, by G—d; who killed Dick?" And they fell upon Riley, knocked him down, kicked him and hallooed, "Kill him, G—d d—n him, kill him; shoot him, by G—d!" and would have killed him, had not John L. Butler sprung in amongst them and knocked them down. For about five minutes it was one continued knock down, when the mob dispersed to get their firearms.

Very few of the brethren voted. Riley, escaping across the river, had his wounds dressed and returned home.

Butler called the brethren together and made a speech, saying, "We are American citizens; our fathers fough for their liberty, and we will maintain the same principles," etc.; when the authorities of the county came to them, and requested them to withdraw, stating that it was a premeditated thing to prevent the "Mormons" voting.

The brethren held a council about one-fourth of a mile out of town, where they saw mobbing recruits coming in, in small parties, from five and ten, to twenty-five in number, armed with clubs, pistols, dirks, knives and some guns, cursing and swearing.

The brethren not having arms thought it wisdom to return to their farms, collect their families and hide them in a thicket of hazel bush, which they did, and stood sentry around them through the night, while the women and children lay on the ground in the rain. [For further particulars, see pages 440 and 441.]

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KIRTLAND CAMP.

After the glorious endowment in Kirtland in 1836 followed a great apostasy, which affected every quorum in the Church, and which became so general and bitter in 1837, that the lives and property of those who remained faithful were exposed to the greatest danger. Consequently many of the leading men, including Joseph Smith, Sidney Rigdon and Brigham Young, found it necessary to leave Kirtland quietly and journey to Missouri, where the Saints at that time were building up Far West and other settlements which had been designated as gathering places for the Saints. After the departure of the Prophet, the desire to emigrate to Missouri became general among those who had kept the faith in Kirtland, and on the 6th of March, 1838, the Seventies assembled in the Temple for the purpose of devising means for removing their quorum thither, according to a revelation which had been given on the subject. On the 10th of March it was made manifest by vision and prophecy, that they should go up in a camp, pitching their tents by the way. On the 13th they adopted a constitution and laws to govern them on their journey, which were signed by 175 of the brethren. The privilege was given for any one to go, even if they did not belong to the Seventies, provided they would abide the constitution. Consequently all the faithful who could, improved the opportunity, "for fearful sights and great signs were shown forth in and around Kirtland, clearly manifesting to the honest heart that God was not unmindful of His word, and that He would bring upon the place those judgments He had declared by His servants."

Elder James Foster, Zera Pulsiphet, Joseph Young, Henry Herriman, Josiah Butterfield, Benjamin Wilber and Elias Smith were appointed to act as commissioners to lead the Camp, which was divided into companies of tens, with a captain over each; Elias Smith was chosen clerk and historian, and Jonathan H. Hale treasurer.

On Thursday, July 5th, they met about a quarter of a mile south of the Temple, and pitched their tents in form of a hollow square.

On Saturday, the 6th, at noon, they struck their tents and began to move toward the south, and in 30 minutes the whole camp was under motion. It consisted of 515 souls, namely, 249 males and 266 females. They had 27 tents, 59 wagons, 97 horses, 22 oxen, 69 cows and 1 bull. Jonathan Dunham acted as engineer. On the first day the camp traveled to Chester, seven miles, where they encamped for the night, again pitching their tents in a hollow square formed by their wagons.

Saturday, 7th. The camp moved forward to Aurora (Portage Co.), 13 miles, and encamped for the Sabbath.

Sunday 8th. A public meeting was held; and there being some sickness in the camp the leaders informed the Saints that the destroyer was in their midst, and that some would fall victims unless they adhered strictly to the covenant they had made, laid aside all covetousness, and lived by every word that proceedeth out of the mouth of the Lord. They were threatened, that night, with tar and feathers from the people of the place, and were obliged to keep a close watch to keep their horses from being stolen by the mob, who threw a club and hit Elder Tyler on the breast.

Monday, 9th. The camp passed on to Tallmadge, 20 miles, with great fatigue, the weather being very hot.

Tuesday, 10th. In the morning the counselors of the camp drew up the following resolutions, which were unanimously adopted:

"1st. The engineer shall receive advice from the counselors concerning his duties.

"2nd. At 4 o'clock a. m. the horn shall blow for rising, and at 20 minutes past 4 for prayers, at which time each overseer shall see that the inmates of his tent are ready for worship.

3rd. The head of each division shall keep a roll of all his able-bodied men to stand guard in turn, as called for by the engineer, one half in the former, the other half in the latter part of the night.

"4th. Each company of the camp is entitled to an equal proportion of the milk, whether it owns the cows or not.

"5th. Thomas Butterfield shall be appointed herdsman, to drive the cows and stock, and see that they are taken care of, and call for assistance when needed.

"6th. In no case at present shall the camp move more than 15 miles per day, unless circumstances absolutely require it."

The camp moved six miles this day and encampd near Akorn, on the Ohio Canal, where they lightened their loads by putting some of their goods on a boat to be conveyed by water.

Wednesday, 11th. At 10 o'clock a. m. Elder Wilber's child died, and was buried at 1 oclock p. m. The camp moved 11 miles, and tarried over night at Chippeway, and although they were thoroughly drenched with a heavy shower, and retired to their lodgings wet, one man who had been troubled with rheumatism said next morning that he had not felt so well and spry for a long time.

Thursday, 12th. The camp traveled to Wayne (Wayne Co.), 17 miles, having some rain and a little murmuring.

Friday, 13th. The camp passed on to Mohican (Ashland Co.), 17 miles, exciting great curiosity among the inhabitants, attended with some hard speeches about "Joe Smith," while one honest-looking Dutchman said he wished he was ready to go along with them.

Saturday, 14th. The camp moved to Mifflin, 10 miles. This was the first day since leaving Kirtland that they did not break one or more wagons. N. B. Baldwin preferred a charge against Abraham Bond, for murmuring and other unchristianlike conduct. After hearing both parties, the council referred them to the company of their own tent for settlement.

Sunday, 15th. The camp was engaged in preaching the first principles of the Gospel, and many came to listen.

Monday, 16th. Traveled 16 miles and encamped at Springfield. Three or four miles east of Mansfield, Richland Co., the camp was met by the county sheriff, his deputy and a Mr. Stringer, who had taken out a warrant for several of the brethren for "Kirtland Safety Society" money, and took Josiah Butterfield, Jonathan Dunham, and Jonathan H. Hale for Joseph Young, and committed them to jail. Many threats were reported that the camp should not pass Mansfield, but they were disturbed only by the repeated discharge of cannon, to frighten their horses as they passed the court-house.

Tuesday, 17th. The camp traveled 16 miles, and pitched their tents on the prairie in Whetstone Township, Morrow Co., at 7 o'clock p. m. The court was in session at Mansfield, and the case of the imprisoned brethren was called up at 8 o'clock in the morning, but no bill was found, and they were discharged at 4 minutes past 1 o'clock p. m., and joined the camp at 7 o'clock, having traveled 22 miles. While in prison they prayed and sung, and rejoiced that they were counted worthy to suffer for Christ's sake; and in the night a light equal to noonday burst into the prison. Elder Dunham took out his watch and saw that it was 3 minutes past 1 o'clock, and he receivd a testimony that they would be liberated the same hour that afternoon, which proved true.

Wednesday, 18th. In the morning the council appointed Dominicus Carter commissary of the camp. At 1 p. m. the camp halted to refresh on the edge of a prairie, the first privilege they had enjoyed without paying for it, and encamped in the town of Grand Prairie, after traveling 16 miles.

Thursday, 19th. Traveled 27½ miles, and encamped on a prairie in a line for the first time. In their travels that day they fell in with a Lamanite, of the Wyandotte tribe. Elder Parker gave him the "Stick of Joseph," which pleased him much. When he saw the camp moving he exclaimed, "Dis surprise me mazingly."

Friday, 20th. In the morning the council reproved some of the camp for their covetousness and complaining, and were told they must leave off all such evil practices, and banish such feelings, or they would be scattered to the four winds. Encamped for the night in the highway, about one mile from Burlington, after 9½ miles' travel. The company was thoroughly soaked by a heavy shower in the night.

Saturday, 21st. The roads were very muddy and bad; there was some disputings, and not half food enough for dinner, and some were hungry enough to eat raw corn before they could procure supper. Traveled 16 miles and encamped by the road side, 7 miles from the Scotia River.

Sunday, 22nd. The camp was obliged to travel part of the day to get forage; received a salute of rotten eggs from a house as they passed; administered the sacrament for the first time on their journey. Some time during the night a luminous body, about the size of a cannon ball, came down over the encampment near the ground, then whirled around some forty or fifty times and moved off in a horizontal direction, passing out of sight. The camp had now traveled 188 miles from Kirtland.

Monday, 23rd. A wheel of a wagon heavily loaded ran over the leg of Elder Peck's son, which nearly severed the flesh to the bone. Elder Peck laid his hand on his son in the name of the Lord, and he was soon able to walk; the next morning there was not so much as a colored spot to be seen on the leg.

Tuesday, 24th. While the sisters were washing, the brethren chopped seven acres of underwood, and reaped and bound three acres of wheat, for which they received $19.

Friday, 27. The camp could not buy forage because they were "Mormons," and one man threatened to shoot Capt. Dunham, the engineer.

Monday, 30th. A brother Bond was disfellowshipped by the camp for murmuring and not giving heed to counsel.

The camp stopped in Montgomery County to rest their teams, and the brethren were engaged in making half-a-mile of turnpike and other little jobs to procure means to prosecute their journey.

Saturday, August 4th. In the evening the names of the brethren in camp were called, and those who could not give a reasonable excuse for absenting themselves from labor were reprimanded by the council, who directed they should receive no rations, according to the Scripture, "the idler shall not eat the bread of the laborer." Three brethren were appointed assistant counselors and judges to settle minor difficulties in the camp.

Wednesday, 8th. The brethren of the camp still continued their labors in Ohio; many were sick, and evil spirits were striving to trouble the brethren. Elders Dunham, Carter, Knight, Pettingil, Brown and Perry spent the evening in walking through the tents, rebuking diseases and foul spirits, and standing between the Saints and the destroyer. Brother Byington's child died, but many were healed.

Friday, 10th. Sickness continued in the camp, and Brother Carrico's child died. Elder Tyler was healed by the prayer of faith.

Sunday, 12th. The camp held a public meeting, as was common with them on the Sabbath. Another camp, consisting of Saints from Canada, was in the vicinity, led by Elder John E. Page, who preached at the Kirtland Camp in the afternoon.

Monday, 13th. The camp, as a body, were not united, and did not improve their time and labor as they ought to have done; some, however, were faithful. In the evening they were instructed in all meekness, forbearance and love, but in great faithfulness, by Elders Zera Pulsipher and Elias Smith.

Thursday, 16th. Some of the brethren passed from the camp to work on another job, near Dayton, Montgomery Co.

Sunday, 19th. Elder Joel Johnson preached to the camp in the morning, and the sacrament was administered in the afternoon by Elders Johnson and Hale.

Monday, 20th. Elder Nathan K. Knight and George Brooks, having previously been cut off, left the camp with their famlies.

In the evening one of the children of the camp was seized with an evil spirit, which drew the child's face quite out of shape and produced great suffering. The Elders rebuked the spirit and it departed.

Elder Willey was taken sick the same evening; he had laid his hands on his child and rebuked an evil spirit, which left the child and entered into him. The Elders gathered around him as he lay in his wagon, and all his conversation was in rhyme. Elder Hale stepped into the wagon to lift him up, when he jumped forward at Elders Snow and Carter, crying, "Yow, yow, yow," gnashing his teeth and champing most horribly. They laid hands on him and rebuked the foul spirit in the name of Jesus, when he called for a drink and lay quietly down, but soon recommenced his poetry. Elder Duncan McArthur laid hands upon him and began to rebuke the spirit. At the same instant he groaned, yelled and screamed out, as it were, all in a whistling sound, and he began to talk like a man. As soon as Elder McArthur was done, he lay down, went to sleep and remained well.

Tuesday, 21st. There were two births in the camp.

Thursday, 23rd. The brethren of the camp made five rods of turnpike, in addition to their job, and the blacksmiths were engaged in setting wagon tires, horse shoes, etc., so as to be ready for traveling. They had erected a forge and burned pit coal for their use at the place of their encampment.

Brother John Hammond and family were cut off from the camp, because he did not govern his family, and stand in his lot as tent master. The duty of a tent master in the Kirtland Camp was to see that prayer was attended to in its season; to call all the inmates into the tent, and call the brethren by name who were to lead in prayer, as they prayed in their turns or lot. He was also to watch over his tent for good, and see that no iniquity existed; and if he discovered iniquity he was to put it down in righteousness; but if he could not, he should call for help; and if that would not do, he must prefer a charge in writing against the offenders, and report them to the council. His duty was furthermore to draw daily rations for his tent.

Elders Dunham, Pettingill, Carter and Hale laid hands upon Sister Willey, who was very sick and troubled with the powers of darkness, and prayed for her and rebuked her disease. Elder Dunham was immediately seized with terrible pain in his side, shoulders, neck, etc., and with difficulty succeeded in speaking to ask the Elders to lay hands on him in the name of Jesus, which they did, and rebuked the devil, who left him, but soon returned. He again called the Elders to rebuke the evil spirit, which they had to do sharply, and it left him very sore, for when he had dominion over him, he felt as though he must die.

Saturday, 25th. Brother Joseph Coon's son died to-day. The camp was reorganized, because, by transgression and leaving, the first organization had been in some degree broken.

Sunday, 26th. President Joseph Young preached to the camp in the morning, and two were confirmed in the Church. There were many spectators present. The sacrament was administered in the evening. Two strangers came to dispute, but went away confounded.

Wednesday, 29th. At 3 o'clock the trumpet of the camp sounded, it being one hour earlier than usual, to give time to prepare for the journey. Every heart leaped with joy, and even the children were so delighted that they appeared like a lot of playful lambs. The divisions moved off 4, 3, 2, 1, *i. e.* in transposition, and at 9 o'clock in the morning the encampment was vacated, which had been occupied for one month. Elder Martin H. Peck was left at Dayton sick. They passed through Montgomery into Jackson Township, traveled 18 miles and tented in the road, 270 miles from Kirtland.

Thursday, 30th. The camp passed through Libertyville and Eaton, the county seat of Preble County, to the boundary line between the States of Ohio and Indiana, and encamped within 20 rods of the place where Zion's Camp tented on its journey to Missouri in 1834; 290 miles from Kirtland.

Friday, 31st. The camp passed through Richmond (Wayne Co., Indiana), crossed White Water River, and passed through Centreville and Jacksonburgh to Germantown and encamped in a stubble field near the town. The brethren bought corn standing in the field for their horses at $10 per acre. Traveled 18 miles.

Saturday, Sept. 1st. The camp passed through Cambridge, Dublin (Wayne Co., Indiana), Lewisville, Ogden, Raysville and Knightstown (Henry Co.), and encamped in Frankville Township, where they found it difficult to get grain, the people being disposed to take advantage of them. Day's travel, 22 miles; 332 miles from Kirtland.

Sunday, 2nd. The camp passed through Charlottesville, Portland, Jackson and Greenfield, and pitched tents near the bridge in Jones Township. Brother Merriam's child died at Centre Township. In the afternoon a miserable, malicious, drunken stage driver ran his horses aside out of their course, and struck the fore wheel of one of the camp wagons and stove it in pieces, and then drove off exulting in his mischief. The stage was marked *J. P. Voorhees*. Traveled 21 miles.

Monday, 3rd. In the morning Elder Willey's wife died. After burial, the camp passed Cumberland village, and Indianapolis, the capital of Indiana, where they were threatened, but passed unmolested, with the exception of one brickbat, which was hurled at one of the brethren, but passed him unharmed; they encamped in Wayne Township, near the house of Brother David R. Miller. Day's journey, 17 miles; 370 miles from Kirtland.

Tuesday, 4th. The camp passed Bridgeport, Plainfield, Guilford, Belleville and Stilesville in Morgan County, to Marion Township in Putnam County. In the morning the Presidency of the camp exhorted the brethren to humble themselves before the Lord, and put away selfishness, covetousness, complainings and murmurings, or else expect te meet the indignation of heaven. They traveled 22 miles; had an excellent encampment and plenty of dry wood.

Wednesday, 5th. Brother Nickerson's child died in the morning. The camp passed through Mount Vernon, Mount Meridian, Putnamsville, Manhattan, Washington Township and Pleasant Garden into Van Buren Township, Clay Co., and tented in the road, about one furlong west of Grass Creek. There was much sickness in the country through which the camp passed. Day's journey, 20 miles.

Thursday, 6th. The camp traveled 17 miles and encamped two miles east of Terra Haute. The roads were very dusty.

Friday, 7th. In the morning a daughter of Elder Shumway and a child of Mrs. Clark died. The camp passed through Terre Haute, crossed the Wabash River and traveled in a northwesterly direction through Fayette Township, and encamped about a furlong west of E. S. Wolff's store, within two miles of the west line of Indiana. Day's journey, 11 miles; 423 miles from Kirtland.

Saturday, 8th. The camp passed on into the State of Illinois, leaving Pilot Grove on the right. Traveled 25 miles and camped; 448 miles from Kirtland.

Sunday, 9th. The camp traveled two miles before breakfast and tented on each side of Little Ambro,near the west line of Edgar County,where the sisters made a washing, directed by the council, as they had not had the privilege for some days, on account of sickness and death.

The camp was instructed that they could not all go up to Zion in a body, but it was wisdom that some should look out places and stop through the winter and work, and get means to keep themselves when they arrived, as the money received at Bath was growing short; but the Seventies ought to go up and locate their families, and then go forth and preach the Gospel.

Monday, 10th. Nine or ten families concluded to look for a place and stop over winter. The camp passed Independence, crossed a fifteen-mile prairie, and traveled during the day 22 miles; encamped by a small stream.

Tuesday, 11th. The camp traveled 16 miles across the prairie and pitched their tents in Macan County.

Wednesday, 12th. Traveled 29 miles and camped; 534 miles from Kirtland.

Thursday, 13th. Traveled to Bolivia, 12 miles. Brother Thorton's child died in the evening and was buried in the morning of the 14th.

Friday, 14th. The camp passed through Springfield, subsequently made the capital of Illlnois, instead of Vandalia. Much opposition was manifested at Springfield in the countenances of men, in their hard and unrighteous remarks against Joseph Smith and the Church, and in much laughing. "Fever and ague and chills and fever are the prevailing diseases in this place. The drought continues, the water in the wells is very low, and many springs are entirely dry. Many families found stopping places before arriving here."

Joseph Smith writes: "The camp is sometimes short of food, both for man and beast, and they know what it is to be hungry. Their living, for the last 100 miles, has been boiled corn and shaving pudding, which is made of new corn ears shaved upon a jointer or fore plane. It is excellent with milk, butter or sweetening, and with an occasional mixture of pork, flour, potatoes, pumpkins, melons, etc., makes a comfortable living. The cobs and remaining corn are given to the horses, so that nothing is lost; hence the proverb goes forth in the world, that the 'Mormons' would starve a host of enemies to death. for they wili live where everybody else would die. The camp numbers about 260. There were 515, but they have been scattered to the four winds: and it is because of selfishness, covetousness, murmurings and complainings, and not having fulfilled their covenants, that they have been thus scattered.''

The camp traveled 23 miles, and tented five miles west of Springfield; 569 miles from Kirtland.

Saturday 15th. The camp traveled 12 miles before breakfast, and pitched their tents near Elder Keeler's. There was some contention among the brethren. Brother Pierce's child died in the afternoon, and was buried in the camp ground.

Monday 17th. The camp passed through Jacksonville, Morgan Co., to Geneva, 25 miles. There was a small branch of the Church at Geneva and a few members in Jacksonville.

Tuesday 18th. Traveled to Brussells (Phillip's Ferry), 15 miles, and a part of the camp crossed over the Illinois River.

Wednesday 19th. The remainder of the camp crossed the Illinois River passed through Griggsville and Pittsfield (Pike Co.), and camped on the prairie; 13 miles.

Thursday 20th. The camp traveled 22 miles, crossed the Mississippi River on the steamer *Rescue*, opposite Louisiana, into Pike County, Missouri, and pitched their tents one mile west of the town; 666 miles from Kirtland.

To show the feeling which at that time prevailed in the State of Missouri we give the following extract from Elder John D. Tyler's journal, from which most of the facts in the history of the camp are derived:

"This afternoon, as I was driving the herd, I had occasion to go back after a cow that strayed on the prairie where we baited. I found her and went on, and met two men who had crossed in the steamboat, and had quarreled with some of the camp before me. The spokesman asked me· 'Do you belong to this gang of Mormons?'

" 'Yes I do,' said I.

" 'Are you a Mormon?'

" 'Yes I am.'

" 'Well, stop.'

" 'I am in too much hurry to be stopped, and you have not power to stop me.'

" 'Are you such a fool as to let those people lead you right into danger?'

" 'What danger?'

" 'Why don't you know the Missourians are raising armies to cut you all to pieces?'

" 'We don't fear armies.'

" 'G—d d—n you, don't you fear me?' said he, at the same time making an attempt to take his arms from his side, for he was armed with a brace of pistols and a dirk.

" 'No, I don't fear you any more than I do any other man.'

" 'Well, G—d d—n ye, what do you fear?'

" 'We fear nothing but God Almighty.'

" 'Well, stop! stop!! damn ye stop!!! or I'll shoot you down.'

" 'Well, shoot, if you like,' said I, and passed along, while he kept swearing he would shoot me, 'and' said he, 'you will all get killed before you get up the bluff.' "

Friday 21st. The camp traveled 17 miles. It rained much during the day. The Saints crowded into their tents in their wet clothes, and fasted till morning. The women and children slept well, and there was no complaint of "taking cold."

Saturday 22nd. Traveled 18 miles, and tented in a grove; having to go half-a-mile after water. This was often the case both before and afterwards.

Sunday 23rd. The funds of the camp were nearly exhausted, but the counsel was to continue the journey. The tents were pitched 2 miles west of Paris, Monroe Co., after traveling 22 miles. There was some disorder in the movements of the teams and some murmurings, Satan was trying to divide and destroy. The brethren were hailed in Paris, and asked where they were driving the cattle to? "Towards the Rocky Mountains," was the reply. "Well, you are going into trouble," said the inquisitors. Elder Tyler replied, "We have been in that place before, and know how to take it." The people growled and grumbled like wolves.

Monday 24th. The camp was called together, and the council informed the brethren of their scanty means, and that there had been a delinquency in consecrating their monies and goods according to the pattern; that the council had hired large sums of money, for which they were bound, and liable to imprisonment in case of failure, and must wait on the brethren for their pay, and these sums had been expended for the benefit of the camp. The brethren were then required to bring forward their goods, which they did, and Elders B. Wilber and D. Carter went forward with the commissary's wagon to sell them.

The camp went on, and passed through Madison, Monroe Co., (where they were assailed with all kinds of bugbear stories about the "Mormons," war, etc); tented on the west side of the north branch of Salt River, on the encampment that Elder John E. Page had left on the previous Saturday with his Canada Camp. The brethren were told that the governor was just a-head, with a militaty force, to stop them, to which they gave no heed.

Tuesday 25th. The camp passed through Huntsville, Randolph Co., which had been appointed as one of the Stakes of Zion, and which the Prophet said was the ancient site of the City of Manti, and pitched tents at Dark Creek, Salt Licks; 17 miles. It was reported to the camp that 110 men had volunteered from Randolph and gone to Far West to settle difficulties.

Wednesday 26th. In the morning Elder James Foster, one of the counselors. proposed to the council to stop and break up the camp, on account of existing circumstances, there being so much excitement in Missouri at the time, because of so many of the Saints moving west It was therefore thought wisdom for the brethren of the camp to go to work and provide for their families, until the difficulties should be settled, or they heard from Far West. Four of the seven counselors were present and three absent. Elder Joseph Young had stopped by the way. A silence prevailed in the council, "and shortly," writes the historian, "it was made manifest that it was the desire of the camp, collectively, to go forward, notwithstanding their deference always to the will of the Lord through the council. Elder McArthur said, in a low tone, that it was his impression that we might go up in righteousness, keeping the commandments, and not be molested. Some others manifested the same, in concurrence with his feelings. There was silence again. Here our faith was tried, and here the Lord looked down and beheld us, and lo, a gentleman who was directly from Far West, and was returning to the East, where he belonged, left his carriage and came among us, although we were a good distance trom the road, and he told us that there was no trouble in Far West and Adam-ondi-Ahman, but that we might go right along without danger of running into any body's difficulties; and further, said he, 'the 110 volunteers are to be discharged this day at 12 o'clock, at Keytsville.' The council replied. 'We believe you, sir, and we thank you for your kindness.' A vote of the camp was called for, whether we should proceed, and instantly all hands were raised toward heaven!

"We then pursued our journey, and in crossing a seven mile prairie we stopped in a hollow to bait the teams and herd; here the volunteers passed us on their homeward bound passage, according to the man's word. One of the platoon officers said, as he passed them: 'Well, friends, we will let you go this time, but the next time we will give you the devil up to the handle.' The bugler gave a blast, and said, 'You'll soon reach the promised land, don't you hear Gabriel's trump?' "

The camp passed on, crossed Chariton River, and pitched their tents. Here they found seven of the nine wagons of the Florence Camp from Huron, which had passed them at Springfield, Illinois.

Thursday 27th. In the morning some of the wagons left the camp, when it belonged to others to go, which produced confusion all day. There were also some murmurings and covetousness, and want of liberalty to impart to the hungry, etc. The camp passed through Keytsville, Chariton Co., and encamped on the east side of Yellow Creek (18 miles), where the council spent the evening in trying to restore order.

Friday 28th. The camp passed but two houses in traveling 17 miles; tented at Parson's Creek. That part of Missouri was at that time well supplied with wild turkies, prairie hens, quails, prrtridges, wild geese, ducks, snipes, deer, raccoon and squirrel, which the brethren sometimes succeeded in getting for food. Green parrots, eagles, owls, turkey buzzards and cranes were also found there.

Saturday 29th. The camp traveled 15 miles, passed through Chilicothe, Livingston Co., and encamped on the prairie, one mile west of the town. Brothers Carrico and Holme's wagons were upset and hurt several, and a number were sick.

Sunday 30th. The camp crossed Grand River, passed Utica, crossed Shoal Creek and tented on the west bank in Caldwell County (after traveling during the day 15 miles), on the farm of Brother Oliver Walker, who gave each member of the camp a large pumpkin and plenty of shelled beans. The brethren felt as though they had entered the land of promise.

Monday, Oct. 1st. The camp traveled 20 miles, crossed Brush Creek and encamped on the next bank. Elder Joshua L. Holman left the camp in the morning and went on toward Far West, which the camp disapproved of by unanimous vote in the evening.

Tuesday, 2nd. Volunteers were called for to drive the herd, when A. P. Tyler and Aroet L. Hale offered their services with a grace becoming riper years, for they were young, "and this is recorded of them as a memorial to their praise and an encouragement to others."

The camp passed on towards Far West, and Joseph the Prophet, in company with Sidney Rigdon, Hyrum Smith, Isaac Morley and Geo. W. Robinson met them some miles out and escorted them into the city, where they encamped on the public square, directly south and close by the cellar for the Lord's House. "Here friends greeted friends in the name of the Lord. Isaac Morley, Prtriarch at Far West, furnished a beef for the camp. President Rigdon provided a supper for the sick, and the brethren provided for them like men of God, for they were hungry, having eaten but little for several days, and having traveled 11 miles that day; 866 miles from Kirtland, the way the camp traveled."

Wednesday, 3rd. The camp continued their journey to Ambrosial Creek, where they pitched their tents. The Prophet went with them a mile or two, to a beautiful spring on the prairie, accompanied by Elder Rigdon, Brother Hyrum and Brigham Young, with whom he returned to Far West.

Thursday, 4th. The camp arrived in Adam-ondi Ahman, Daviess Co. "This is a day," writes the Prophet Joseph, "long to be remembered by that part of the Church of Jesus Christ of Latter-day Saints called the Camp, or Kirtland Camp No. 1, for they arrived at their destination and began to pitch their tents about sunset, when one of the brethren living in the place proclaimed with a loud voice: 'Brethren, your long and tedious journey is now ended, you are now on the public square of Adam-ondi-Ahman. This is the place where Adam blessed his posterity, when they rose up and called him Michael, the Prince, the Arch-Angel, and he being full of the Holy Ghost predicted what should befall his posterity to the latest generation.' "

The Kirtland Camp arrived at the time the persecutions were raging against the Saints in Missouri, and about a month later the whole "Mormon" population, including the Saints from Kirtland, were forced, by the mob, to vacate Adam-ondi-Ahman and remove to Far West.

DE WITT.

De Witt, a village in Carroll County, Missouri (550 inhabitants in 1880), is located on the north side of the Missouri River, six miles above the outlet of Grand River. In the beginning of 1838 it contained only a few houses, but through the urgent solicitations of Henry Root and David Thomas, owners of extensive tracts of land in the neighborhood, the Saints, who at that time were fast filling up Caldwell County, about fifty miles to the north-west, were induced to settle at De Witt, the opportunities offered them for getting homes there being very favorable. As quite a number of Saints were expected from Canada that season, it was decided by the authorities of the Church that they, upon their arrival in Missouri, should locate at De Witt, if the place suited them; but previous to this quite a number of families belonging to the Saints (mostly from Ohio) settled there, and were busily engaged in agricultural pursuits during the summer., About the 25th of September (1838) Elder John E. Page arrived in De Witt with about fifty wagons and several hundred Saints from Canada, and a few days later a small company arrived from the same province under the direction of Christopher Merkley. Zenos H. Gurley and Francis and Alexander Beckstead, from Williamsburgh (now Morrisburgh), Upper Canada, came in the latter company.

About the 12th of September, 1838, previous to the arrival of the Canada Saints, some sixty or more mobbers entered De Witt and warned the brethren to leave the place, but it was not until the 20th of that month that any serious demonstration of mob violence occurred. On that day about a hundred, perhaps a hundred and fifty men, rode into the settlement and threatened the Saints with violence and death if they did not agree at once to leave the place and move out of the county; but after some deliberation they concluded to give them till the first of October following to take their departure. They threatened further that if the "Mormons" were not gone by that time they would exterminate them without regard to age or sex, and destroy their chattels, by throwing them into the river, etc. Two days later (Sept. 22nd) a petition, signed by about fifty of the brethren, was sent to L. W. Boggs, governor of Missouri. This petition set forth the above doings of the mob and prayed the executive "to take such steps as would put a stop to all lawless proceeding." But the governor gave no heed to their prayers.

In the meantime Dr. Austin, who had commanded the mob forces in Daviess County, was compelled through the prompt action of Generals David R. Atchison and H. G. Parks, to cease his operations in that part of the country (see *Adam-ondi-Ahman*), but instead of obeying the general's order to disperse and go home, this notorious reprobate repaired to Carroll County with most of his outlaws, and there united with the mob who was already beseiging De Witt.

The Saints at De Witt had paid no attention to the demand of the mob made Sept. 20th, that they leave the State by the 1st of October, but under the command of Geo. M. Hinkle, who had removed thither from Far West, commenced making active preparations for defence. On the 2nd of that month, early in the morning, about fifty men rode into De Witt and began firing upon the peaceful inhabitants of the place, Henry Root made out an affidavit to the foregoing effect, and at once went to General Parks with it, who was still in the vicinity of Adam-ondi-Ahman with two companies of militia. Leaving Colonel Thompson he at once ordered two companies of militia under the command of Captains Bogart and Houston to arm and equip, as the law directed, with six day's provisions and fifty rounds of powder and ball. With these companies he marched for De Witt, arriving there Oct. 4th. Just before leaving Daviess County, he sent a messenger to a Colonel Jones, of Carroll County, to call out three companies of the militia and join him at Carrollton, the county seat of Carroll County. This order, however, was ignored. In his report to General Atchison (dated Oct. 6th at the brigade headquarters, five miles from De Witt), General Park says that when he had arrived at De Witt two days previous he found the place surrounded by Dr. Austin's men, to the number of some three hundred, provided with a piece of artillery ready to attack the "Mormons" gathered in the town. But he expressed the opinion that the "Mormons" could beat Austin even if he had five hundred troops. In the meantime his own forces were mutinous, and refused to act against the mob; hence he had sent word to General Doniphan to raise companies from Platte, Clay and Clinton Counties, as he had no faith that troops ordered from Livingston and other counties would come.

During the time that trouble was threatened at Adam-ondi-Ahman, Governor Boggs, in addition to the militia ordered out under Atchison, Doniphan and Parks, had directed General S. D. Lucas, of the 4th division of the Missouri militia to march with 400 men to join General Atchison in Daviess County. Orders similar in their nature were issued to Major Generals Lewis Bolton, John B. Clark and Thomas D. Grant. But the success of General Atchison in scattering the mob forces about Adam-ondi-Ahman led to the disbanding of the militia under the generals just named. This apparently was not relished at all by S. D. Lucas, who a few years previous had taken an active part in connection with Governor Boggs against the Saints in the Jackson County troubles. Hearing of the difficulty arising at De Witt, he thought it another opportunity to strike a blow at the defenseless people he before had assisted in murdering and driving from their homes. He passed down the Missouri River, near De Witt, Oct. 1st (the time the actual hostilities began there), and reported the situation to Governor Boggs, and in concluding his letter he says:

"If a fight has actually taken place, of which I have no doubt, it will create excitement in the whole of Upper Missouri, and those base and degraded beings—the Mormons will be exterminated from the face of the earth. * * * It is an unpleasant state of affairs. The remedy I do not pretend to suggest to your excellency. My troops were only dismissed subject to further orders, and can be called into the field at an hour's warning."

"Base and degraded beings!" comments Joseph the Prophet. "Who ever heard before of high-minded and honorable men condescending to sacrifice their honor by stooping to wage war, without cause or provocation, against 'base and degraded beings,' But General Lucas is ready with his whole division, at an hour's warning, to enter the field of battle on such degrading terms, if his own statement is true. But Lucas knew better. He knew the Saints were an innocent, unoffending people, and would not fight only in self-defence, and why write such a letter to the governor to influence his mind? Why not keep truth and justice on your side, poor Lucas? The annals of eternity will unfold to you who are the 'base beings,' and what it will take to 'satisfy' for the shedding of 'Mormon blood.' "

Among others the people of Chariton County were asked to assist against the "Mormons" and to drive them from De Witt; but before taking any other action in the matter the people of that county held a public meeting on the question, and sent a commitee of two (John W. Price and Wm. H. Logan) to enquire into the situation and report. Their report is a complete vindication of the action of the Saints in this instance, which the following extract will show:

"We arrived at the place of difficulties on the 4th of October, and found a large portion of the citizens of Carroll and adjoining counties assembled near De Witt well armed. We inquired into the nature of the difficulties. They said there was a large portion of the people called Mormons, embodied in De Witt, from different parts of the world. They are unwilling for them to remain there, which is the cause of their waging war against them. To use the gentleman's language, they are waging a war of extermination, or to remove them from the said county. We also went into De Witt, to see the situation of the Mormons. We found them in the act of defense, begging for peace, and wishing for the civil authorities to repair there and as early as possible settle the difficulties between the parties. Hostilities have commenced, and will continue until they are stopped by the civil authorities."

The following is the Prophet Joseph's account of the difficulties in De Witt:

"About this time I took a journey, in company with some others, to the lower part of the county of Caldwell, for the purpose of selecting a location for a town. While on my journey I was met by one of the brethren from De Witt, in Carroll County, who stated that our people who had settled in that place were, and had for some time, been surrounded by a mob, who had threatened their lives, and had shot at them several times; and that he was on his way to Far West, to inform the brethren there of the facts.

"I was surprised on receiving this intelligence, although there had, previous to this time, been some manifestations of mobs, but I had hoped that the good sense of the majority of the people, and their respect for the Constitution, would have put down any spirit of persecution which might have been manifested in that neighborhood.

"Immediately on receiving this intelligence, I made preparations to go to that place, and endeavor if possible to allay the feelings of the citizens, and save the lives of my brethren who were thus exposed to their wrath.

"I arrived at De Witt on Saturday, Oct. 6th, and found that the accounts of the situation of that place were correct; for it was with much difficulty, and by traveling unfrequented roads, that I was able to get there, all the principal roads being strongly guarded by the mob, who refused all ingress as well as egress. I found my brethren, who were only a handful in comparison to the mob by which they were surrounded, in this situation, and their provisions nearly exhausted, and no prospect of obtaining any more. We thought it necessary to send immediately to the governor, to inform him of the circumstances, hoping, from the executive, to raise the protection which we needed, and which was guaranteed to us in common with other citizens. Several gentlemen of standing and respectability, who lived in the immediate vicinity, who were not in any way connected with the Church of Latter-day Saints, who had witnessed the proceedings of our enemies, came forward and made affidavits to the treatment we had received, and concerning our perilous situation, and offered their services to go and present the case to the governor themselves. * * *

"Under the same date (Oct. 7th), from the camp near De Witt, eleven bloodthirsty fellows, viz., Congrave Jackson, Larkin H. Woods, Thomas Jackson, Rolla M. Davies, James Jackson, jun., Johnson Jackson, John L. Tomlin, Sidney S. Woods, George Crigler, W. L. Banks and Whitfield Dicken wrote a most inflammatory, lying and murderous communication to the citizens of Howard County, calling upon them, as friends and fellow-citizens, to come to their immediate rescue, as the 'Mormons' were then firing upon them, and they would have to act on the defensive until they could procure more assistance.

"A. C. Woods, a citizen of Howard County, made a certificate to the same lies, which he gathered in the mob camp; he did not go into De Witt, or take any trouble to learn the truth of what he certified. While the people will lie, and the authorities will uphold them, what justice can honest men expect?

"On Tuesday (Oct. 9th) General Clark wrote to the governor, from Booneville, that the names subscribed to the enclosed paper (as before stated, 7th instant) are worthy, prudent and patriotic citizens of Howard County; men who would leave their families and everything dear, and go to a foreign country to seek the blood of innocent men, women and children! If this constitute 'worth, prudence and patriotism,' let me be worthless, imprudent and unpatriotic.

"The messenger, Mr. Caldwell, who had been dispatched to the governor for assistance, returned, but instead of receiving any aid or even sympathy from his excellency, we were told that 'the quarrel was between the Mormons and the mob,' and that 'we might fight it out.'

"About this time a mob, commanded by Hyrum Standly, took Smith Humphrey's goods out of his house, and said Standly set fire to Humphrey's house and burned it before his eyes, and ordered him to leave the place forthwith, which he did by fleeing from De Witt to Caldwell County. The mob had sent to Jackson County and got a cannon, powder and balls, and bodies of armed men had gathered in to aid them, from Ray, Saline, Howard, Livingston, Clinton, Clay and Platte Counties, and other parts of the State, and a man by the name of Jackson from Howard County was appointed their leader.

"The Saints were forbidden to go out of the town, under pain of death, and were shot at when they attempted to go out to get food, of which they were destitute. As fast as their cattle, horses or other property got where the mob could get hold of it, it was taken as spoil. By these outrages the brethren were obliged, most of them, to live in wagons or tents.

"Application had been made to the judges of the circuit court for protection, who ordered out two companies of militia, one commanded by Captain Bogart, a Methodist priest and mobocrat of the deepest die; the whole under the command of General Parks, another mobber, if his letters speak his feelings; and his actions did not belie him, for he never made the first attempt to disperse the mob; and when asked the reason of his conduct, he always replied that Bogart and his company were mutinous and mobocratic, that he dare not attempt a dispersion of the mob. Two other principal men of the mob were Major Ashby, member of the legislature, and Cercil (Sashiel) Woods, a Presbyterian clergyman.

"General Parks informed us that a greater part of his men under Captain Bogart had mutinied, and that he should be obliged to draw them off from the place, for fear they would join the mob; consequently he could offer us no resistance.

"We had now no hopes whatever of successfully resisting the mob, who kept constantly increasing; our provisions were entirely exhausted, and we were wearied out by continually standing on guard and watching the movements of our enemies, who, during the time I was there, fired at us a great many times. Some of the brethren died for the common necessaries of life and perished from starvation; and for once in my life I had the pain of beholding some of my fellow-creatures fall victims to the spirit of persecution, which did then and has since prevailed to such an extent in Upper Missouri; men, too, who were virtuous, and against whom no legal process could for one moment be sustained, but who, in consequence of their love to God, attachment to His cause, and their determination to keep the faith, were thus brought to an untimely grave.

"In the meantime Henry Root and David Thomas, who had been the sole cause of the settlement being made, solicited the Saints to leave the place. Thomas said he had assurances from the mob that if they would leave the place they would not be hurt, and that they would be paid for all losses which they had sustained; that they had come as mediators to accomplish this object, and that persons should be appointed to set value on the property which they had to leave, and that they should be paid for it. They finally, through necessity, had to comply and leave the place. Accordingly, a committee was appointed—Judge Erichson was one of the committee, and Major Florey, of Rutsville, another; the names of the others not recollected. They appraised the real estate; that was all.

"When the people came to start, many of their horses, oxen and cows were gone and could not be found; it was known at the time, and the mob boasted that they had killed the oxen and lived on them. A great number of cows, oxen and horses have never been seen since; the mob, no doubt, took and kept them, and that was all the brethren ever received of the promised pay for all their losses at De Witt. Many houses belonging to my brethren were burned, their cattle driven away, and a great quantity of their property was destroyed by the mob. Seeing no prospect of relief, the governor having turned a deaf ear to our entreaties, the militia having mutinied, and the greater part of them being ready to join the mob, the brethren came to the conclusion that they would leave the place and seek a shelter elsewhere; and gathering up as many wagons as could be got ready, which was about seventy, with a remnant of the property they had been able to save from their matchless foes, they left De Witt and started for Caldwell on the afternoon of Thursday, Oct. 11, 1838. They traveled that day about twelve miles and encamped in a grove of of timber near the road.

"That evening a woman, who had a short time before given birth to a child (in consequence of the exposure occasioned by the operations of the mob, and having to move her before her strength would admit) died, and was buried in the grove without a coffin.

"During our journey we were continually harassed and threatened by the mob, who shot at us several times, while several of our brethren died from fatigue and privations which they had to endure, and we had to inter them by the wayside, without a coffin and under circumstances the most distressing. We arrived in Caldwell on the 12th."

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"*What thou seest, write in a book.*" Rev. 1, 11.

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THE EIGHT WITNESSES.

Of the important dates which are lacking in the early history of the Church, there are perhaps none that are missed more than those which would give the exact time when the plates of the Book of Mormon were shown to the witnesses, who testified of its divinity. It is supposed that the Three Witnesses saw the plates in the latter part of June, 1829, shortly after Joseph Smith and Oliver Cowdery had removed to Fayette, Seneca Co., N. Y., from their former home in Harmony, Pennsylvania, but it may have been in the month following. The Eight Witnesses, according to the history of Joseph Smith, saw them soon afterwards; hence that must have been sometime in July, 1829. In Lucy Smith's history of Joseph Smith, the Prophet, page 140, it is recorded in substance, that a few days after the Three Witnesses had seen the plates in a grove near Whitmer's house, in Fayette, Joseph, Oliver Cowdery and some of the Whitmers came to visit Joseph's parents at Manchester, Ontario Co. Another object of their visit was to make some arrangements about getting the Book of Mormon printed in the adjacent town of Palmyra. "Soon after they came," writes Lucy Smith, "all the male part of the company, with my husband (Joseph Smith, sen.), Samuel and Hyrum (two of the Prophet's brothers), retired to a place where the family were in the habit of offering up their secret devotions to God. They went to this place, because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites. Here it was that those eight witnesses, whose names are recorded in the Book of Mormon, looked upon them and handled them." Of this they bear record in the following plain words:

"*The Testimony of Eight Witnesses.*

"Be it known unto all nations, kindreds, tongues and people unto whom this work shall come, that Joseph Smith, jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, jun.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, sen.,
HYRUM SMITH,
SAMUEL H. SMITH."

CHRISTIAN WHITMER,

The eldest son of Peter Whitmer, sen., and Mary Musselman, was born Jan. 18, 1798, removed while quite young with his parents from Pennsylvania to Seneca County, western New York, where he married Anne Schott Feb. 22, 1825, and established himself as a shoemaker. He was among the number who first embraced the fulness of the Gospel as revealed through the youthful Prophet, and was baptized together with his wife in Seneca Lake, April 11, 1830, by Elder Oliver Cowdery. This was only five days after the Church was organized. In 1831 he removed with the rest of the Whitmer family and the Saints generally from New York State to Ohio, and the following year to Jackson County, Mo., where he, in a council of High Priests held Aug. 21, 1833, was ordained to the High Priesthood. He passed through all the scenes of persecutions and mobbings which took place in that part of the country until he, in connection with the rest of the Saints, was driven out of Jackson County in November, 1833. He settled temporarily in Clay County. July 3, 1834, he was chosen as one of the High Councilors of the Church in Missouri. This position he occupied until his death which occurred in Clay County, Nov. 27, 1835. For several years before his demise he suffered considerably from lameness, having an ugly sore on one of his legs, which was the direct cause of his early death. He was faithful and true until the last, and always bore a strong testimony of the divinity of the Book of Mormon. He left no children. After his demise his wife returned to her parents in New York State, where she married again, but was divorced from her second husband. She died many years ago in Seneca County, N. Y.

JACOB WHITMER,

The second son of Peter Whitmer, sen., and Mary Musselman, was born in Pennsylvania Jan. 27, 1800, removed with his parents to New York State when a boy, and married Elizabeth Schott, Sept. 29, 1825, with whom he had nine children. Of these seven are now dead. He was one of the first who became convinced that the principles revealed by the Prophet Joseph were true, and was, together with his wife, baptized by Oliver Cowdery, in Seneca Lake, April 11, 1830, a few days after the Church was organized. With the rest of the Whitmer family he removed to Ohio in 1831 and subsequently settled in Jackson County, Mo., from whence he was driven by a mob in 1833. He was also identified with the Church in Clay and Caldwell Counties. In the latter county he acted a short time as a temporary High Councilor and also as a member of the building committee for the erection of the Lord's House at Far West. He severed his connection with the Church in 1838, after which he settled near Richmond, Ray Co., where he remained until his death which occurred April 21, 1856. He was then 56 years 2 months and 26 days old. He was a shoemaker by trade and also owned a little farm at the time of his demise. One of his sons, David P. Whitmer, was a lawyer of considerable prominence and served one or more terms as mayor of Richmond. His only living daughter, Mrs. Mary Ann Bisbee, widow of the late J. P. Bisbee, lives near Richmond, Mo., and has been a widow for a number of years. John C. Whitmer, his only remaining son, also lives about a mile south of Richmond. He is the custodian of the original Church record which his uncle John Whitmer refused to give up to the proper authorities, and he also presides over the so-called "Whitmer Faction" or the Church of Christ, who believe in some of the doctrines taught by the Prophet Joseph and reject others. John C. Whitmer testified to the writer of this article in September, 1888, as follows: "My father (Jacob Whitmer) was always faithful and true to his testimony in regard to the Book of Mormon, and confirmed it on his death-bed." From other sources it is known that Jacob Whitmer ever remained firm and steadfast to his testimony of the divinity of that sacred record, of which he was permitted to be so important a witness.

PETER WHITMER, JUN.,

Fifth son of Peter Whitmer, sen., and Mary Musselman, was born Sept. 27, 1809. Soon after Joseph's arrival at Fayette from Pennsylvania in the summer of 1829, Peter became a zealous friend of the Prophet and an able assistant in the work of God, and he desired most earnestly that Joseph should inquire of the Lord for him in order that he might know his duties and the Lord's will concerning him. The Prophet did so through the Urim and Thummim, and received a revelation commanding Peter to preach repentance to this generation. (Doc. & Cov., Sec. 16.) This was in June, 1829. About the same time he was baptized by Oliver Cowdery in Seneca Lake, being at that time less than twenty years old.

In September, 1830, he was called by revelation (Doc. & Cov., Sec. 30) to preach the Gospel, together with Oliver Cowdery, and in the following month he was chosen by revelation to accompany Parley P. Pratt, Oliver Cowdery and Ziba Peterson on a mission to the Lamanites. (Doc. & Cov., Sec. 32.) They started for the West soon afterwards, and had an eventful journey, frought with many hardships and much suffering. In Kirtland, Ohio, they raised up a large branch, after which they traveled nearly one thousand miles through mud and snow, mostly on foot, to Jackson County, Missouri, where they arrived in the early part of 1831. (See pages 385-389.)

While Parley P. Pratt and Oliver Cowdery commenced a mission among the Lamanites across the borders, Peter Whitmer, jun., and another missionary companion found employment as tailors in the village of Independence, remaining there until the arrival of Joseph Smith and a number of the brethren in July following. Subsequently Peter Whitmer, jun., took an active part with the Saints in Jackson County and still later in Clay County. He died on a farm about two miles from Liberty, Clay Co., Sept. 22, 1836, and was buried by the side of his brother Christian, who died about ten months previous. He had been consumptive for a number of years previous to his demise. He left a wife and three children, all daughters, one of them being born after his death. One of his daughters now lives in Richmond, Missouri, another in Fort Scott, Kansas, and the third one in Moberly, Randolph Co., Missouri. Like all the other witnesses to the Book of Mormon, Peter Whitmer, jun., was true and faithful to his testimony till the last.

JOHN WHITMER,

The third son of Peter Whitmer, sen., and Mary Musselman, was born Aug. 27, 1802. He was baptized by Oliver Cowdery in Seneca Lake in June, 1829, soon after Joseph Smith's arrival in Seneca County from Pennsylvania. His brothers David and Peter were baptized about the same time.

John Whitmer assisted Joseph Smith and Oliver Cowdery considerably in writing while they were translating the latter part of the Book of Mormon in his father's house. In the meantime he became very zealous in the work, and, according to his earnest desire, Joseph inquired concerning him through the Urim and Thummim, and received a revelation in which he was commanded to declare repentance and bring souls unto Christ. (Doc. & Cov., Sec. 15.) He was closely connected with the Prophet in his early administrations, and accompanied him on his first missionary trips to Colesville, Broome County, where a large branch of the Church was built up in the midst of considerable persecution. He was also present at the little meeting at Harmony, Pennsylvania, in August, 1830, when the revelation concerning the sacrament was given. (Doc. & Cov., Sec. 27.)

In September, 1830, he was called by revelation to preach the Gospel and to labor continuously in the interest of Zion (Doc. & Cov., Sec. 30), and on March 8, 1831, he was chosen by revelation to labor as a historian for the Church. (Doc. & Cov., Sec. 47.) Again in November, 1831, he was called by revelation (Doc. & Cov., Sec. 69) to accompany Oliver Cowdery to Jackson County, Missouri, with the revelations which he previously had assisted Joseph in copying and preparing for printing. He was also one of the "seven High Priests sent up from Kirtland to build up Zion," to stand at the head of the Church in Jackson County, Missouri, and at the time of the persecutions was a member of the committee who negotiated with the mob and agreed that the Saints should leave Jackson County. Later we find his name attached to petitions addressed to Governor Dunklin, of Missouri, praying for redress and protection against mob violence. In Clay County he was again quite active and his name appears in connection with several important documents and correspondances of the Church at that time. Next his brother David, John was the most prominent and able man among the Whitmers, and rendered efficient service to the Church in various ways, as long as he remained faithful. July 3, 1834, he was ordained one of the assistant Presidents of the Church in Clay County, his brother David being ordained President on the same occasion. Some time afterwards John paid a visit to Kirtland, Ohio, where he acted as a High Counselor and took an active part in the affairs of the Church as one of the presiding officers from Missouri. He was present at the dedication of the Kirtland Temple, and received his blessings and anointings under the hands of the First Presidency, after which he returned to Missouri. At a meeting of High Priests held in Far West, Missouri, April 7, 1837, he was appointed to act as a member of a committe for the sale of town lots in Far West.

At a conference held in Far West, Nov. 7, 1837, objections was made to John Whitmer as one of the assistant Presidents of the Church in Missouri, but after he had made confessions he was temporarily sustained in his position. On Feb. 5, 1838, however, he was finally rejected, together with David Whitmer and W. W. Phelps, the other two Presidents of the Church in Missouri. John was excommunicated from the Church by the High Council at Far West, March 10, 1838, "for persisting in unchristian-like conduct," for (in connection with David Whitmer and W.W.Phelps) having kept $2,000 of Church funds, which had been subscribed and paid in by members of the Church for building the Lord's House in Far West, etc.

After his excommunication from the Church, John Whitmer refused to deliver up the Church documents in his possession to the proper authorities which gave occasion for quite a severe letter from Joseph Smith and Sidney Rigdon. The records, however, were never obtained; they are now in the custody of John C. Whitmer (a nephew of John Whitmer) who resides in Richmond, Clay Co., Mo.

After the fall of Far West, John took advantage of the cheap rates at which the lands which the Saints were compelled to leave could be bought, and he succeeded in purchasing the principal part of the old townsite. When he died at his residence at Far West, July 11, 1878, he was known as an extensive farmer and stock-raiser. Although he never joined the Church again after his excommunication in 1838 he was always true to his testimony in regard to the Book of Mormon. Even in his darkest days, and at the time he first turned his back upon the Church and the Prophet Joseph, he declared in the presence of a number of Missourians—enemies to the work of God—that he knew the Book of Mormon was true. (See page 458.) His nephew John C. Whitmer, of Richmond, Ray Co., Mo., who was with him a few days before his death, testifies that he bore testimony to the truth of the Book of Mormon until the last, which is corroborated by many others who visited him on various occasions previous to that.

John Whitmer was the father of four children, three sons and one daughter. One of his sons died when about ten years old and another was killed in the late civil war. His only remaining son, Jacob D. Whitmer, lives on the old Far West site, and owns one of the best farms in that part of the country, including the Temple Block, which he has inherited from his father. John's only daughter also lives in Far West, on the old homestead, a little east of Jacob D. Whitmer's residence.

HIRAM PAGE

Was born in the State of Vermont in the year 1800. He commenced to study medicine when quite young, and traveled considerably in the State of New York and Canada as a physician. Finally he located in Seneca County, N. Y., where he became acquainted with the Whitmer family, and finally married Catherine Whitmer Nov. 10, 1825, with whom he had nine children. Having become a firm believer in the fulness of the Gospel as revealed through the Prophet Joseph, he was baptized by Oliver Cowdery, in Seneca Lake, April 11, 1830. His wife was baptized at the same time. Soon afterwards he got in possession of a stone by which he obtained certain revelations concerning the order of the Church and other matters, which were entirely at variance with the New Testament and the revelations received by Joseph Smith. This happened at a time when Joseph was absent, and when he heard of it, it caused him much uneasiness, as a number of the Saints, including Oliver Cowdery and the Whitmer family, believed in the things revealed by Hiram Page. At a conference held Sept. 1, 1830, when Joseph presided, this matter was given close attention, and after considerable investigation Hiram Page, as well as all the other members who were present, renounced everything connected with the stone. The Lord also said in a revelation that the things which Page had written from the stone were not from Him. (Doc. & Cov., Sec. 28.)

In 1831 Hiram Page removed to Kirtland, Ohio, where he remained until the following year, when he settled in Jackson County, Missouri, near the town of Independence. During the persecutions of the Saints in Jackson County in 1833, he was selected, together with three others, to go to Lexington to see the circuit judge and obtain a peace warrant. Upon their affidavits, Judge John F. Ryland issued writs against some of the ringleaders of the mob, to be placed in the hands of the Jackson County sheriff, but these writs never accomplished any good.

After the expulsion from Jackson County, Page took an active part with the Saints in Clay County, and in 1836 became one of the founders of Far West, Caldwell Co.

In 1838 he severed his connection with the Saints and subsequently removed to Ray County, where he remained until the end of his earthly career. He died August 12, 1852, on his farm, near the present site of Excelsior Springs, about 14 miles northwest of Richmond, Ray Co., Mo., and near the boundary line between Ray and Clay counties. Of his nine children only four are now alive. His eldest living son, Philander Page, resides two and a half miles south of Richmond. Another son lives near by, and a daughter resides in Carroll County, Missouri.

To the writer of this article Philander Page testified in September, 1888, as follows: "I knew my father to be true and faithful to his testimony of the divinity of the Book of Mormon until the very last. Whenever he had an opportunity to bear his testimony to this effect, he would always do so, and seemed to rejoice exceedingly in having been privileged to see the plates and thus become one of the Eight Witnesses. I can also testify that Jacob, John and David Whitmer and Oliver Cowdery died in full faith in the divinity of the Book of Mormon. I was with all these witnesses on their deathbeds and heard them all bear their last testimony."

John C. Whitmer, a nephew of Hiram Page by marriage, testifies: "I was closely connected with Hiram Page in business transactions and other matters, he being married to my aunt. I knew him at all times and under all circumstances to be true to his testimony concerning the divinity of the Book of Mormon."

JOSEPH SMITH, SEN.,

Father of Joseph Smith, the Prophet, was born July 12, 1771, and died Sept. 14, 1840. (See pages 89 and 90.)

HYRUM SMITH,

The Patriarch, and a brother of Joseph Smith, the Prophet, was born Feb. 9, 1800, and was martyred June 27, 1844. (See page 71.)

SAMUEL HARRISON SMITH,

The fourth son of Joseph Smith and Lucy Mack, was born in the town of Tunbridge, Orange Co., Vermont, March 13, 1808. In his early life he assisted his father in farming. He possessed a religious turn of mind, and at an early age joined the Presbyterian Church, to which sect he belonged until he visited his brother Joseph in Pennsylvania in May, 1829, when Joseph informed him that the Lord was about to commence his latter-day work. He also showed him that part of the Book of Mormon which he had translated, and labored to persuade him concerning the Gospel of Jesus Christ, which was about to be revealed in its fulness.

Samuel was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired and prayed that he might obtain from the Lord wisdom to enable him to judge for himself; the result was, that he obtained revelation for himself sufficient to convince him of the truth of the testimony of his brother Joseph.

May 15, 1829, having been commanded of the Lord, Joseph Smith and Oliver Cowdery were baptized, and as they were returning from the water to the house, they overheard Samuel engaged in secret prayer. Joseph said that he considered that a sufficient testimony of his being a fit subject for baptism; and as they had now received authority to baptize, they spoke to Samuel upon the subject, and he went straightway to the water with them, and was baptized by Oliver Cowdery, he being the third person baptized into the Church of Jesus Christ in the last dispensation.

He was present at the organization of the Church, April 6, 1830, and was one of the six who at that time constituted the members of the Church. He was ordained to the Priesthood on that day.

On the 30th of June following the organization of the Church, he took some Books of Mormon and started out on his mission, to which he had been set apart by his brother Joseph, and on traveling twenty-five miles, which was his first day's journey, he stopped at a number of places in order to sell his books, but was turned out of doors as soon as he declared his principles.

When evening came on, he was faint and almost discouraged, but coming to an inn, which was surrounded with every appearance of plenty, he called to see if the landlord would buy one of his books. On going in, Samuel inquired of him, if he did not wish to purchase a history of the origin of the Indians.

"I do not know," replied the host, "how did you get hold of it?"

"It was translated," rejoined Samuel, "by my brother from some gold plates that he found buried in the earth."

"You d—d liar," cried the landlord, "get out of my house—you shan't stay one minute with your books."

Samuel was sick at heart, for this was the fifth time he had been turned out of doors that day. He left the house, and traveled a short distance, and washed his feet in a small brook, as a testimony against the man.

He then proceeded five miles further on his journey, and seeing an apple tree a short distance from the road, he concluded to pass the night under it; and here he lay all night upon the cold, damp ground.

In the morning he arose from his comfortless bed, and observing a small cottage at no great distance, he drew near, hoping to get a little refreshment. The only inmate was a widow who seemed very poor. He asked her for food, relating the story of his former treatment. She prepared him some victuals,and after eating,he explained to her the history of the Book of Mormon. She listened attentively, and believed all that he told her, but, in consequence of her poverty, she was unable to purchase one of the books. He presented her with one, and proceeded to Bloomington, which was eight miles further.

Here he stopped at the house of one John P. Greene, who was a Methodist preacher, and was at that time about starting on a preaching mission. He, like the others, did not wish to make a purchase of what he considered at that time to be a nonsensical fable; however, he said that he would take a subscription paper, and if he found any one on his route who was disposed to purchase, he would take his name, and in two weeks, Samuel might call again, and he would let him know what the prospect was of selling. After making this arrangement, Samuel left one of his books with him and returned home.

At the time appointed, Samuel started again for the Rev. John P. Greene's, in order to learn the success which this gentleman had met with, in finding sale for the Book of Mormon. This time his father and mother accompanied him, and it was their intention to have passed near the tavern, where Samuel was so abusively treated a fortnight previous, but just before they came to the house, a sign of small pox intercepted them.

They turned aside, and meeting a citizen of the place, they inquired of him to what extent this disease prevailed. He answered, that the tavern-keeper and two of his family had died with it not long since, but he did not know that any one else had caught the distemper, and that it was brought into the neighborhood by a traveler who stopped at the tavern over night.

Samuel performed several short missions with the books, and gave the following account of his third mission to Livonia:

> "When I arrived at Mr. Greene's, Mrs. Greene informed me that her husband was absent from home, that there was no prospect of selling my books, and even the one which I had left with them, she expected I would have to take away, as Mr. Greene had no disposition to purchase it, although she had read it herself, and was much pleased with it.
>
> "I then talked with her a short time, and, binding my knapsack upon my shoulders, rose to depart; but as I bade her farewell, it was impressed upon my mind to leave the book with her. I made her a present of it, and told her that the Spirit forbade my taking it away. She burst into tears, and requested me to pray with her. I did so, and afterwards explained to her the most profitable manner of reading the book which

had left with her; which was, to ask God when she read it for a testimony of the truth of what she had read, and she would receive the Spirit of God, which would enable her to discern the things of God. I then left her and returned home."

In December, 1830, Samuel was sent to preach in Kirtland, Ohio, and the surrounding country. In the beginning of 1831, Joseph, the Prophet, went to Kirtland to preside, accompanied by Hyrum and many of the Saints, and soon after Joseph Smith, senior's family, and the Saints who were located in Fayette, near Waterloo, also moved to Kirtland.

In June, 1831, Samuel was called by revelation to go to Missouri on a mission, in company with Reynolds Cahoon. They immediately started, and while on their way called upon William E. McLellin, and preached the Gospel to him and a large assembly, in a room which he procured. William being troubled about the things he heard, closed up his business and proceeded after the brethren to Missouri, where he was baptized before they arrived. This is the McLellin who afterwards became one of the Twelve Apostles.

On their route to Missouri they preached the Gospel, traveling without purse or scrip, and enduring much for the want of food and rest.

When they started for Missouri, about fifty brethren set out for the same place, and when they all arrived they met on the spot for the Temple, in Jackson County, and dedicated the ground unto God.

Brothers Smith and Cahoon spent several days in Jackson County, attended several conferences, and were with Joseph when he received several revelations. While in Missouri they were required to remain together on their return mission until they

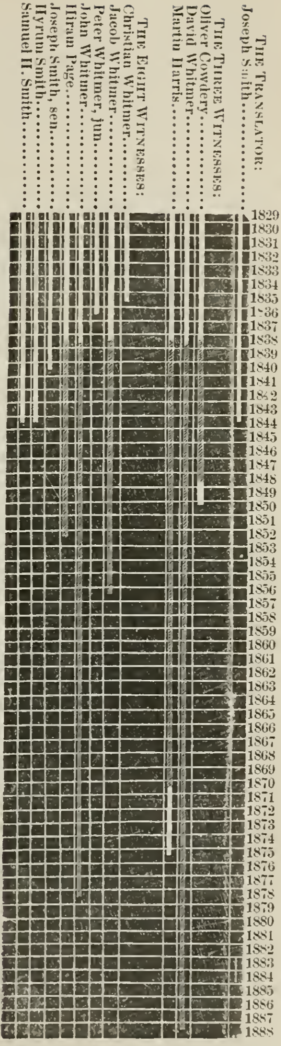

DIAGRAM OF THE WITNESSES TO THE BOOK OF MORMON reached home, which was in September following.

Soon after their arrival in Kirtland, they took a mission into the southern townships and counties of Ohio. Brother Cahoon returned after laboring about six weeks, but Samuel continued preaching through the winter, strengthening the churches and comforting the Saints.

In a revelation given in January, 1832, Orson Hyde and Samuel H. Smith were called to go on a mission to the Eastern Country; accordingly they started in March, and traveled and preached the Gospel through the States of Ohio, New York, Pennsylvania, Connecticut, Rhode Island, Massachussetts and Maine; they baptized several in Spafford, N. Y., in Boston and Lynne, Mass., in Providence, R. I., and in Saco, Maine, preaching much from house to house, as well as in public congregations, and returning to Kirtland in November or December.

During the year 1833, Samuel preached among the churches as he had opportunity, and spent a good portion of his time laboring with his hands.

Feb. 17, 1834, he was ordained and set apart as one of the High Council in Kirtland, in which office he officiated until he went to Missouri in 1838.

August 13, 1834, he married Mary Bailey, who was born in Bedford, Hillsborough Co., New Hampshire, Dec. 20, 1808.

Sept. 16, 1835, he was appointed, in company with David Whitmer, as a committee and general agent to act in the name of, and for the Literary Firm. In the winter of 1835-36 he chopped cord wood for Lorenzo D. Young.

In 1838 he traveled in company with his brother Joseph from Kirtland to Missouri. He passed through the mobbings of that year, in Far West and Adam-ondi-Ahman, Missouri, and his family suffered nigh unto death from exposure, as they were driven about by the mob.

He was in the Crooked River Battle, and immediately after, by the counsel of Pres. Brigham Young, with Brothers Charles C. Rich, Benjamin L. Clapp, Lorenzo D. Young and about twenty others, they fled for Illinois by the wilderness through the north part of Missouri, and the southern part of Iowa.

Messengers overtook them and informed them that General Clark had sent a company of fifty well armed men to follow them, with strict orders not to return until they had brought back the company either dead or alive.

When this word came a halt was called, and Samuel asked what they should do in case the enemy overtook them; after a few moments' consultation the whole company covenanted with uplifted hands to heaven, that if they were overtaken they would fight till they died, and not a man would fall into the hands of the enemy alive.

They then traveled on ten miles and camped on the edge of some timber on the north side of a four mile prairie, and they afterwards learned that their enemies camped on the south edge of the same prairie, and would have overtaken them next day, had not the Lord sent a heavy snow storm during the night; and when the brethren arose in the morning, Phineas H. Young remarked, that that snow storm was their salvation. The air was so full of snow they could hardly find their horses to saddle them, but they soon mounted them and continued their journey as fast as they could. The storm was from the north, and in their faces; it filled their tracks in a few moments, so that Clark's men could not follow.

It was reported that this company of men on their return informed the general that they could not overtake the d—d Mormons, for they were stopped by a snow storm.

After they had got some distance on their journey, the company divided into three parts, the three brethren named fell in company with Samuel; their provisions gave out, and after spending several days without food, except eating lynne buds and slippery elm bark.

They camped upon a small stream, and the company, numbering eight, held a council, and appointed Samuel President, that they might receive the word of the Lord in relation to the situation of Joseph the Prophet and those that were with him, also in relation to their families and what they were to do to obtain food; they all knelt down in a circle, and each one prayed; then the Spirit of the Lord came upon Samuel, and being filled with the Holy Ghost, he arose and said:

> "Thus saith the Lord, my servant Joseph is not injured, nor any of his brethren that are with him, but they will all be delivered out of the hands of their enemies; your families are all well, but anxious about you. Let your hearts be comforted, for I the Lord will provide food for you on the morrow."

They went to bed with glad hearts, and arose in the morning and prayed again and went out two by two to hunt for food. Brother Clapp saw several squirrels and shot at them, but could not hit them; they were only to stay one hour; at the end of that time they all returned, except Charles C. Rich and Samuel.

Feeling very faint, one of the brethren proposed killing a horse. BrotherClapp said that whenBrothers Rich and Samuel returned they would have food, as he never knew the Lord to give a false revelation to His servants; and while conversing upon the matter, the brethren made their appearance with two silk handkerchiefs tied up full of bread and dried meat.

Samuel's mind was led in a certain direction, and following it they came to an Indian camp; they made known to the Indians by signs, that they were hungry; upon this the squaw with all possible speed baked them some cakes, and gave each of them two, sending two to each of the six brethren in camp. giving them to understand that she would be glad to send more, but she had but little flour, and her papooses (children) would be hungry.

When they arrived in camp all felt to rejoice; they formed a circle around the food, and asked a blessing upon it. The bread was very good, being shortened with racoon's oil. After eating they started upon their journey and obtained food sufficient, so that none perished.

Samuel arrived in Quincy, and was there to assist his father and mother over the river on their arrival, and hired a house for them, into which he also assisted four other families of the Saints; and according to the word of the Lord unto him, his brothers, Joseph and Hyrum, were delivered, and they arrived in Quincy in April, 1839.

He moved, in company with Don

Carlos, on to a farm which he rented, near Macomb, McDonough County, Ill., where he spent the season farming.

Elders Wilford Woodruff and John Taylor called upon them as they went on their missions to England, and held a meeting with the Saints in that place (Oct, 11, 1839). Don Carlos preached, and was followed by Samuel, who enjoyed much of the Holy Spirit and bore a strong testimony to the truth of the work of God; he assisted the brethren upon their journey.

In September, 1840, Samuel received the following blessing from under the hands of his father, Joseph Smith, sen., upon his dying bed:

> "Samuel, you have been a faithful and obedient son. By your faithfulness you have brought many into the Church. The Lord has seen your diligence, and you are blessed, in that he has never chastised you, but has called you home to rest; and there is a crown laid up for you which shall grow brighter and brighter unto the perfect day.
>
> "When the Lord called you, he said, 'Samuel, I have seen thy sufferings, have heard thy cries, and beheld thy faithfulness; thy skirts are clear from the blood of this generation.' Because of these things, I seal upon your head all the blessings which I have heretofore pronounced upon you; and this my dying blessing I now seal upon you. Even so: Amen.

His wife Mary died Jan. 25, 1841, after bearing to him four children, namely, Susannah B., Mary B., Samuel Harrison B. and Lucy B.

In April, 1841, he was sent on a mission to preach the Gospel in Scott and adjoining counties, Illinois. May 3rd, he married Levira Clark, daughter of Gardner and Delecta Clark, born in Livonia, Livingston County, New York, July 30, 1815; he preached during the summer and fall, his wife remaining with his father-in-law.

In the month of November he returned to Nauvoo, taking his family with him, where he remained during the winter, and also the summer of 1842, during which time he worked mostly for Joseph, and harvested in the country.

In the fall of 1842 he removed to his brother William's tavern at Plymouth. In the summer of 1843 he was often at Nauvoo. In the fall he chopped wood, and prepared his farm by making fences and clearing off the timber, preaching the Gospel in the vicinity as he had the opportunity.

In the spring of 1844 he cultivated his farm, and upon hearing of the imprisonment of his brothers in Carthage Jail, he repaired thither on horseback to see them. While on the way he was pursued by the mobocrats; but in consequence of the fleetness of his horse, he was enabled to reach Carthage in safety, from whence he went to Nauvoo in company with the bodies of his martyred brothers, Joseph and Hyrum.

He was soon after taken sick of bilious fever, and died on the 30th of July, 1844, aged 36 years.

The following extract is from his obituary notice, published in the *Times and Seasons:*

> "The exit of this worthy man, so soon after the horrible butchery of his brothers, Joseph and Hyrum, in Carthage Jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person. His labors in the Church from first to last, carrying glad tidings to the eastern cities, and finally his steadfastness as one of the witnesses to the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, shall be given of him hereafter, as a man of God."

His wife Levira bore to him three

daughters, viz., Levira A. C., Louisa C. and Lucy J. C.

STILL ANOTHER WITNESS.

If the statements of persons who have always been considered reliable and truthful can be taken as authority, there is, besides the eleven witnesses of the Book of Mormon, still another one, who testifies to having seen the plates. This person is a woman, and if her statement is reliable she is the only woman on earth who has ever enjoyed the privilege of seeing the holy treasure. Her name is Mary Musselman Whitmer, familiarly known as Mother Whitmer, she being the wife of Peter Whitmer, sen., and mother of five of the witnesses. Her son, David Whitmer, before his death, testified on several occasions that his mother had seen the plates, and when the writer visited Richmond, Missouri, a few weeks ago, John C. Whitmer, a grandson of the lady in question, testified in the following language:

"I have heard my grandmother (Mary M. Whitmer) say on several occasions that she was shown the plates of the Book of Mormon by an holy angel, whom she always called Brother Nephi. (She undoubtedly refers to Moroni, the angel who had the plates in charge.) It was at the time, she said, when the translation was going on at the house of the elder Peter Whitmer, her husband. Joseph Smith with his wife and Oliver Cowdery, whom David Whitmer a short time previous had brought up from Harmony, Pennsylvania, were all boarding with the Whitmers, and my grandmother in having so many extra persons to care for, besides her own large household was often overloaded with work to such an extent that she felt it to be quite a burden. One evening, when (after having done her usual day's work in the house) she went to the barn to milk the cows, she met a stranger carrying something on his back that looked like a knapsack. At first she was a little afraid of him, but when he spoke to her in a kind, friendly tone and began to explain to her the nature of the work which was going on in her house, she was filled with unexpressible joy and satisfaction. He then untied his knapsack and showed her a bundle of plates, which in size and appearance corresponded with the description subsequently given by the witnesses of the Book of Mormon. This strange person turned the leaves of the book of plates over, leaf after leaf, and also showed her the engravings upon them; after which he told her to be patient and faithful in bearing her burden a little longer, promising that if she would do so, she should be blessed; and her reward would be sure, if she proved faithful to the end. The personage then suddenly vanished with the plates, and where he went, she could not tell. From that moment my grandmother was enabled to perform her household duties with comparative ease, and she felt no more inclination to murmur because her lot was hard. I knew my grandmother to be a good, noble and truthful woman, and I have not the least doubt of her statement in regard to seeing the plates being strictly true. She was a strong believer in the the Book of Mormon until the day of her death."

THE WHITMER FAMILY.

Next to the Smith family, the Whitmers are prominently connected with the early history of the Church. Of the Three Witnesses, one (David) was a Whitmer, and another (Cowdery) afterwards married one of the "Whitmer girls." Of the Eight Witnesses, four were Whitmers, and the fifth (Hiram Page) a Whitmer by marriage It may therefore be proper to introduce the following, which the editor of the HISTORICAL RECORD gleaned partly from the Whitmer family record during his late visit to Richmond, Missouri:

Peter Whitmer, senior, was born April 14, 1773, and his wife Mary Musselman August 27, 1778. They had eight children, namely:

Christian, born Jan. 18, 1798.

Jacob, born Jan. 27, 1800.

John, born Aug. 27, 1802.

David, born Jan. 7, 1805.

Catherine (wife of Hiram Page), born April 22, 1807.

Peter, born Sept. 27, 1809.

Nancy, born Dec. 24, 1812. (She died April 19, 1813.)

Elizabeth Ann (wife of Oliver Cowdery), born Jan. 22, 1815. (She still lives in South West City, McDonald Co., Missouri, with her only living daughter, Mrs. Johnson, wife of Dr. Charles Johnson.)

The elder Peter Whitmer was a hard-working, God-fearing man, a strict Presbyterian, and brought his children up with rigid sectarian discipline. In the early part of the present century he removed with his family from Pennsylvania to Western New York, and settled on a farm in Fayette Township, Seneca County, about three miles south of Waterloo. There he built a one-and-a-half-story log house, the one in which the Church was organized on April 6, 1830, and where Joseph Smith received a number of important revelations. The house was torn down many years ago, but when the writer and his companions visited the place in September, 1888, they found several of the logs which once constituted a part of the building lying in a ditch near by; the old family well is also in existence yet. The elder Peter Whitmer and his wife were baptized by Oliver Cowdery in Seneca Lake, April 18, 1830. The following year the family removed to Kirtland, Ohio, and in 1832 to Jackson County, Missouri, where they subsequently suffered during the persecutions. They were also identified with the Church in Clay and Caldwell Counties, but in 1838 nearly the entire Whitmer family turned their back upon the Prophet Joseph, and never afterwards became identified with the Church. Peter Whitmer, sen., died in Richmond, Ray County, Missouri, Aug. 12, 1854, and his wife died in January, 1856. Their earthly remains rest on the old Richmond graveyard, side by side of their son Jacob (one of the Eight Witnesses) and their son-in-law, Oliver Cowdery.

DAVID WHITMER.

David Whitmer, the last of all the witnesses to the Book of Mormon, died at his residence in Richmond, Ray County, Missouri, Jan. 25, 1888, aged 83 years and 18 days. From the *Richmond Democrat* of Feb. 2, 1888, a weekly paper published at Richmond, we cull the following, as an addition to what is published in the HISTORICAL RECORD, pages 203-212:

"David Whitmer was born near Harrisburgh, Pennsylvania, Jan. 7, 1805, and married Julia Ann Jolly, Jan. 9, 1831. * * *

"When he was 24 years of age and working on his father's farm near Palmyra, New York, all that section of the country was more or less excited over the reported discovery by Joseph Smith of the gold plates from which the Book of Mormon was translated. Oliver Cowdery, the village school teacher, mentioned the matter to him and announced his determination to visit Smith and investigate the matter for himself, promising Mr. Whitmer, at the latter's request, to advise him of the result. A few days later he received a letter from Cowdery, urging him to join him, which he did, being received by the Prophet with open arms. After remaining long enough to satisfy himself of the divine inspiration of Smith the three returned to Whitmer's home, where it was agreed that the work of translation should be prosecuted.

"Shortly after his return, and while he was plowing in the field one afternoon, he was visited by Smith and Cowdery, who requested that he should accompany them into the woods on a hill across the road for the purpose of witnessing a manifestation that should qualify him and Cowdery to bear witness to the divine authenticity of the Book of Mormon, Smith explaining that such procedure was in accordance with explicit instructions he had received from an angel of the Lord.

"Repairing to the woods they engaged in prayer for a short time, when suddenly a great light shone round about them far brighter and more dazzling than the brilliancy of the noon day sun, seemingly enveloping the wood for a considerable distance. A spirit of elevation seized him as of joy indescribable, and a strange influence stole over him which so entranced him that he felt that he was chained to the spot. A moment later and a divine personage clothed in white raiment appeared unto them, and immediately in front of the personage stood a table on which lay a number of gold plates, some brass plates, the Urim and Thummim and the 'sword of Laban.' All of these they were directed to examine carefully, and after their examination they were told that the Lord would demand that they bear witness thereof to all the world. These plates were engraved with characters termed in the Book of Mormon 'reformed Egyptian,' characters unknown to the linguists of the present day, which is claimed as a fulfilment of the prophecy of Isaiah:

"'And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed,'etc. (Isaiah,29:11.)

"While describing this vision to us, all traces of a severe cold from which he was suffering disappeared for the time being, his form straightened, his countenance assumed almost a beautified expression and his tones became strangely eloquent. Although evidently no studied effort, the description was a magnificent piece of word painting and he carried his hearers with him to that lonely hill by the old farm, and they stood there with him awed in the divine presence. Skeptics may laugh and scoff if they will, but no man can listen to Mr. Whitmer as he talks of his interview with the angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true.

"The result of this vision was a proclamation setting forth the facts enumerated.

"The 'Urim and Thummim,' mentioned in the account of the vision were a pair of transparent stone spectacles. Smith would put on the spectacles, when a few words of the text of the Book of Mormon would appear on the lenses. When these were correctly transcribed by Cowdery, who acted as his amanuensis, these words would disappear and others take their place. When 116 pages were completed, Smith entrusted them to Martin Harris, to take to his home with a view to convert his family to the new faith. They were placed at night in a bureau drawer and next morning were missing, having been stolen. They were never found and never replaced, so that the Book of Mormon to-day is short that number of pages of the original matter. As a chastisement for this carelessness, the Urim and Thummim was taken from Smith. But by humbling himself, he again found favor with the Lord and was presented with a strange ovalshaped, chocolate colored stone, about the size of an egg but more flat, which it was promised should answer the same purpose. *With this stone all the present book was translated. The Prophet would place the stone in a hat, then put his face in the hat and read the words that appeared thereon. This stone was confided to Oliver Cowdery and preserved by him until his death in 1850. After that event Phineas Young succeeded in getting it from Cowdery's widow, and it is now among the sacred relics preserved at Salt Lake City. * * *

"David Whitmer bore his long illness

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*This is somewhat misleading. Both the Urim and Thummim and the seer stone were returned to Joseph, and, according to the best information obtainable, he used both in translating the Book of Mormon.

with great patience and fortitude, his faith never for a moment wavering, and when the summons came he sank peacefully to rest, with a smile on his countenance, just as if he was being lulled to sleep by sweet music. Just before the breath left the body, he opened his eyes, which glistened with the brightness of his early manhood. He then turned them toward heaven, and a wonderful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer was gone to his rest.

"On Monday last (Jan. 23, 1888), at 10 o'clock a. m., after awakening from a short slumber, he said he had seen beyond the veil and saw Christ on the other side. His friends, who were constantly at his bedside, claim that he had many manifestations of the truths of the great beyond, and which confirms their faith beyond all shadow of doubt.

"On Sunday evening, at 5:30 (January 22, 1888), Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, said:

"'Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony.'

"The doctor answered: 'Yes, you are in your right mind, for I have just had a conversation with you.'

"He then addressed himself to all around his bedside in these words: 'Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen.' * * *

"On Friday morning last (Jan. 27, 1888), at 10:30, a number of the friends of the deceased assembled at his late residence, to pay a last tribute of respect to the worthy dead. Mr. John J. Snyder arose and read the first fourteen verses of the 22nd chapter of Revelations, and stated that the deceased had selected the 14th verse, to be read at the funeral service over his remains. It reads as follows:

"'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'

"After the reading, an appropriate eulogy was pronounced by Mr. John C. Whitmer, a relative and intimate associate of the deceased.

"It was then announced that all present who desired to take a last look at the remains would be given an opportunity to do so at the house, as the coffin would not be opened at the grave. All present took advantage of this opportunity to once more look upon the features of the dead.

"The following old and well-known citizens of Richmond acted as pall-bearers: Joseph S. Hughes, Thomas D. Woodson, Dr. H. C. Garner, George L. Wasson, John P. Quissenberry and Col. J. W. Black, who then took charge of the remains and bore it to the hearse.

"Notwithstanding the cold, damp weather, a large number of friends and acquaintances followed the hearse and mourning family to the new cemetery, west of the city, where the body was laid to rest, and all that was mortal of one of the most remarkable men, ever connected with the history of Ray County, was forever hidden from view. * * *

"David Whitmer lived in Richmond about half a century, and we can say that no man ever lived here, who had among our people more friends and fewer enemies. Honest, conscientious and upright in all his dealings, just in his estimate of men, and open, manly and frank in his treatment of all, he made lasting friends who loved him to the end. * * * He leaves a wife and two children, two grand children and several great grand children."

In April, 1887, David Whitmer and his family and friends had printed a pamphlet of 75 pages, with the following title: "An address to All Believers in Christ, by a Witness to the Divine Authenticity of the Book of Mormon." In this pamphlet David Whitmer explained at considerable length wherein he differed in his religious belief with the Saints in Utah. He denounces polygamy and other advance doctrines.

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JACKSON COUNTY, MISSOURI.

GENERAL DESCRIPTION.

Jackson County, in the State of Missouri, is located in north latitude 39 degrees. Its northwestern corner commences at the confluence of the Kansas River with the waters of the Missouri, the latter of which for a distance of forty miles of its meanderings separate it from Clay and Ray Counties upon the north. Upon a straight line the distance is 27 miles from the eastern to the western boundary. The length of the eastern boundary north and south is 23 miles, and the extreme length from its most northern point upon the Missouri River to its southern line is 27 miles. It is bounded on the east by Lafayette and Johnson Counties, south by Cass County, and west by the Kansas State line, having an area of 385,404 acres.

Jackson County presents some physical features found in no other county in Missouri. There are three elevations or ridges passing through it from the south bearing northward 30 degrees east. The water drained from these ridges feed streams upon the east and west sides; those upon the east side of the western ridge become tributaries to the Big Blue, which discharges its waters into the Missouri six miles below the mouth of the Kansas River, and those upon the western slope empty into the Kansas. The waters drained from the central ridge form streams upon the west side that also become tributaries to the Big Blue, and those drained from the eastern slope empty into the Little Blue, which forms the eastern boundary of the second ridge. The waters of the Little Blue are discharged into the Missouri at a point thirty miles by the river line east of the mouth of the Kansas. Waters drained from the third or east ridge form streams that also become tributaries of the Little Blue, flowing west, and those from the east side flow into the Sni-a-bar, which discharges its waters into the Missouri about three miles east of the northeast corner of the county. These principal streams having their sources in the country south and west of Jackson County are made up of springs that are found upon the uplands in great number. Along the streams are found bodies of excellent timber. The three elevations mentioned passing through the county north and south terminate abrupt ly on the Missouri River, the middle one having an elevation of 354 feet above high water mark at a point four miles north of Independence. The western ridge terminates at Kansas City at an elevation of 292 feet above high water mark, and the eastern ridge breaks off near the northeast corner of the county. These three elevations, running nearly parallel with each other, the eastern and western approaching the central, finally unite or consolidate in one general elevation about five miles south and five miles east of the southwest corner of the county, forming a topographical elevation, the general direction of which is southwest, and may be followed by the continued elevation to the summit of Pike's Peak, in Colorado, without crossing a single stream of water.

These elevations with their perfect drainage present an exceedingly pure atmosphere throughout the entire county, thus precluding the possibility of malaria to exist to any great extent. Hence, it is one of the most healthy and desirable places of Missouri from a sanitary standpoint.

It can be safely estimated that 300,000 acres of the entire area are susceptible of high cultivation for agricultural purposes. The soil is very rich and fertile, consisting of a rich black loam, in places intermingled with sand and clay, and is from two to ten feet in depth, with a subsoil of a fine quality of clay, and the river bottoms are susceptible of yielding a larger crop per acre than any other lands northwest of the Mississippi River. The lands upon which the huckleberry grows are regarded as being the richest and most productive. Wheat and Indian corn are raised in abundance. The wonderful blue grass grows spontaneously, and its beautiful carpet covers the whole country, lending beauty to lawns and dooryards, and wealth to innumerable pasture lands. Under cultivation, or in prepared ground, its spears grow to the enormous height of four feet, and its seed spikes stand firm and erect at the height of two to three feet. This grass excels all others as a pasture grass. The earliest in spring to attract the lowing herd, it is the last to succumb to the frosts and snows of winter, after having furnished good grazing all through the spring, summer and autumn months. Timothy, orchard grass and red clover also grow with great rapidity when cultivated.

Thus it will be seen that the country is especially adapted for stock-raising. Both climate and soil are favorable to the production of all the fruits and vegetables of the warm temperate climate ; not only the hardy cereals, such as oats, barley, wheat, rye, buck-wheat, corn, etc., but also tobacco, cotton, flax sweet-potatoes and all other common vegetables ; also apples, pears, apricots, persimmons, plums of many varieties, the luscious peach, the delicious grape and a great many kinds of berries.

Though the supply of timber useful for lumbering purposes is nearly exhausted, there are still luxuriant growths of hickory, some black walnut, a variety of oaks, plenty of elm, cherry, honey-locust, mulberry, basswood and box elder ; huge sycamores and cottonwoods in the river bottoms ; also hard and soft maple.

The county is well supplied with springs of living water gushing out upon every hill-side. Wells of from 10 to 50 feet deep give a supply of good limestone water. The clay, of which there is unlimited quantities, makes a fine quality of brick, and at no very great distances are stone quarries which supply a good quality of light colored sand-stone, so that substantial building material may be said to be plentiful. Being located upon the highest elevation of land between the Rocky and Alleghany mountains, the air in Jackson County is pure, healty and salubrious. The sky is generally clear; there is scarcely a day but some sunshine is seen, and snow in winter rarely lies on the ground over a week or ten days.

In 1880 the population of Jackson County, according to the U. S. census, was as follows:

Blue Township, outside Independence	3,837
Independence	3,146
Brooking Township	1,247
Fort Osage Township	2,207
Kaw Township outside Kansas City	2,558
Kansas City	55,785
Prairie Township	3,270
Sni-a-bar Township	3,908
Van Buren Township	2,124
Washington Township	1,666
Westport Township outside Westport	1,627
Westport Town	950
	82,325

In 1870 Jackson County contained 55,041 and in 1860 22,913 inhabitants. With the rapid growth of Kansas City during the last few years the county now undoubtedly has nearly 200,000 inhabitants.

INDEPENDENCE,

The county seat of Jackson County, is located upon an elevation of 1,075 feet above the Atlantic Ocean and 338 feet above the level of the Missouri River, being the highest point in northwestern Missouri, or between the Alleghany and Rocky Mountains, along the same line of latitude. The public square, in the centre of which stands an elegant two-story brick court-house, with a tower on the east front, is just $2\frac{2}{3}$ miles in a bee line southeast from the nearest point on the Missouri River. It is also a fraction over ten miles due east from the Kansas State line, and four miles east of the Big Blue. The court-house is located in the centre of one of the highest elevations within the city corporation limits. The ground upon which it stands comprise one acre and a half, being beautified by trees and a magnificent lawn of blue grass. From the cupola of the court-house a most beautiful view can be had of the surrounding country.

The business part of Independence, as in most Missouri towns of the same size, is built facing the four sides of the public square. The houses are mostly inferior structures and not at all in keeping with the court-house and its pleasant surroundings. From the corners of the square are good roads leading into the country, but speaking generally the streets of Independence are in a bad and neglected condition. They are narrow and irregular, although most of them conform to the main points of the compass and are supposed to cross each other at right angles. Judging from appearance many of them are impassable for vehicles; the only evidence of their ever being used is a well-beaten, winding foot-path through the rank weeds, leading to some humble dwelling. Along the main thoroughfares are sidewalks either of planks or rough undressed flat stones, but in places they are sadly in need of repairs. In passing along the streets a number of tumble-down frame cabins, grouped promiscuously together, is occasionally seen, and here and there a neat cottage home quietty nestled in a grove of trees. There are also a few palatial residences surrounded by well kept lawns, shrubberry and flower gardens, which stand as evidence of what this blessed spot is capable of when those who possess it shall carefully cultivate it.

In 1881 there were 38 stores, 3 colleges and 12 church edifices in Independence. Now there are a number more. The present population is about 5,000, quite a number of whom are negroes.

Independence is one of the oldest towns in Northwestern Missouri, having been laid out in 1827 by commissioners appointed by the General Assembly of Missouri, to pre-empt a tract of land upon which to locate a county seat for Jackson County. The original plat contained 240 acres, upon which there are sixteen springs of pure crystal water. Since then the city has been largely added to, and the additions made now include 640 acres within the corporate limits, which extend north and south a little less than two miles and east and west over half a mile. When the Saints lived in Jackson County in 1831-33 Independence was a mere village. It may now properly be considered a suburb to Kansas City.

KANSAS CITY,

The great metropolis of the Missouri Valley, now said to contain 150,000 inhabitants, is what makes Jackson County so populous. Aside of that, the county is not more densely populated than the other neighboring counties. Kansas City is situated at the confluence of the Missouri and Kansas Rivers reaching up to the Kansas State line. It was first settled by James H. McGee in 1828, and was then known as Westport Landing, the town of Westport being located about five miles inland. On account of its location it became the head-quarters for the Santa Fe and southwest overland Indian trade.

At the time of the first sale of town lots, April 30, 1846, it was estimated that there were about three hundred people in the new town, nearly all along the river front. Feb. 22, 1853, a charter was obtained from the State, and in the spring of 1853 a local government was organized.

During the civil war, the town experienced a serious struggle and came out of the conflict with a population of less than three thousand inhabitants, but since then Kansas City has grown with wonderful rapidity. During the past two years upwards of $2,000,000 have been invested in new manufacturing and commercial enterprises. Thirty miles (double track) of cable roads have been built and are in successful operation. Public and private buildings to the amount of over $12,000,000 are said to have been erected last summer.

HISTORY.

The New Jerusalem is a subject in which all Latter-day Saints are greatly interested, but all that is known about it is what the Lord has revealed through his servants, both in ancient and modern times. The most ancient prophecy now in possession of the Saints relating to the New Jerusalem is one which was delivered by Enoch, the seventh from Adam, and revealed anew to Joseph Smith in December, 1830. We make the following extract (see Pearl of Great Price, page 21):

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I made unto you concerning the children of Noah; and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an Holy City, that my people may gird up their loins and be looking forth for the time of my coming; for there shall be my Tabernacle, and it shall be called Zion, a New Jerusalem."

From this extract we learn the important fact that a holy city called Zion, or New Jerusalem, is to be built up on this earth preparatory to Christ's Second Advent; that it is to be built by the elect of God under his direction; that righteousness is to be sent down from heaven, and truth sent forth out of the earth for the purpose of gathering the people of God from among all nations. But this revelation does not tell in what part of the earth the New Jerusalem shall be located.

The Book of Mormon informs us that this holy city is to be built upon the continent of America, but it does not inform us upon what part of that vast country it should be built. (Ether 13: 1-12. 3 Nephi 20: 22; 21: 22-25.)

John, the Apostle, while on the Isle of Patmos, mentions the New Jerusalem, in writing to the Church in Philadelphia. (Rev. 3: 12.) This great Apostle was also permitted in vision to see that city, after its renewal, descending from God out of heaven upon the earth. (Rev. 21: 2.)

Ancient revelation, however, fails to point out the precise spot for the location of the city. Although the Book of Mormon tells us that it is to be built on the western continent, it does not say whether it is to be in North or South America.

In September, 1830, a few months after the organization of the Church, Joseph Smith received a revelation, in which the Lord said that the New Jerusalem should be built on the borders of the Lamanites. (Doc. & Cov., Sec. 28: 9.)

In February, 1831, the Saints were commanded to ask the Lord, and He would in due time reveal unto them the place where the New Jerusalem should be built, and where the Saints should eventually be gathered in one. (Doc. & Cov., Sec. 42: 9, 35, 62, 67.)

In a revelation given March 7, 1831, the Saints were commanded to gather up their riches with one heart and one mind, to purchase an inheritance, which the Lord should point out to them. This inheritance was to be the place of the New Jerusalem or Zion. (Doc. & Cov., Sec. 45: 64-71.)

In June, 1831, the Lord commanded between twenty and thirty of the Elders to journey westward two by two, preaching the word and building up branches of the Church wherever the people would receive their testimony. These Elders were to take different routes, and meet together in the capacity of a conference in the western parts of Missouri. In this revelation the Lord said, that inasmuch as His Elders were faithful, the land of their inheritance should be made known unto them; and also informed them that it was then in possession of their enemies. (Doc. & Cov., Sec. 52.)

In this same month a small branch of the Church, called the Colesville branch, who had emigrated from the State of New York to Ohio, where they had been for a few weeks, were commanded to remove to the western borders of Missouri, near the Lamanites. (Doc. & Cov., Sec. 54.)

Joseph Smith and several of the Elders arrived at Independence, Jackson Co., Missouri, about the middle of July. Soon after their arrival, a revelation was given pointing out Independence as the central place for the city, and the place for the Temple a short distance west of the court-house. (Doc. & Cov., Sec. 57: 3.)

Previous to this, five missionaries (Oliver Cowdery, Parley P. Pratt. Peter Whitmer, jun., Ziba Peterson and Frederick G. Williams) had arrived in Jackson County. Four of these brethren, who were the first Latter-day Saint Elders that ever visited that part of the country, left the State of New York the previous fall and journeyed to Ohio, from where F. G. Williams accompanied them to Independence, where they arrived early in 1831. Except Elder Pratt who was sent east by his fellow-missionaries to report at the head-quarters of the Church, these brethren were still in Jackson County to welcome Joseph and the other Elders and Saints from the East when they arrived in July, 1831. (See pages 389 and 395.)

In this same revelation the Saints were informed that it was wisdom to purchase the land throughout the country, that they might obtain it for an everlasting inheritance. Sidney Gilbert was appointed an agent for the Church to receive money and to buy land for the benefit of the Saints; Edward Partridge was commanded to divide to the Saints their inheritances according to their families, etc.

About a week after the arrival of Joseph and his brethren, the Colesville branch (so-called because they formerly lived in Colesville, Broome Co., New York) arrived and settled on the borders of a fertile prairie west of the Big Blue, in Kaw Township, and not far from the present location of Kansas City. Aug. 2. 1831, Joseph, the Prophet, assisted the Colesville Saints to lay the first log for a house as the foundation of Zion in Kaw Township, 12 miles southwest of Independence. On the 3rd the spot for the Temple, a little west of Independence, was dedicated, and on the 4th the first conference was held by the Saints in Jackson County. (See pages 396 and 397.)

In obedience to a commandment previously given, Sidney Rigdon wrote the following description of the land of Zion:

"Unlike the timbered States in the East (except upon the rivers and water courses, which are verdantly dotted with trees from one to three miles wide), as far as the eye can glance, the beautiful rolling prairies lie spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locust, mulberry, coffee bean, hackberry, box elder and bass wood, together with the addition of cottonwood, buttonwood, pecon, soft and hard maple, upon the bottoms. The shrubberry is beautiful, and consists in part of plums, grapes, crab apples and parsimmons. The prairies are decorated with a growth of flowers that seems as gorgeous and grand as the brilliancy of stars in the heavens, and exceeds description. The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It produces, in abundance, wheat, corn and many other commodities, together with sweet potatoes and cotton. Horses, cattle and hogs, though of an inferior breed, are tolerably plentiful, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful where man has commenced the cultivation of the soil, than it is a little distance farther in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many less animals, roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race, are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee; honey is but about twenty-five cents per gallon.

"The season is mild and delightful nearly three-quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the 39th degree of north latitude, and between the 16th and 17th degrees of west longitude, it bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic States of the same parallel of latitude; and the weather is more agreeable, so that, were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry and efforts of those inhabitants, there would be a measure of the good things of life, for the benefit of the Saints, full, pressed down and running over, even an hundred-fold. The disadvantages here, like all new countries, are self-evident—lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry, and the refinement of society, with the polish of science, overcome. But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree and the box together, to beautify the place of His Sanctuary, that He may make the place of His feet glorious; where for brass He will bring gold, and for iron He will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to one consideration, for the good of His people, the calculations of men, and the vain glory of the world, vanish, and we exclaim, 'God will shine—the perfection of beauty out of Zion!'"

From the foregoing it is seen that the land of Zion (Jackson County) was a newly settled country, containing only a few inhabitants. The few colonists who had located within its borders were mostly immigrants from the Southern States. All the unoccupied land could be purchased from the Federal Government at the nominal price of $1.25 per acre.

Having made the necessary arrangements for laying the foundation of permanent settlements in Jackson County, the Elders who had come from the East were commanded to return to their homes, bearing record by the way of what had been revealed, except Edward Partridge and a few others whom the Lord selected to settle in Missouri. (Doc. & Cov., Sec. 60) The Saints and Elders who remained began the work of building up permanent homes. They had arrived too late to raise crops that season, but they cut hay for their cattle and prepared some ground for cultivation. The fall and winter were occupied in building log cabins; and through the long, cold winter the Saints cheerfully submitted to all kinds of inconveniences, such as several families living in an open, unfinished log room, without windows, and nothing but the frozen ground for a floor, their food consisting mostly of beef and a little bread, made of coarse corn meal, manufactured by rubbing the ears of corn on a tin grater. The spirit of peace, union and love, however, was in their midst, and at their prayer meetings, and in their family worship, they were blessed with many seasons of refreshing from the presence of the Lord. Thus the winter of 1831 passed away.

As soon as the churches scattered abroad learned that the Lord had revealed the place where the City of Zion was to be built, preparations to purchase inheritances in the goodly land absorbed the minds of the faithful; and money was sent to the Church agent from all quarters to buy lands. As early as February, 1831, the Lord had said that those who loved Him would remember the poor and consecrate of their property to sustain them, for inasmuch as they did it to the poor, they did it unto Him; and that which was consecrated to the poor, should be imparted to them with a deed and a covenant that could not be broken; and every man was to be made a steward over his own property. (Doc. & Cov., Sec. 42.)

Their law of consecration and stewardship was as follows:

Every man was to consecrate his property to the Bishop of the Church without reserve, with a covenant that could not be broken; and then he was to receive an inheritance back from the Bishop—sharing equally with his brethren, according to his family and circumstances—this inheritance being deeded to him by the Bishop; which inheritance then became his stewardship, upon which he was to improve according to the measure of wisdom he possessed; every man being independent in his management of his stewardship. By every man consecrating his property to the Bishop, and then receiving back as his stewardship only sufficient for his support, there was a surplus left in the hands of the Bishop to be placed in the Lord's Storehouse. Then if in the management of his stewardship, a man obtained more than was needful for his support, it, too, was put into the Lord's Storehouse, and that, as well as the surplus first named, was to be used in giving inheritances to the poor; and in assisting the brethren in the improvement of their respective stewardships, as should be appointed by the High Council of the Church, and the Bishop and his Counselors. And thus the Saints were to be made equal in temporal things as well as in things that are spiritual.

The hearts of the Saints in Zion were made glad in the spring of 1832, by a visit from their youthful Prophet and Sidney Rigdon, who had suffered much for the truth's sake, during the winter that had just past, at the hands of a furious mob in Ohio. (See pages 112-114.) It was during this visit that Joseph was acknowledged, by the Church and Priesthood in *Z*ion, President of the High Priesthood. It was on the occasion of this visit, too, that Joseph sought to so "organize the Church that the brethren might, eventually, be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love." (See pages 403 and 404.)

In a revelation given through the Prophet Joseph after his arrival in Jackson County in July, 1831, W. W. Phelps was appointed a printer to the Church in Zion. (Doc. & Cov., Sec. 57.) Accordingly a press and type were purchased in Cincinnati, Ohio, with which Elder Phelps arrived in Jackson County in the beginning of 1832. In the month of June following the first number of a monthly paper called the *Evening* *and Morning Star* was issued; W. W. Phelps, editor. (See page 31.) Subsequently the Book of Commandments, containing a number of the revelations now found in the Doctrine and Covenants, was printed at the *Star* office, which, when first opened, was 120 miles further west than any other press in Missouri.

So rapidly did the Saints gather to Zion during the summer of 1832 that the *Star* for November reported 830 souls in the new settlements; the Lord had blessed them both with food and with raiment, and there was plenty in Zion. A feeling of insubordination, however, existed among the brethren of the Priesthood. Seven High Priests had been appointed to preside over the affairs of the Church in Zion, viz., Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Edward Partridge, Isaac Morley and John Corrill. These brethren with the common consent of the several branches comprising the Church in Missouri, were to appoint Elders to preside over the respective branches, and attend to all the affairs of the Church in that land. But a number of those High Priests and Elders who went up to Zion ignored the authority of the seven, who were placed there to preside. and began setting some of the branches in order without being appointed to do so; and it resulted in some confusion. Others who went there sought to obtain inheritances in some other way than according to the laws of consecration and stewardships; and these things, together with jealousies, covetousness, lightmindedness, unbelief and general neglect to keep the commandments of God, enkindled the displeasure of the Almighty against Zion and her inhabitants. This state of affairs coming to the knowledge of the Prophet Joseph, he wrote a letter to the Saints in Missouri, severely reproving them for their neglect to keep the commandments of God. A council of High Priests appointed Hyrum Smith and Orson Hyde to write a letter of reproof and warning also, in which they cried, "Repent! repent! or Zion must suffer, for the scourge and judgment must come upon her." These words of reproof and warning had the effect of awakening in the hearts of the Saints the spirit of repentance. A solemn assembly was called at which a sincere and humble repentance was manifested. A general epistle to the Church authorities in Kirtland, bearing date of Feb. 26. 1833, was adopted at a conference of the Saints in Zion, expressing their repentance and desires to keep the commandments of God in the future. This was satisfactory to the brethren in Kirtland; and the Lord said in a revelation given March 8, 1833, that the brethren in Zion "*began*" to repent; and that the angels rejoiced over them. Still there were many things with which the Lord was not well pleased, and He said that He would contend with Zion, and plead with her strong ones, and chasten her until she overcome. (Doc. & Cov., Sec. 90.)

The spring of 1833 opened early in Western Missouri. The streams, which had been so long locked up in ice, broke loose under the genial rays of the returning sun, and rushed on to swell the majestic current of the Missouri. The winter snows melted early, and grass and flowers in rich profusion and of varied hue clothed the great rolling prairies of the West in their loveliest attire. All nature rejoiced, and the Saints who had gathered to that land to build up Zion rejoiced with her.

Under these auspicious circumstances, on the 6th of April. 1833, eighty officials and a large number of the members of the Church, met at the Ferry on Big Blue, a small forest-lined stream. a few miles west of Independence, for the service of God, and to be instructed in the things of eternal life. Their conversation and discourses ranged over immense periods of time; extending back to that time when the morning stars sang together, and the sons of God shouted for joy, in anticipation of the blessings that would follow the creation of this earth. They spoke of the cruel persecutions endured by the diciples of Jesus in former ages, little dreaming that the time was at hand when they, too, would be required to endure like trials for the truth's sake—for the testimony of Jesus. Their minds were absorbed in contemplating the future glory of Zion; their souls were filled with joy unspeakable—filled with that spirit which ages before caused men and angels to unite in singing, "Peace on earth; good will to man." This was the first attempt of the Church to celebrate her birthday.

During the three years that had elapsed since the organization of the Church the Gospel had been preached in nearly all the States of the Union, thousands had hailed the message with delight, and numerous branches of the Church had been established.

During the summer of 1833 a school for the Elders was organized in Zion, presided over by Elder Parley P. Pratt, who labored with all the zeal of an Apostle in teaching them the principles of the Gospel. They held their meetings in the open air in the shady groves, and their instructor frequently walked several miles barefooted to meet with them.

The First Presidency of the Church, although not present in person, took a very deep interest in the affairs of the Saints in Missouri and sent up many encouraging and instructive letters. On the 25th of June a plat of the future City of Zion, accompanied by an explanation was sent to the brethren in Missouri. The plat itself is perhaps not in existence now, but from the accompanying explanation the following is obtained:

"The city plat is one mile square, divided into blocks containing ten acres each—forty rods square—except the middle range of blocks running north and south; they will be 40 by 60 rods, containing 15 acres, having their greatest extent east and west. The streets will all be eight rods wide intersecting each other at right angles. The tier of blocks 40 by 60 rods will be reserved for public buildings, Temples, Tabernacles, school houses, etc.

"All the other blocks will be divided into half-acre lots, a four-rod front to every lot, and extending back 20 rods. In one block the lots will run from the north and south, and in the next one from the east and west, and so on alternately throughout the city, except in the range of blocks reserved for public buildings. By this arrangement no street will be built on entirely through the street; but on one block the houses will stand on one street, and on the next one on another street. All the houses are to be built of brick or stone; and but one house on a lot, which is to stand twenty-five feet back from the street, the space in front being for lawns, ornamental trees, shrubbery, or flowers according to the taste of the owners; the rest of the lot will be for gardens, etc.

"It is supposed that such a plat when built up will contain a population of fifteen or twenty thousand, and that they will require 24 buildings to supply them with houses for public worship and schools

These buildings will be Temples, none of which will be less than 87 feet by 61, and two stories high, each story to be 14 feet, making the building 28 feet to the square. * * *

"Lands on the north and south of the city will be laid off for barns and stables for the use of the city, so there will be no barns or stables in the city among the houses.

"Lands for the agriculturist are also to be laid off on the north and south of the city plat, but if sufficient cannot be laid off without going too great a distance, then farms are to be laid off on the east and west also; but the tiller of the soil, as well as the merchant and mechanic, will live in the city. The farmer and his family, therefore, will enjoy all the advantages of schools, public lectures and meetings. His home will no longer be isolated, and his family denied the benefits of society, which has been and always will be, the great educator of the human race; but they will enjoy the same privileges of society and can surround their houses with as much refinement as will be found in the homes of the merchant or the banker.

"'Wh n this square is thus laid off and supplied, lay off another in the same way,' said Joseph to those to whom the city plat was sent, 'and so fill up the world in these last days, and let every man live in the city, for this is the city of Zion.'"

In a revelation given through the Prophet Joseph Aug. 1, 1831, the Lord said that the Saints would have to pass through much tribulation, before they could receive the promised blessings (Doc. & Cov., Sec. 58), and in a subsequent revelation given in Kirtland the prediction was made that unless the Saints were diligent in purchasing the lands which had been designated by the Lord as their inheritance, they should be "scourged from city to city and from synagogue to synagogue, and but few shall stand to receive an inheritance." (Doc. & Cov., Sec. 63.)

These remarakable prophecies were given at a time when no human sagacity could have foreseen such events. No man unless he were a Prophet could have so cleary portrayed the subsequent history of the Church. Had it not been for these and other predictions of a like nature, no one would for a moment have supposed that the people of that boasted land of freedom would shed the blood of the Saints, and drive them from the lands which they had purchased, and persecute them from city to city, and from synagogue to synagogue All other denominations had been tolerated for many years, and no such scenes of persecution had been known in the United States since their constitution was formed. Religious freedom was the boast of the whole nation. Yet in the midst of such universal freedom and religious liberty, the voice of a great Prophet was heard, declaring the word of the Lord, and predicting events that no one looked for—events, that to all human appearance were very unlikely to come to pass.

The following is from the able pen of B. H. Roberts, as published in the *Contributor*. Vol. 7, with only a very few slight alterations made by the editor of the RECORD:

"The migration of the Saints to Missouri in the early summer of 1833, exceeded that of the previous season; but they were settling among a ferocious set of mobbers, like lambs among wolves. The 'old settlers' of Jackson County were principally from the mountainous portions of the Southern States. They had settled along the water-courses, and in the forests which covered their banks, instead of out on the broad and fertile prairies, which only required fencing to prepare them for cultivation. It was the work of years to clear a few acres of the timber lands, and prepare them for cultivation, but with these small fields they were content. They had no disposition to beautify their homes, or even make them convenient or comfortable. They lived in their log cabins without windows, and very frequently without floors other than the ground; and the dingy smoked log walls were unadorned by pictures or other ornaments. They were uneducated; those who could read or write being the exception and not the rule; and they had an utter contempt for the refinements of life. It is needless to add that they were narrow-minded, ferocious and jealous of those who sought to obtain better homes, and who aspired to something better in life than had yet entered into the hearts of these people.

"There was another element in Western Missouri which did not tend any to the improvement of its society. It will doubtless be remembered that Western Missouri was then the frontier of the United States, and therefore a place of refuge for those who had outraged the laws of society. Here they were near the boundary line of the United States, and if pursued by the officers of the law in a few hours they could cross the line out of their reach, as the officers could not easily operate outside of their own nation. These outcasts helped to give a more desperate complexion to the already reckless society in Missouri.

"The Saints could not join the Missourians in their way of life—in Sabbath breaking, profanity, horse racing, idleness, drunkenness and debauchery. They had been commanded to keep the Sabbath day holy, to love the Lord with all their hearts, and to keep themselves unspotted from the sins of the world. The fact of people having so little in common with each other was of itself calculated to beget a coldness and suspicion, which would soon ripen into dislike. The Saints, too, had come, for the most part from the Northern and New England States, and sectional hatred that existed between the people of the slave-holding and free States, was manifested toward the Saints by their 'southern' neighbors. Moreover the old settlers were dear lovers of office, and the honors and emoluments growing out of it; and they greatly feared that the rapidly increasing Saints would soon outnumber them, and that the offices would be wrested from them. * * *

"As early as the spring of 1832, there began to appear signs of an approaching storm. In the deadly hours of night the houses of some of the Saints were stoned, the windows broken, and the inmates disturbed. In the fall of the same year a large quantity of hay in the stack belonging to the Saints was burned, houses shot into, and our people insulted with abusive language. Then, in the month of April, 1833, the old settlers to the number of some three hundred met at Independence, to consult upon a plan for the destruction, or immediate removal of the 'Mormons' from Jackson County. They were unable, however, to unite on any plan, and the mob becoming the worse for liquor, the affair broke up in a Missouri row. The secret of their failure in accomplishing anything was this: A few of the brethren, learning that such a meeting was being held, met for secret prayer, and petitioned the Father to frustrate the plans of this ungodly mob, who were seeking their destruction. * * * But the angry clouds of the threatened persecution had merely been drifted to one side—not altogether driven from the horizon, and in a few months they assumed a more threatening aspect than on their first appearance.

"The sectarian priests inhabiting Jackson and the surrounding counties, were earnestly engaged in fanning the flames of prejudice, already burning in the public mind. The Rev. Finis Ewing, the head and front of the Cumberland Presbyterian Church, published this statement: 'The Mormons are the common enemies of mankind and ought to be destroyed.' The Rev. Pixley, who had been sent out by the Missionary Society to Christianize the savages of the west, spent his time in going from house to house, seeking to destroy the Church by spreading slanderous falsehoods, to incite the people to acts of violence against the Saints.

"Early in July, 1833, a document was in circulation known as a 'Secret Constitution,' setting forth the alleged grievances of the mob, and binding all who signed it to assist in 'removing the Mormons.' The document set forth that the signers believed an important crisis was at hand in their civil society, because a pretended religious sect—the 'Mormons'—had settled in their midst. The civil law they said did not afford them a sufficient guarantee against the threatening evils, and therefore they had determined to rid themselves of the 'Mormons,' 'peaceably if they could, forcibly if they must;' and for the better accomplishment of this object, they had organized themselves into a company—pledging to each other their 'bodily powers, their lives, fortunes and sacred honors.'

"The Saints were represented as being the very dregs of that society from which they came, as being poor, 'idle, lazy and vicious;' and were also accused of claiming to receive direct revelation from God; to heal the sick by the laying on of hands; to speak in unknown tongues by inspiration; and, in short, 'to perform all the wonder working miracles, wrought by the inspired Apostles and Prophets of God;' all of which, the document claims, 'is derogatory of God and religion, and subversive of human reason.'

The signers of this document also accused the Saints of sowing dissensions and inspiring seditions among their slaves. They further charged that the 'Mormons' had invited free people of color to settle in Jackson County; and stated that the introduction of such a caste among their slaves, would instigate them to rebel against their masters, and to bloodshed.

"The 'Mormons' were also charged with having openly declared that God had given them the land of Jackson County; and that sooner or later they would possess it as their inheritance. The document then concludes by saying that if, after timely warning, and receiving an adequate compensation for what property they could not take with them, the Saints should refuse to leave the county, such means as were necessary to remove them were to be employed; and calls a meeting of the signers to convene at the court-house in Independence on the 20th of July, 'to consult ulterior movements.' * * *

"The statement made by the mob that the 'civil law did not afford them a sufficient guarantee against the threatening evils,' of which they complained, is good evidence that the Saints had violated none of their laws—it is an acknowledgment that they lived above the law. As to the Saints being the dregs of the society from which they came—it is untrue; they had a respectable standing in the society from which they came, and that society was far in advance in civilization and enlightenment of the people of Western Missouri.

"The charge of idleness comes with a bad grace from the slave-holders of Missouri. Especially so since the charge is made against people chiefly from New England, who, whatever other faults they may possess, can never be truthfully charged with idleness. In addition to the Saints who settled in Missouri having been trained from childhood to habits of industry in their former homes, they had received an express command from God to labor, and the idler was not to eat the bread nor wear the garment of the laborer; and unless the idler repented, he was to be cast out of the Church. (Doc. & Cov., Sec. 42, 75.)

"The Saints in Missouri not only pretended to receive revelations, but through the Prophet Joseph they actually received the revelations from God; and did also enjoy the gifts of tongues, and of healing the sick through the anointing of oil and the prayer of faith, in fulfilment of the promise of the Lord; but how all this can be 'derogatory of God and true religion,' or, 'subversive of human reason,' can only be comprehended by a Missouri mob, seeking a vain excuse for the destruction of an unoffending people.

"The charge of sowing dissensions, and inspiring seditions among the slaves, and inviting free people of color to settle in Jackson County, have no foundation in truth. The July number of the *Star* for 1833 contained an article on 'Free People of Color,' and published the laws of Missouri relating to that class of people. Free people of color were negroes or mulattoes who were set free through the kindness of their masters, or who, by working extra hours, for which they were sometimes allowed pay, were able at last, to purchase their liberty. Concerning such people the Missouri laws provided, that:

"If any negro or mulatto came into the State of Missouri, without a certificate from a court of record in some one of the United States, evidencing that he was a citizen of such State, on complaint before any justice of the peace, such negro or mulatto was to be commanded by the justice to leave the State; and if the colored person so ordered did not leave the State within thirty days, on complaint of any citizen, such person was again brought before the justice who was to commit him to the common jail of the county, until the convening of the circuit court, when it became the duty of the judge of the circuit court to inquire into the cause of commitment; and if it was found that the negro or mulatto had remained in the State contrary to the provisions of this statute, the court would sentence such person to receive ten lashes on his or her bare back, and then order him or her to depart from the State; if the person so treated should still refuse to go, then the same proceedings were to be gone through, and punishment inflicted as often as was necessary until such person departed.

"And further: If any person brought into the State of Missouri a free negro or mulatto, without the aforesaid certificate of citizenship, for every such negro or mulatto, the person so offending should forfeit five hundred dollars; to be recovered by action of debt in the name of the State.

"The editor of the *Star* adds: 'Slaves are real estate in this and other States, and wisdom would dictate great care among the branches of the Church of Christ, on this subject. So long as we have no special rule in the Church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say: Shun every appearance of evil.'

"Publishing this law, and the above comment, was construed, by the old settlers, to be an invitation to free people of color to settle in Jackson County; whereupon an Extra was published to the July number of the *Star* on the 16th of the month, which said:

" 'The intention in publishing the article, 'Free People of Color,' was not only to stop free people of color from emigrating to Missouri, but to prevent them from being admitted as members of the Church * * * To be short, we are opposed to having free people of color admitted into the State.'

"But in the face of all this, the mob still claimed that the article was merely published to give 'directions and cautions to be observed by colored brethren, to enable them upon their arrival in Missouri, to claim and exercise the rights of citizenship;' and this base falsehood was used to inflame the minds of the people against the Saints.

"That the Saints may have said that the Lord would yet give them the land of Missouri for their inheritance, is doubtless true; but that they were to obtain it in other than a legal way never entered their hearts. They had been commanded of the Lord to purchase the land for an inheritance. Besides, the Elders stationed in Zion, about this time, addressed an epistle to the churches abroad, in which they alluded to the gathering of ancient Israel, and pointed out the difference in their circumstances and those by which they were surrounded, and how ancient Israel had been compelled to obtain the lands of their inheritance by the sword, and there add; 'But to suppose that we can come up here and take possession of this land by the shedding of blood, would be setting at naught the law of the glorious Gospel, and also the word of our great Redeemer; and to suppose that we can take possession of this country without making regular purchases of the same, according to the laws of our nation, would be reproaching this great Republic, in which most of us were born, and under whose auspices we all have protection.' (*Evening and Morning Star*, July, 1833.) Nothing then can be clearer than that while the Saints may have said that Missouri would eventually be the land of our inheritance, they were expecting to obtain it in a perfectly legitimate manner—by purchase—through the overruling providences of God."

By the foregoing it is clearly proven that the charges made against the Saints by their enemies were without any real foundation. Elder Roberts continues his narrative as follows:

"In answer to the call made for the citizens of Jackson County to assemble at the court-house on the 20th of July, to devise means to rid the county of the 'Mormons,' between four and five hundred gathered in from all parts of the county. Colonel Richard Simpson was elected chairman of the meeting, and James H. Fournoy and Colonel S. D. Lucas chosen secretaries. A committee of seven was appointed by the chair to draft an address to the public, in relation to the object of the meeting; the following was the committee: Russel Hicks, Esq., Robert Johnson, Henry Childs, Esq., Colonel James Hambright, Thomas Hudspeth, Joel F. Childs and James M. Hunter.

"The address this committee reported repeated the falsehoods concerning the Saints interfering with their slaves, and inviting free people of color to settle in Jackson County; and of the Saints being the very dregs of the society from which they had emigrated; again charged them with most abject poverty, idleness and of coming to obtain inheritances in Jackson County, 'without money and without price.' They declared the evils which threatened their community, by the 'Mormons' settling among them, were such that no one could have foreseen, and therefore unprovided for by the laws; and the delays incident to legislation would put the mischief beyond all remedy. They expressed the fear that if the Saints were not interfered with, the day would not be far distant when the civil government of the county would be in their hands; when the sheriff, the justices and the county judges would be 'Mormons,' or persons wishing to court their favor from motives of interest or ambition, and then ask: 'What would be the fate of our lives and property, in the hands of jurors and witnesses who do not blush to declare, and would not, upon occasion, hesitate to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, have conversed with God and His angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospects of obtaining inheritances without money and without price—may be better imagined than described.' (*Western Monitor*, Aug. 2, 1833.)

"However, in speaking of the gifts of the spirit which the Saints claimed to enjoy—revelation, prophecy, speaking in tongues, healing the sick, etc., they propose to have nothing to say, but piously close the clause which refers to these things with '*Vengeance belongs to God alone.*' For the other things with which they charge the Saints—each and all of which are most damnably false, except, perhaps, the one that charges them with being poor—they most solemnly declare:

" 'That no Mormon shall in future, move to or settle in this (Jackson) county. That those now here, who shall give a definite pledge of their intention, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested, until they have sufficient time to sell their property and close their business without material sacrifice. That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration; and upon failure, prompt and efficient measures will be taken to close the same. That the Mormon leaders here are required to use their influence in preventing any further immigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions. That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.' (*Western Monitor*, Aug. 2, 1833.)

"This address was unamously adopted by the meeting, and a committee of twelve appointed to wait upon the 'Mormon' leaders, and see that the foregoing regulations were complied with. In case of a refusal on the part of the 'Mormons' to comply with these demands, the committee, acting as the organ of the county, were to inform them that it was the fixed determination of the mob to adopt such means as would enforce their removal. The committee called upon Edward Partridge, A. S. Gilbert, John Corrill, Isaac Morley, John Whitmer and W. W. Phelps, and demanded that they cease publishing the *Star* and close the printing office, and that, as Elders ofthe 'Mormon'Church, they agree to move out of the county forthwith. Three months was asked for by these Elders in which to consider the proposition, and to counsel with the Church authorities in Ohio, as closing a printing office, and removing twelve hundred people from their homes was a work of no small moment. But this time was denied them. They asked for ten days,but that was not granted, and fifteen minutes only allowed them to decide. At this the conference broke up, and the mob returned to the court-house and reported to the meeting that they had called upon the 'Mormon' leaders and that they refused to give a direct answer, but asked for time to consider the propositions and counsel with their brethren in Ohio. The meeting then resolved that the printing office be razed to the ground, and the type and press secured.

"With demoniac yells the mob surrounded the printing office and house of W. W. Phelps. Mrs. Phelps, with a sick infant in her arms, and the rest of her children were forced out of their home, the furniture was thrown into the street and garden, the press was broken, the type pied—the revelations, book work and papers were mostly destroyed or kept by the mob—and the printing office and the house of W. W. Phelps were razed to the ground. Having reduced these buildings to a mass of ruins, the mob proceeded to demolish the mercantile establishment of Gilbert, Whitney and Co., and destroy the goods, but when Mr. Gilbert assured them the goods would be packed by the 23rd, they desisted from their work of destruction.

"But their fiendish hate had not spent its force. With horrid yells and loud cursings they sought for the leading Elders. Men, women and children ran in all directions, not knowing what would befall them. They caught Bishop Edward Partridge and Charles Allen, and dragged them to the public square, through the maddened crowd, which insulted and abused them along the road. When they reached the public square, two alternatives were placed before them, either to renounce their faith in the Book of Mormon, or leave the county. The Book of Mormon they would not deny, nor consent to leave the county. Bishop Partridge, being permitted to speak, told them the Saints had had to suffer persecution in all ages of the world, and that he was willing to suffer for the sake of Christ, as they had done; that he had done nothing which ought to offend anyone, and that if they abused him, they would injure an innocent man. Here his voice was drowned by the tumult of the crowd, many of whom were shouting, 'Call upon your God to deliver you—pretty Jesus you worship!' These expressions, intermingled as they were with the vile oaths of the mob, put hell itself to shame. The two brethren, Partridge and Allen, were stripped of their outer clothing, and daubed with tar, mixed with lime, or pearl-ash, or some other flesh-eating acid, and a quantity of feathers scattered over them. They bore this cruel indignity and abuse with so much resignation and meekness, that the crowd grew still, and appeared astonished at what they witnessed. The brethren were permitted to retire in silence—in silence, except when it was broken by the voice of a sister, crying aloud, 'While you who have done this wicked deed, must suffer the vengeance of God, they, having endured persecution, can rejoice, for henceforth for them is laid up a crown, eternal in the heavens!' By this time it was getting late and the mob suddenly dispersed. As night drew her sable mantle over the scene of ruin, those who had escaped to the woods and corn fields began to return, to learn what had befallen their friends. Wives anxiously inquired of the fate of their husbands, and children of the fate of their parents.

"This outrage was the more reprehensible because of the characters of the leaders of the mob—they being in the main the county officers—the county judge, the constables, clerks of the court and justices of the peace —yes, and there was Lilburn W. Boggs, the lieutenant-governor, the second officer in the State, looking quietly on and secretly aiding every measure of the mob—who, walking among the ruins of the printing office and house of W. W. Phelps, remarked to some of the Saints, 'You now know what our Jackson boys can do, and you must leave the country.'

"The third day after these events occurred (July 23rd) the mob, to the number of some five hundred, again came dashing into Independence bearing a red flag, and armed with rifles, pistols, dirks, whips and clubs; riding in every direction in search of the leading Elders, making the day hideous with their inhuman yells and wicked oaths. They declared it to be their intention to whip those whom they captured with from fifty to five hundred lashes each, allow their negroes to destroy their crops and demolish their dwellings. Said they: 'We will rid Jackson County of the 'Mormons,' peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy their children, and ravish their women!'

"The leading Elders, seeing their own lives, and the property and lives of those over whom they presided in Christ in jeopardy, resolved to offer themselves as a ransom for the Church—willing to be scourged, or even put to death if that would satisfy their tormentors, and stop their inhuman cruelties practiced toward the flock, over which the Church had made them overseers. The men who thus offered their own lives for the lives of their friends were John Corrill, John Whitmer, W. W. Phelps, A. S Gilbert, Edward Partridge and Isaac Morley. Forever let their names be known throughout all Israel as men who have given the greatest evidence within the power of man to give, that they loved the brethren—'Greater love hath no man than this, that a man lay down his life for his friends.' * * * But the inhuman wretches, who had combined to drive the Saints from their hard-earned homes, were insensible to the sublime manifestation of love they witnessed. It appealed not to their adamantine hearts. With brutal imprecations they told these men that not only they, but every man, woman and child would be whipped or scourged until they consented to leave the county, as they had decreed that the 'Mormons' should leave the county, or they or the 'Mormons' must die.

"The presiding brethren, finding that there was no alternative but for them to leave speedily, or witness the blood of innocence shed by fiends incarnate, concluded to leave the country. A new committee was selected by the mob to confer with the brethren, and the following agreement was entered into:

"The leading Elders with their families were to move from the county by the first of January following; and to use their influence to induce all their brethren to leave as soon as possible one half by the first of January, 1834, and the remainder by April, 1834. They were also to use all the means in their power to stop any more of their brethren moving into the county; and also to use their influence to prevent the Saints then *en route* for Missouri permanently settling in Jackson County, but they were to be permitted to make temporary arrangements for shelter until a new location was agreed upon by the society. John Corrill and A. S. Gilbert were to be allowed to remain as general agents to settle up the business of the Church, so long as necessity required. Gilbert, Whitney & Co. were to be permitted to sell out their merchandise then on hand, but no more was to be imported. The *Evening and Morning Star* was not again to be published, nor a press established by any members of the Church in the county. Edward Partridge and W. W. Phelps were to be allowed to pass to and from the county to wind up their business affairs, provided they moved their families from the county by the first of January following. On the part of the mob, the committee pledged themselves to use all their influence to prevent any violence being used against the Saints, so long as the foregoing stipulations be complied with on the part of the Church. (*Evening and Morning Star*, page 229.)

"A day or two after this treaty was entered into, the Church in Zion dispatched Oliver Cowdery to Ohio to confer with the general Church authorities on the situation of the Saints in Missouri. This conference resulted in the authorities sending, as special messengers, Elders Orson Hyde and John Gould to Jackson County, with instructions to the Saints not to dispose of their lands or other property, nor remove from the county, except those who had signed the agreement to do so.

"In the meantime, however, the Saints attempted to settle in Van Buren, the county joining Jackson County on the south—the name has since been changed to Cass—but the people of that county after the Saints commenced a settlement, drew up an agreement to drive them from there, and destroy the fruits of their labors, so they were obliged to return to their former homes. While the Saints were making these efforts to carry out the first part of the stipulation entered into with the mob, the mob on their part failed to refrain from acts of violence. Daily the Saints were insulted. Houses were broken into, and the inmates threatened with being robbed,if they stirred. But truth began to make itself heard; and as the fiendish acts of the mob were dragged into light, they called execrations from various quarters. Some publications in the *Western Monitor*, printed at Fayette, Howard Co., Missouri, censured the conduct of the mob, and suggested that the Saints seek redress for the wrongs they had suffered. Whereupon the leaders of the mob began to threaten life, and declared that if any 'Mormon' attempted to seek redress by law or otherwise, for character, or loss of property, they should die!

"But these threats did not deter the Saints from appealing to the chief executive of the State for a redress of grievances. On the 8th of August, 1833, a petition setting forth their sufferings, and denying the allegations of the mob, was presented by Orson Hyde and W. W. Phelps to Daniel Dunklin, who, at the time, was governor of the State. In addition to relating the story of their wrongs, and denying the charges made by the mob on which they depended to excuse their cruelty to the Saints, the petition set forth that whenever that fatal hour arrived that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by lawless mobs with impunity, 'that moment a dagger is plunged into the heart of the Constitution, and the Union must tremble.' * * * 'We solicit,' said they, 'assistance to obtain our rights; holding ourselves amenable to the laws of our country, whenever we transgress them.' They asked the governor, by express proclamation, or otherwise, to raise a sufficient number of troops, who, with them, might be empowered to defend their rights; that they might sue for damages in the loss of property—for abuse—for defamation as to themselves—and, if advisable, try for treason, against the government; that the law of the land might not be defied, nor nullified, but peace restored to their country.

"To this very reasonable request Governor Dunklin made a patriotic reply, under date of Oct. 19th. He stated he would think himself unworthy the confidence, with which he had been honored by his fellow-citizens, did he not promptly employ all the means which the Constitution and laws had placed at his disposal to avert the calamities with which the Saints were threatened, and adds: 'Ours is a government of laws, to them we owe all obedience, and their faithful administration is the best guarantee for the enjoyment of our rights. No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands. Such conduct strikes at the very existence of society, and subverts the very foundation on which it is based. I am not willing to persuade myself that any portion of the citizens of the State of Missouri, are so lost to a sense of these truths as to require the exercise of force, in order to ensure respect for them.'

"He advised the Saints to make a trial of the efficacy of the laws. That wherein their lives had been threatened, that they make affidavits to that effect before the circuit judge, or the justices of the peace in their respective districts, whose duty it then became to bind the threatening parties to keep the peace. By this experiment it would be proven whether the laws could be executed or not; and in the event that they could not be peaceably executed, the governor pledged himself, on being officially notified of that fact, to take such steps as would enforce a favorable execution of them.

"As to the injuries the Saints had sustained in the loss of property, the governor advised them to seek redress by civil process—expressing the opinion that the courts would grant them relief. We do not doubt the sincerity of Governor Dunklin in giving this counsel to the Saints, and under ordinary circumstances to seek redress at the hands of the civil authorities of the county would be the proper thing to do; but in this case the officers of the law had been the head and front of this high-handed and infamous proceeding. In proof of this statement we give the names and offices held by those who were most active in bringing the mischief upon the Saints: Samuel D. Lucas, colonel and judge of the county court; Samuel C. Owens, county clerk; Russel Hicks, deputy clerk; John Smith, justice of the peace; Samuel Weston, justice of the peace; William Brown, constable; Thomas Pitcher, deputy constable; besides Indian agents, postmasters, doctors, lawyers and merchants. These were the men who had despoiled the Saints—these were the ones, in connection with the secret assistance of the lieutenant-governor of the State, Lilburn W. Boggs, who inflamed the minds of the ignorant against an innocent people, and encouraged the vicious to maltreat the virtuous. These were the men who on the 23rd of July of the same year had said: 'We will rid Jackson County of the 'Mormons,' peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy the lives of their children, and ravish their women.' And these were the men—the officers of justice to whom the 'Mormons' were to appeal for a redress of grievances! To say the least, does it not smack of 'going to law with the devil, when court is to convene in hell?' Surely it was only a forlorn hope the Saints could entertain of being redressed for their wrongs by the very parties who inflicted those wrongs upon them; but being willing to magnify the law, they acted upon the governor's advice. For this purpose they engaged the services of four lawyers from Clay County, then attending court at Independence, viz: Messrs Wood, Reese, Doniphan and Atchison. These gentlemen engaged to plant all the suits the Saints might wish to present before the courts, and attend to them jointly throughout for one thousand dollars. W. W. Phelps and Bishop Partridge gave their notes for that sum, endorsed by Gilbert & Whitney.

"No sooner did the mob witness these movements on the part of the Saints, than they began to prepare for further hostilities. The red right hand of a relentless persecution was armed again to plague them.

"Strange as it may appear, and almost past believing, it is our task in these pages to chronicle events which have taken place in the Nineteenth Century—in this age of boasted enlightenment and toleration—that shall make the expulsion of the French peasants from Acadia pale in comparison with them; events which have occurred in America, in the United States, the boasted asylum for the oppressed of all nations; events which would be more in keeping with the intolerance of the dark ages and the cruelty of Spain, during the reign of the Inquisition, than in this age and in this nation. * * *

"Sunday, Oct. 20, 1833, the Saints declared publicly, that as a people they intended to defend their lands and homes, and the next day the leaders of the mob began to prepare to inflict further violence upon them. Strict orders were circulated among the Saints not to be the aggressors, but to warn the mob not to come upon them. Court was to convene on Monday, Oct. 28th, and it was expected that some of the leaders of the mob would be required to file bonds to keep the peace. While these preparations were progressing on the part of the Saints, the mob were not idle. They resorted to their old method of circulating false rumors. Saturday, the 26th, about fifty met in counsel, and 'voted to a hand to move the Mormons:' and, as an earnest of their intentions, attacked a number of families who had but lately arrived from Ohio and Indiana, but without inflicting much injury. Monday, the 28th, the circuit court convened, but very few were in attendance. There was no mob there, but threats of the most violent character were made.

"The night of October 31st, however, may be regarded as the time when hostilities recommenced in earnest. That night the mob to the number of forty or fifty proceeded against a branch of the Church located on the stream called Big Blue, known as the Whitmer settlement. They shamefully whipped several of the brethren nearly to death, among whom was Hiram Page. With brutal threats they frightened helpless women and children into the wilderness in the middle of the night, and then unroofed and demolished ten or twelve houses.

"This outrage was followed up the next night, November 1st, by an attack upon the Saints living in Independence and vicinity. Their houses were brick-batted, doors broken down, and long poles thrust through their windows. A party of the brethren had gathered together for protection about half a mile west of Independence, and to them word was sent that the mob were tearing down the store of Gilbert, Whitney & Co., and destroying their goods. Whereupon these brethren went in a body to the store. At their approach the main body of the mob fled. One of their number, bolder than his fellows, remained, however, and continued sending brick-bats and stones through the shattered doors and windows, while the goods were scattered around him in the street. This man the brethren took prisoner, and brought him immediately before Samuel Weston, justice of the peace; entered a complaint, and asked that a warrant be issued that he, Richard McCarty, might be secured. But the justice refused to make out the warrant, or do anything in the matter. McCarty was turned loose, and subsequently got out a warrant from the same justice of the peace, and tried the men, who had caught him in the act of his villainy, for false imprisonment!

"The same night an attack was contemplated upon another branch of the Church, known as the Colesville branch; located in Kaw Township, about twelve miles west of Independence. They sent two of their number, Robert Johnson and a Mr. Harris, armed with two guns and three pistols. They were discovered by some of the brethren, among whom was Parley P. Pratt. Without provocation, Johnson struck Parley P. Pratt over the head with the breech of his gun, which staggered him for a moment, and made the blood flow in streams down his face. These two men were then retained as prisoners through the night. The spies not returning rather disconcerted the mob, and it is generally supposed prevented an attack that night upon the Colesville branch of the Church. The morning following, these two men were given their arms, and permitted to return to their companions, without receiving injury from the hands of those whom they had so maliciously assaulted, and into whose power had fallen.

"On the night of November 2nd, a party of the mob went against the branch located on Big Blue, unroofed one house and destroyed some furniture. They also broke into the house of David Bennett, whom they found sick in bed; being unable to resist them, they beat him most unmercifully, and swore they would blow out his brains. One of their number shot at him with a pistol, but the ball instead of entering his head, as intended, cut a deep gash across the top of it, which, however, did not prove fatal. While the mob were in the act of beating Bennett, a number of the brethren who had gathered in a body for mutual protection came upon the scene, and a firing of guns commenced. Both parties claim that the other commenced the firing, but which began it does not matter here. If the brethren opened the fire, they were altogether justified in doing so under the circumstances. Women and children were running here and there screaming with terror, not knowing where to go for safety. Their piteous cries mingled with the brutal oaths of the mob, and the firing of guns, made the night hideous. In the melee a young man with the mob was shot through the thigh, but by which party it is not known. This day also the Saints in Independence gathered in a body as much as possible, about half a mile west of town, for the purpose of better defending themselves against their heartless enemies.

"The day following these outrages Joshua Lewis, Hiram Page and two others, were despatched to Lexington to see John F. Ryland, judge of he circuit court, and obtain a peace warrant. The Saints had previously applied for a peace warrant o Squire Silvens, but he refused to grant one. They read to him the governor's letter, which directed them to proceed in that manner, but he replied that he cared nothing for that. Either his fears of the mob were greater than his respect for the judge or the law, or he was in hearty sympathy with the rioters. Judge Ryland issued a peace warrant on the 6th; but whether it ever reached the hands of the county sheriff is not known.

* * *

"There were a few of the citizens of Jackson who did not take part in these shameful proceedings against the Church—they were friendly disposed towards the Saints, but lacked the courage to speak out boldly in their defense, or take up arms to protect suffering innocence. On the contrary, they advised the Saints to leave the State immediately, as the wounding of the young man on Saturday night had enraged the whole county against them; and it was a common expression among the mob that Monday (the 4th of November) would be a bloody day.

"Early on Monday (Nov. 4th) the mob took the ferry-boat on the Big Blue, west of Independence, which belonged to the Saints, driving the owners away with threats of violence. From thence they went to a store, about one mile west of the ferry, kept by one Wilson. Word was brought to a branch of the Church located several miles still further west from the ferry, that the mob east of the Blue were destroying property, and the Saints needed assistance. Upon hearing this, nineteen of the brethren volunteered to go to their aid; but on approaching Wilson's store they learned that the mob were there, and that the report of the destruction of property east of the Blue was false. The company started to return to their homes, but two small boys passing on their way to Wilson's store saw this company, and reported to the mob that the 'Mormons' were on the road west of them. At this the mob, which numbered between forty and fifty, started in pursuit, and soon came in sight of the company of volunteers, which, at the enemies' approach, fled in all directions. The mob gave hot pursuit, hunting for the brethren through the corn fields, and even searching the houses of the Saints for them, and at the same time threatening the women and children if they did not tell where the men were hiding. They fed their horses in Christian Whitmer's corn field, and took him and pointed their guns at him, threatening his life if he did not tell them where the brethren were.

"Two or three of the company who were dispersed by the mob, made their way to the Colesville branch of the Church, which was but about three miles away. A company of thirty men was quickly formed, and although they were armed with but seventeen guns, and knew their enemies were more numerous than they, and better armed, they promptly marched to the assistance of their brethren. They found the mob hunting for the brethren, and threatening the women and children. As the mob saw this new company approaching, some of them exclaimed, 'Fire, G—d d—n ye, fire!' and then fired two or three shots at the approaching company, which were promptly returned by a volley from the brethren, at which the mob fled, leaving two of their number and some of their horses dead on the ground. The two killed were Hugh L. Brazeale and Thomas Linville. Brazeale had been known to say, 'With ten fellows I will wade to my knees in blood, but what I will drive the Mormons from Jackson County.'

"The first shot fired by the mob wounded Philo Dibble in the bowels, the ball remaining in him. As he bled much inwardly his bowels became swollen, and his life was despaired of. But Newel Knight administered to him, by laying on hands in the name of Jesus Christ, and a purifying fire penetrated his whole system. He discharged several quarts of blood and corruption, with which was the ball that inflicted the wound. He was immediately healed, and remained an able-bodied man, and performed military duty for a number of years afterwards, was always a hard worker, and at present lives in Springville, Utah County, Utah. A brother by the name of Andrew Barber was mortally wounded, his death occurring the next day.

"This battle was fought about sundown, and during the night the mob despatched runners in all directions with the false report that the 'Mormons' had been joined by the Indians, and had taken the town of Independence; that the 'Mormons had gone into Wilson's store and shot his son,' and other rumors that were calculated to excite the people, and enrage them against the Saints.

"This same day (Nov. 4th) a most extraordinary affair occurred at Independence. We have already told how a number of the brethren caught Richard McCarty on the night of Nov. 1st, in the act of hurling stones and brick-bats through the doors and windows of Gilbert, Whitney & Co.'s store, while the goods—calicoes, shawls, cambrics, handkerchiefs, etc., were scattered around him in the street; and how the brethren took him before the justice of the peace, Samuel Weston, and asked for a warrant to to be issued against him, and how the justice refused to issue the warrant. But, on this 4th day of November, Richard McCarty obtained a warraut from this same justice of the peace, for the arrest of A. S. Gilbert, Wm. E. McLellin, Isaac Morley, John Corrill and three or four others, charging them with assault and battery, and false imprisonment. In relation to this matter Brother Corrill tersely remarks, 'Although we could not obtain a warrant against him for breaking open the store, yet he had gotten one for us for catching him at it.'

"The trial of these men was in progress in the court-house at Independence, when the news of the battle west of the Big Blue was brought to town. But instead of being reported correctly, it was said that the 'Mormons' had gone into Wilson's house and shot his son. This so enraged the crowd that were in attendance at the trial that a rush was made for the prisoners, to kill them. This, however, was prevented; and at the suggestion of Samuel C. Owens, clerk of the county court, those on trial were locked up in the jail for their own safety. During the night the mob were busy collecting arms and ammunition, making every preparation for a general massacre of the Saints the next day. The brethren who were imprisoned were frequently told of these warlike preparations during the night, and that, too, by men of note; and were further informed that nothing but their leaving the county would prevent bloodshed. Whereupon these brethren consented to leave the county, and furthermore agreed to go and consult with their brethren on the subject of all the Saints leaving. For this purpose Elders, Gilbert, Morley and Corrill were accompanied by the sheriff and two others to the branch of the Church some half-a-mile from Independence; and held an interview with their brethren upon the subject of their moving from the county, to which the brethren of that branch consented.

"The sheriff and his prisoners then returned to the jail—it being about 2 o'clock in the morning. As they approached the jail they were halted by a company of armed men, six or seven in number. The sheriff answered them, giving his own name and the names of his prisoners, at the same time exclaiming, 'Don't fire, don't fire, the prisoners are in my charge!' Morley and Corrill turned and fled, and the party who had halted them fired one or two shots after them. Gilbert stood his ground, and while the sheriff held him several guns were presented at him. Two of the men, more desperate than the rest, attempted to shoot him, but their guns missed fire; seeing that they failed to shoot him, one of the party, Thomas Wilson, knocked him down. His life, however, was preserved, and his injuries were not very serious.

"The morning of the 5th of November witnessed the people from all parts of the county crowding into Independence well armed. But few knew of the agreement made by the Saints in and about Independence to leave the county; and the presence of the armed crowds was made the occasion of calling out the militia. This last move was at the instigation of Lieutenant-Governor Boggs—at least such was the report among the people that day. The command of this militia was given to Colonel Pitcher, but the men who had formerly been the mob made up the ranks of the militia; and the only difference between the mob and the militia was the mob organized as a militia were prepared to adopt more effective measures in driving the Saints from their homes, than before they were so organized. The colonels in command—Pitcher and Lucas—were known as the bitter enemies of the Saints, and their names were attached to the agreement circulated in the July previous, to drive the Saints from the county. From such a militia, officered by such men as Pitcher and Lucas, the Saints could hope for no protection.

"The branches of the Church west of Independence did not hear of the agreement of the Independence branch to leave the county, but reports reached them that a number of their brethren were imprisoned, and that the mob were determined to kill them. About a hundred of the brethren gathered from the various branches, and marched in a body to assist those in peril. They halted about a mile west of Independence, to learn the situation of affairs. Learning that the mob had not attacked the branch at Independence, and that the militia was called out, they concluded to quietly disperse and go to their homes. But some one had seen them on the road, and reported that the 'Mormons' were on the march toward Independence, with the intention, no doubt, to do mischief.

"Hearing this the militia under Colonel Pitcher became enraged, and would only consent to grant the people peace on the condition of their agreeing to deliver up certain men, engaged in the battle the evening before, to be tried for murder, and to surrender their arms. To this last proposition Lyman Wight, who it appears acted as the leader of the body of brethren, would not consent, unless Colonel Pitcher would also disarm the mob. 'To this the colonel cheerfully agreed, and pledged his honor with that of Lieutenant-Governor Boggs, Samuel C. Owens and others.' (*Times and Seasons*, 1843, page 263.)

"Upon this treaty being made the brethren surrendered their arms—in all, forty-nine guns and one pistol. They also gave up a number of the parties who were engaged the night before in the battle, to be tried for murder. These men were detained a day and a night, during which time they were insulted, threatened and brickbatted: and after receiving a mockery of a trial, Colonel Pitcher let them go, after taking an old watch from one of them to satisfy costs.

"The agreement made by Colonel Pitcher, to disarm the mob as well as the 'Mormons' was never executed; but as soon as the brethren had surrendered their arms, bands of armed men were turned loose upon them. Lyman Wight was chased by one of these gangs across an open prairie for five miles, but fortunately escaped. He lay three weeks in the woods, and was without food three days and nights. He was hunted for by the mob through Jackson, Lafayette and Clay Counties, and also through the Indian Territory. Some of the parties who were hounding him were asked why it was they had so much against him, to which they replied: 'He believes in Joe Smith and the Book of Mormon, G—d d—n him; and we believe Joe Smith to be a d—d rascal!'

"The men who had made up the rank and

file of the militia on the 5th of November, the next day, were riding over the country in armed gangs threatening men, women and children with violence; searching for arms and brutally tying up and whipping some of the men and shooting at others. The leaders of these ruffians were some of the prominent men of the county; Colonel Pitcher and Lieutenant-Governor Boggs being among the number. The priests were determined not to be outdone by the politicians, for the Rev. Isaac McCoy and other preachers of the gospel (?) were seen leading armed bands of marauders from place to place; and were the main inspirers of their cowardly assaults on the defenceless. All through this day and the day following (Nov. 6th) women and children were fleeing in every direction from the presence of the merciless mob. One company of one hundred and ninety—all women and children, except three decrepit men—were driven thirty miles across a burnt prairie, the ground thinly crusted with sleet, their trail being easily followed by the blood which flowed from their lacerated feet! (Lyman Wight's affidavit, *Times and Seasons*, 1843, page 264.) This company and others who joined them erected some log cabins for temporary shelter, and not knowing the limits of Jackson County, built them within the borders of that county. Subsequently, in the month of January, 1834, parties of the mob again drove these people, and burned their scanty cabins, leaving the former occupants to wander without shelter in the most severe winter months. Some of them were taken suddenly ill and died.

"Other parties during the two days mentioned flocked to the Missouri River, and crossed at the ferries into Clay County. One of the companies of distressed women and children were kindly lodged by a Mr. Bennett for the night in his house. We speak of this, because acts of benovolence towards the Saints were so rare that whenever they occur they should be remembered.

"In one of the companies that went to Clay County was a woman named Ann Higbee, who had been sick for many months with chills and fever—she was carried across the river, apparently a corpse. Another woman named Keziah Higbee in the most delicate condition, lay on the bank of the river all night, while the rain descended in torrents, and under these circumstances was delivered of a male child; but the mother died a premature death through the exposure. All the pity they received from their relentless persecutors was this brutal expression, 'G—d d—n you, do you believe in Joe Smith now?' The scene that was witnessed on the banks of the Missouri on the 7th of November is so graphically described in Joseph's History that I cannot forbear inserting it here:

" 'The shore began to be lined on both sides of the ferry with men, women and children, goods, wagons, boxes, chests, provisions, etc.; while the ferry-men were busily employed in crossing them over; and when night again closed upon the Saints, the wilderness had much the appearance of a campmeeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for children; and children for parents. Some had the good fortune to escape with their family, household goods and some provisions; while others knew not of the fate of their friends, and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cottonwood trees and erecting them into temporary cabins, so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.' (*Mill. Star*, Vol. 14, page 582.)

"On the night of the 13th of November, while large bodies of the Saints were still encamped on the Missouri bottoms, exiled from their homes for the Gospel's sake, one of the most wonderful meteoric showers occurred that was ever witnessed. The whole heavens and the earth were made brilliant by the streams of light which marked the course of the falling aerolites. The whole upper deep was one vast display of heaven's fireworks. The long trains of light left in the heavens by the meteors would twist into the most fantastic shapes, like writhing serpents. Its grandeur was far beyond the power of words to describe. * * *

"It is needless to say then, that this sign in the heavens encouraged the distressed Saints; that it revived their hopes; that it calmed their fears, that the coming of their deliverer was drawing nigh. Nor need I say that it awed the mob, and made a pause in their cruel proceedings for a season. But that pause was brief; for on the 23rd of November the mob held a meeting, and appointed a committee to warn any of the

Saints, who might possibly be found within the borders of the county, to leave. Accordingly what few families were scattered here and there through the county were threatened and abused until they were finally forced from their homes. On the 24th of December four aged families were assaulted at Independence. The mob tore down their chimneys, broke open their doors, and threw large stones into their houses. A brother by the name of Miller, 65 years of age, and the youngest of the men in the four families, narrowly escaped fatal injuries. A brother Jones, who was also subject to this inhuman treatment, served as a life-guard to General Washington in the Revolution; and had fought for the establishment of the sacred principles of liberty guaranteed in the Constitution of his country, the free exercise of which was now denied him, by a gang of heartless wretches, who had conspired against the liberty of worthy citizens.

"Some time later Father Lindsey, an old man of about seventy years, was driven from his house, after which it was thrown down. His household goods, corn, etc. were piled together and set on fire; but fortunately after the mob left, his son extinguished the flames. On February 20, 1834, Lyman Leonard had two chairs broken to splinters about him, being dragged out of doors, where he was beaten with clubs until he was supposed to be dead. The same day Josiah Sumner and Barnet Cole received the same kind of treatment. (*Evening and Morning Star*, page 277.)

"Early in the spring the mob burned the houses belonging to the Saints. According to the testimony of Lyman Wight, two hundred and three dwelling-houses and one grist-mill were so destroyed. Destroyed, doubtless, for the same purpose that the brutal English officers laid waste the property of the Acadians, on the plea of discouraging the return of the exiles."

THE TEMPLE LOT.

The Temple Lot in Independence, Jackson County, Missouri, is situated about three-quarters of a mile west of the court-house, on the south side of the street along which the track of the dummy railway connecting Independence with Kansas City is laid. It is a quarter of a mile due north of the Missouri Pacific Railway depot and near the western boundary of Independence corporation limits. The lot, as it is now owned by the Hedrickites, consists of about three acres of land and comprises the summit of a crowning hill, the slope of which to the south and west is quite abrupt, but very gradual toward the north and east. It is inclosed by a barbed wire fence. The Temple Lot is a part of the "southeast quarter of Section No. 3, Township 49," etc. The original patent from the Federal Government to the State of Missouri is not recorded in the Jackson County recorder's office, but the State of Missouri deeded that particular quarter-section to Jones H. Flournoy, Jan. 24, 1827. In 1831 the Saints purchased either a part or all of Section 3, on which a site was selected for a Temple and the ground dedicated by Joseph Smith, in the presence of seven other men, Aug 3, 1831. Dec. 19, 1831, 63 acres and 43 sqaure rods of the southeast quarter of Section 3 was deeded by Jones H. Flournoy and wife to Edward Partridge; Samuel C. Owens was county clerk at the time. The consideration was $130. There is no mention in the Jackson County records of any administration upon the estate of Edward Partridge, the next official entry being an illegal deed from Samuel I. Edwards to Samuel H. Woodson.

The next link in the chain of title is a "Deed from Lydia Partridge, widow of Edward Partridge, Eliza M. Partridge, Emily D. Partridge and Caroline E. Partridge, heiresses of Edward Partridge, then living in Pottawattamie County, Iowa, to James Pool, of Jackson County, Missouri." This deed was dated May 5, 1848, and signed in the presence of Allen Atwood and Nathan A. West.

Aug. 3, 1848, James Pool gave a deed to John Maxwell for the same 63 acres and a fraction, the consideration being $600. Subsequently a lawsuit was planted against James Pool by Thomas J. Payne for the recovery of $330, and by others for various other amounts, and to satisfy these claimants the land was put up at sheriffs sale, at which it was purchased anew by John Maxwell for $1,315. The sheriff's deed to Mr. Maxwell is dated March 24, 1849.

John Maxwell died in 1856, without making a will, but his children and heirs made good their claim and had the land surveyed and divided up into blocks and lots known as the "Woodson and Maxwell Addition" to the town of Independence. These new lots were then sold to different parties for building spots.

When the Hedrickites first came to Independence in 1867 they found the Temple site divided up into several lots and owned by various parties. In order to avoid suspicion and trouble the Hedrickite brethren, who had concluded to secure the site, went to work quietly and bought from the different owners, at different times, the three acres they now hold, and after all had thus been secured the brethren who had purchased the various fractions, deeded the whole to Granville Hedrick, President of and trustee-in-trust for their little church, and his successor in office. The very best lawyers were employed to examine the records and to obtain an abstract to prove an unbroken chain of title. The whole lot cost them about $1,500. At the time they were bought by the Hedrickites several of the small fractions of land had already changed hands several times after the "Woodson and Maxwell Addition" had first been made.

In the summer of 1887 a little lumber meeting house, 26x18 feet, was erected by the Hedrickites on the northeast corner of the Temple Lot, and since that time regular meetings have been held therein. The Hedrickites, being friendly to the Latter-day Saints in Utah, have invited several of our Elders, who have visited Independence of late, to preach in their meeting house; and in the evening of Sept. 10, 1888, Elders Edward Stevenson, Joseph S. Black and Andrew Jenson filled a regular appointment there, speaking with considerable freedom to a crowded audience, consisting chiefly of Hedrickites and Josephites.

CLAY COUNTY, MISSOURI.

GENERAL DESCRIPTION

Clay County, Missouri, the temporary home of the Saints from 1833-1836, is situated north of the Missouri River opposite Jackson County. It is bounded on the west by Platte, north by Clinton and east by Ray County; has an area of about 410 square miles and 16,000 inhabitants. In 1860 Clay County had 13,000 inhabitants; hence it has only increased 3,000 during the last 28 years. When the Saints lived in Clay County it was very thinly inhabited, and Liberty, the county seat, only had a few hundred inhabitants. The surface is somewhat uneven, but the soil is very fertile. There is considerable timber. Coal and lead-ore, lime-stone and sand-stone are among its natural resources. Its chief products are corn, wheat, oats, potatoes, tobacco, butter, wool, hay, pork and live stock. Carriages, flour, lumber, metallic wares, saddlery, wool-carding and cloth-dressing are represented in its manufacturing establishments, which in 1880 numbered 49, employing 170 hands.

LIBERTY,

The county seat of Clay County is pleasantly situated on rising ground 3½ miles north of the nearest point on the Missouri River called Liberty Landing. By rail it is 12 miles northeast of Kansas City, and it is 11 miles in a straight line due north from Independence,in Jackson County. Liberty has now a population of 2,500 and is noted for its excellent schools. The Clay County Seminary and William Jewell (Baptist) College are located here. The latter is beautifully situated on a hill in the east part of the town. The court-house is considered one of the finest in the State of Missouri. There are a number of substantial brick stores and some handsome private residences. Two weekly papers, one democratic and one republican, are pudlished here.

Rush Creek, the stream on which the members of Zion's Camp were scattered when the cholera broke out among them in the summer of 1834, heads about two miles northwest of Liberty; it runs in a southeasterly direction (passing within two miles east of Liberty) and empties into the Missouri River, near Missouri City, seven miles southeast of Liberty.

Ducker's Ferry, where the mobocrats crossed the Missouri River in 1834 (on the occasion when James Campbell and six others were drowned) is seven miles south of Liberty and three-and-a-half miles north of Independence, at the place where Wayne City, on the Jackson County side, now is situated.

HISTORY.

When the Saints were expelled from Jackson County in November, 1833, the greater part of them found a temporary resting place in Clay County, though some of them were scattered through Ray, Lafayette, and Van Buren Counties. Those, however, who settled in Van Buren were again driven away. The people in Clay County, as a rule, were kind to the Saints, who were thrown so unceremoniously upon their hospitality. They were permitted to occupy every vacant cabin, and build others for temporary shelter. Some of the sisters obtained positions as domestics in the households of well-to-do farmers, while others taught school. For these acts of kindness, the people of Clay County were well repaid in labor performed by the brethren, who were by no means idle, nor of the class who would receive a gratuity when it was within their power to give its equivalent in honest toil. Some heads of families were able to and did purchase land and homes, but the majority rented.

But look at the situation of the Saints in the best possible light, and after all, it was a gloomy prospect. In their scattered condition no regular discipline could be enforced. Many of them were beyond the reach of their spiritual teachers; and being surrounded by wickedness. their hopes blighted, and witnessing the apparent triumph of the wicked over the Saints, is it any wonder if, in their despair, many of them committed sins, and were chargeable with follies unbecoming people of their profession? But in the main the Saints were immovable as the everlasting hills in their righteousness and integrity to God; willing to count all things as dross for the excellency of the knowledge of God.

They were perplexed as to what course to pursue. They knew not whether they would be permitted to return to the lands from which they had been driven or not; nor did they know whether it would be best to lease or buy lands in Clay County. In the midst of this uncertainty, a conference was convened Jan. 1, 1834, at the house of Parley P. Pratt, at which it was "Resolved, that Lyman Wight and Parley P. Pratt be sent as special messengers, to represent the situation of the scattered brethren in Missouri, to the Presidency of the Church in Kirtland, and ask their advice." Accordingly these brethren started to perform this mission, leaving their families in a penniless condition, while they themselves faced the winds and snows of winter in the interests of their afflicted brethren.

Pending the Saints receiving instructions from their youthful Prophet, several events worthy of mention occurred. In the latter part of December, 1833, a court of inquiry was held at Liberty, Clay County, to investigate the conduct of Colonel Pitcher, in dispossessing the "Mormons" of their arms, and driving them from their homes. It resulted in his arrest and trial, before a court martial; but said court did not convene until Feb. 20, 1834; and so remiss in the performance of his duty was General Thompson, who presided over the court martial trial, that no report was made to the governor until the 1st of May; and even then it had to be solicited by the governor. From the facts brought out in that trial, the governor decided that Col. Pitcher had no right to dispossess the "Mormons" of their arms; and sent an order to S. D. Lucas, colonel of the 33rd rigiment, to deliver the arms taken from the "Mormons" on the 5th of December, 1833, to W. W. Phelps, John Corrill, Edward Partridge, A. S. Gilbert, or their order. Lucas, in the meantime, however, had left Jackson County, resigned his position, and had settled in Lexington. Learning of this, the governor issued a second order for the arms, directing it this time to Col. Pitcher. This letter was inclosed in a letter from the governor to W. W. Phelps, and sent to Pitcher on the 10th of July; but the arms were never returned. Indeed, between the issuing of the first and second order of the governor, for their restoration to their owners, the arms were distributed among the mob; and they insolently boasted that the arms should not be returned, notwithstanding the order of the executive. And the determination of the mob was stronger than the authority of the governor—the commander-in-chief of the militia of the State. The arms were never returned.

In December, 1833, the mob permitted the firm of Davies & Kelly to take the printing press owned by the Saints in Jackson County over to Liberty, in Clay County, where they began the publication of *The Missouri Enquirer*. This firm paid the lawyers, employed by the Saints,

$300 on the $1.000 note they had given their attorneys. Not much towards paying for a press that, with the book works, had cost between three and four thousand dollars.

It would appear that as soon as the news of the expulsion of the Saints reached the ears of the State officers, they were anxious to reinstate them in their possessions. R. W. Wells, the attorney-general of Missouri, wrote to the lawyers employed by the Church, Nov. 21, 1833, to the effect, that if the "Mormons" desired to be returned to their homes in Jackson County, an adequate force of the State militia would be sent forthwith to accomplish this object, the militia having been ordered to hold themselves in readiness. He also promised that if the "Mormons" would organize themselves into a company of militia, they should be supplied with arms by the State. And also suggested that, "As only a certain quantity of public arms can be distributed in each county, those who first apply will be most likely to receive them." This letter was written after a conversation with the governor, and by that conversation, the attorney-general believed that he was warranted in making these suggestions to the "Mormons," so that we may regard the foregoing as the sentiments of the governor, as well as of the attorney-general.

Under date of Nov. 24, 1833, John F. Ryland, the circuit judge for that district of which Jackson County was a part, wrote to Amos Reese, circuit attorney for the same district, and also counsel for the Church, saying that he had been requested by the governor to inform him "about the outrageous acts of unparalleled violence that had lately happened in Jackson County; * * * and to examine into these outrages, and to take steps to punish the guilty, and screen the innocent." He said, however, that he could not procced without some person was willing to give the proper information before him. He asked the circuit attorney to find out from the "Mormons," if they were willing to take legal steps against the citizens of Jackson County; and if they desired to be reinstated in their possessions. If so, he was willing to adopt measures looking toward the accomplishment of this object, saying that the military force would repair to Jackson County, and execute any order he might make respecting the subject. "It is a disgrace to the State," said he, "for such acts to happen within its limits, and the disgrace will attach to our official characters, if we neglect to take proper means to ensure the punishment due such offenders."

The order for an immediate court of inquiry had been prepared by the governor, but he waited to hear from the Saints, as to whether they desired to be reinstated in their homes or not. The leading Elders of the Church, hearing through their attorneys of the steps taken to hold an immediate court of inquiry, at once wrote to the governor, asking him not to hold an immediate court of inquiry, as at that time many of those persons whom they would want as witnesses were scattered through several of the surrounding counties, and could not be notified in time to be in attendance. Besides this, they urged that many of their principal witnesses would be women and children, and so long as the rage of the mob continued unabated, it would be unsafe to take these witnesses to Independence. "An immediate court of inquiry," wrote A. S. Gilbert, under date of Nov. 29, 1833, "called while our people are thus situated, would give our enemies a decided advantage in point of testimony." He asked His Excellency, therefore, in behalf of the Church, to postpone the court of inquiry until the Saints were restored to their homes, and had an equal chance with their enemies in producing testimony before the court.

Amos Reese, the circuit attorney, and one of the counsel for theChurch, concurred in these very reasonable requests, and said further: "I think that at the next regular term of the court, an examination of the criminal matter cannot be gone into without a guard for the court and witnesses" The communication which made these suggestions was followed up, on the 6th of December, by a petition to the governor, which set forth briefly the outrages committed against the Saints by the Jackson County mob, and asked him to restore them to their possessions in that county; and protect them when restored by the militia of the State, if legal, or by a detachment of the United States Rangers; suggesting that doubtless the latter arrangement could be effected by the governor conferring with the President of the United States on the subject. They also asked that their men be organized into companies of "Jackson Guards," and furnished with arms by the State, that they might assist in maintaining their rights. "And then," said they, "when arrangements are made to protect us in our persons and property (which cannot be done without an armed force, nor would it be prudent to risk our lives there without guards, till we receive strength from our friends to protect ourselves), we wish a court of inquiry instituted, to investigate the whole matter of the mob against the 'Mormons.' "

To this petition the governor replied on the 4th of February, 1834, and said the request to be restored to their homes and lands needed no evidence to support the right to have it granted. He also promised that if, on inquiry, it was found that they had been wrongfully dispossessed of their arms, an order would be issued for them to be returned. But we have already traced that matter to its final issue, we need to allude to it no further. In relation to the brethren organizing into military companies, the governor said:

> "Should your men organize according to law, which they have a right to do—indeed it is their duty to do so, unless exempted by religious scruples—and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated."

All these answers of the governor's to the petition of the exiled Saints, so far, were good, and manifest a spirit to administer evenhanded justice. But when he comes to consider their request to be protected in their possessions, as well as reinstated in them, his reply is not so favorable. "As to the request," said he, "for keeping up a military force to protect your people, and prevent the commission of crimes and injuries, were I to comply, it would transcend the power with which the Executive of this State is clothed." Still the laws of the State empower the "commander-in-chief, in case of actual or threatened invasion, insurrection, or war, or public danger, or other emergency, to call forth into actual service such portion of the militia as he may deem expedient." The governor explained further:

> "The words, 'or other emergency,' in our militia law, seem quite broad; but the emergency, to come within the object of that provision, shall be of a public nature. Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole State, yet the public has no other interest in it, than that the laws be faithfully executed."

The sequel will show how faithfully the law was executed, and how the "public" stood by, indifferent spectators, while an unoffending people were robbed of their possessions, and the laws of the State set at defiance by insolent mobs. The governor closes his answer to the petition of the exiles by saying, that as then advised it would be necessary to have a military guard for the court and State witnesses, while sitting in Jackson County; and he sent an order to the captain of the Liberty Blues to comply with the requisition of the circuit attorney, in protecting the court, and executing its orders during the progress of the trials arising out of the Jackson County difficulties; and said the Saints could, if they felt so disposed, return under the protection of this guard to their homes, and be protected in them during the progress of these trials.

It required no great wisdom to foresee that for the Saints to return to their homes, and then be left there without protection--left to the mercy of inhuman wretches, in whose veins ran none of the milk of human kindness—would not be far removed from suicide, as the mob greatly outnumbered the Saints. To return under these circumstances would only be laying the foundation for a more fatal tragedy than the one already enacted; and the brethren wisely concluded not to attempt to regain possession of their homes, until some measure was adopted to protect them when there—until "God or the President ruled out the mob."

At the February term of the circuit court, which convened at Independence, about twelve of the leading Elders were subpœnaed as witnesses on the part of the State, against certain citizens of Jackson County for their acts of mob violence against the 'Mormons.' On the 23rd of the month, these witnesses crossed the Missouri River into Jackson County, under the protection of the Liberty Blues, Capt. Atchison commanding. The company numbered about fifty, and were well armed with United States muskets, bayonets fixed—presenting an outward look "fair and warlike." The company and witnesses commenced crossing the river about noon, but it was nearly night before the baggage wagon was taken across. While waiting for the arrival of the wagon, it was decided to camp in the woods, and not go to Independence until the next morning. Half the company and the witnesses went about half a mile towards Independence and built fires for the night. While engaged in these duties the quartermaster and others, who had gone ahead to prepare quarters in town for the company, sent an express back, which was continued by Capt. Atchison to Colonel Allen, for the two hundred drafted militia under his command; and also sent to Liberty for more ammunition. The night was passed around the camp fires, as the party was without tents, and the weather cold enough to snow a little.

Next morning the witnesses were marched to Independence under a strong guard, and quartered in the block-house—formerly the Flourney Hotel. The attorney-general of the State, Mr. Wells, had been sent down by the governor to assist the circuit attorney, Mr. Reese, "to investigate, as far as possible, the Jackson outrage." These gentlemen waited upon the witnesses in their quarters, and gave them to understand that all hopes of criminal proceedure against the mob was at an end. Only a few minutes afterward, Capt. Atchison informed the witnesses that he had received an order from Judge Ryland that the services of his company were no longer needed in Jackson County. So the witnesses for the State were marched out of town to the tune of Yankee Doodle—quick time. Thus ended the sickly attempt of the State authorities to execute the law—in which the "public," according to the governor, was interested, but no further interested in this outrage. But, "so far as a faithful execution of the laws is concerned," he presumed, "the whole community felt a deep interest; for that which is the case of the Mormons to-day, may be the case of the Catholics to-morrow, and after them, any other sect that may become obnoxious to a majority of the people of any section of the State." But after this effort by the State authorities to execute the law, doubtless all other sects or parties who were likely to come under the ban of popular sentiment, felt secure in their liberties—satisfied with the valor of the officers of the State who had trembled before the bold front of a mob—a mob which had boasted that if the "Mormons" were reinstated in their homes by the authority of the governor, not three months should elapse before they would drive them again. And even while the circuit court was convened at Independence, and a company of militia in attendance to execute its mandates, and the attorney-general of the State present to assist the circuit attorney prosecute those who had violated the law—yet, in the presence of all this authority, the old citizens of Jackson gathered, and assumed such a boisterous and mobocratic appearance that their bold front overawed the officers of the court; the attorneys of the State telling the State witnesses—who were also sufferers from the previous violence of the mob—that all hopes of criminal prosecutions against the mob were at an end; while Judge Ryland issued an order for the militia to withdraw, just when they were needed to protect his court in vindicating the law.

Thus ended the only effort that was ever made by the officers of the State to bring to justice these violators of the law. One class of citizens had conspired against the liberties of another class, and being the stronger had, without the authority of law, or shadow of justification, driven twelve hundred of them from their possessions, and there was no virtue enough in the Executive of the State and his associations to punish the offenders. The determination of the mob to resist the law was stronger than the determination of the State officers to execute it, and make it honorable. And yet the constitution of the State made it the imperative duty of the Executive to "take care that the laws are faithfully executed." And the laws of the State empowered the "commander-in-chief of the militia (the governor) in case of * * * insurrection, or war, or public danger, or other emergency, to call forth in to actual service, such portion of the militia as he might deem expedient." With this power placed in his hands by the laws of the State, Governor Dunklin permitted mobs to overawe the court of inquiry he himself had ordered, and allowed them to continue unchecked in their unhallowed deeds of devastation and violence. And while the mobocrats triumphed over the law, the governor's letters to the leading Elders of the Church, contained many pretty patriotic sentiments, but he lacked the courage to execute the law.

In the meantime the Prophet Joseph was not an uninterested spectator of the stirring events that were being enacted in Missouri. The circumstances of the Church were such that his presence was necessary in Kirtland, but all the sympathy of his noble nature went out to his brethren in affliction; and his letters were filled with words of encouragement and wise counsels; and so far as his embarrassing financial circumstances would permit, he rendered them material aid. There were two things, however, that he could not understand: "And," said he, "they are these: Why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this persecution is. And again, by what means he will return her back to her inheritance, with everlasting joy upon her head." (See page 412.)

He was not left long in doubt as to these matters. On the 16th of December, 1833, the Lord, in a revelation to him, said (Doc. & Cov., Sec. 101: 1-7):

> "Verily I say unto you, concerning your brethren who have been afflicted, and persecuted and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; * * * Behold, I say unto you, there were jarrings and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore the Lord their God is slow to hearken to their prayers; to answer them in the day of their trouble."

This explained to the uttermost why the Saints were driven away from *Zion*. Of the evils which were in their midst they had been warned time and again by the Prophet, and the council of the Church. But these warnings had only aroused them to a partial repentance; and the Lord, true to His word at the time of giving the warning, was pleading with the strong ones in Zion, and chastening her mighty ones, that they might overcome. Seeing then that the Saints were punished for neglecting to observe the counsels of God, the question may arise: Is the mob to be held responsible for their acts of violence against them? Most assuredly, for it is a case where "offenses must needs come, but woe unto them by whom they come."

In relation to the other matter about which Joseph was perplexed, viz: By what means the Lord would redeem Zion, this same revelation, and one given subsequently (Feb. 24, 1834) explained. From these two important revelations we learn that Zion is to be redeemed by power. The Lord said (Doc. & Cov., Sec. 103):

> "I will raise up unto my people, a man who shall lead them like as Moses led the children of Israel; for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage, by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be; therefore let not your hearts faint, for I say not unto you, as I said unto your fathers, mine angel shall go before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presenee; and in time ye shall possess the goodly land."

But this great blessing, they were given to understand, was not to be granted "until after much tribulation."

Joseph was commanded to gather up the strength of the Lord's house, the young men and the middle aged, and march with them to Zion. (See *Zion's Camp.*)

Pending the gathering of the strength of the Lord's house to go up to redeem Zion, the Saints who had been driven from their homes were instructed to importune at the feet of the judge; and if he heeded them not, then to importune at the feet of the governor; and if the governor heeded them not, then "importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth from His hiding place, and in His fury vex the nation, and in His hot displeasure, and in His fierce anger, in His time will cut off these wicked, unfaithful, and unjust stewards." (Doc. & Cov., Sec. 101, 86-90.)

The brethren now began the work of petitioning in earnest. The authorities and brethren in Kirtland petitioned the governor of Missouri in behalf of their afflicted brethren of that State, inclosing in their petition the revelation the Lord had given respecting the redemption of Zion. (Doc. & Cov., Sec. 101.) They also sent a petition, and the same revelation to the President in their behalf. The Saints in Missouri also continued to keep the subject of their wrongs constantly before the authorities of the State. They also prepared a petition dated April 10, 1834, to the President of the nation, setting forth their wrongs at considerable length, enclosing in it the reply of the governor to their petition to him. And since the governor claimed that the laws of his State did not authorize him to keep a military force in Jackson County, to protect the Saints in their homes after their restoration, they asked the President to restore them to their possessions, and protect them when so restored, by an armed force, until peace was insured. Pointing out the fact to the President, that the Constitution authorized Congress to provide for the calling forth of the militia to execute the laws of the Union, suppress insurrection, and repel invasions. At the same time the exiles informed the governor that they had petitioned the President for a force to protect them in their homes, and asked him to assist them by sending to the President a few lines in support of their claims. Elder Phelps also wrote to Senator Thomas H. Benton, informing him of their having sent a petition to the President, and asked him for his co-operation in securing their rights. The governor answered under date of April 10, 1834, that as it was possible that the Saints had asked the President to do something that he was not empowered to do, he could not consistently join with them in urging him to do it. "If you will send me a copy of your petition to the President, I will judge of his right to grant it; and if of opinion he possesses the power, I will write in favor of its exercise." But whether the Saints complied with this request or not, is not known.

May 2, 1834, the Saints in Clay County received a communication from Washington, which stated that the offences of which they complained were violations of the laws of the State of Missouri, and not the laws of the United States. And the clause in the Constitution, to which they had alluded, extended only to proceedings under the laws of the United States. "Where an insurrection in any State exists, against the government thereof," said the communication from Washington, "the President is required, on the application of such State, or of the Executive (when the Legislature cannot be convened), to call forth such a number of the militia as he may judge sufficient to suppress such insurrection. But this state of things does not exist in Missouri, or if it does, the fact is not shown in the mode pointed out by law. The President cannot call out a military force to aid in the execution of the State laws, until the proper requisition is made upon him by the constituted authorities." And as the "constituted authorities" would not make that requisition, all hopes for assistance from the General Government were at an end.

When the Missouri State legislature convened, the governor called the attention of the body legislative to the outrages committed by the citizens of Jackson County against the "Mormons," saying, "As yet, none have been punished for these outrages, and I believe that, under our present laws, conviction for any violence committed against a Mormon cannot be had in Jackson County. * * * It is for you to determine what amendment the law may require, so as to guard against such acts of violence for the future." This notice of the question in the governor's message, revived the sinking hopes of the exiles, but it was only again to have them disappointed. The portion of the governor's message which referred to the Jackson outrage, was given to a special committee, and at the suggestion of Messrs. Thompson and Atchison, of the Missouri Legislature, the Saints petitioned that body for an enactment to reinstate them in their homes and protect them, but it availed nothing. The legislature took no action in the matter. The violators of the law went unwhipped of justice. Suffering innocence found no proctor in the State or nation.

In May, 1834, it appears that the Jackson County mobocrats, through some person of influence in Clay County, had suggested to Governor Dunklin the propriety of dividing Jackson County so that the old settlers and the Saints could occupy separate territory, and confine themselves within their respective limits, with the exception of the public right of ingress and egress upon the highway. This plan of settling the Jackson County trouble was suggested by Colonel J. Thornton, and concurred in by Messrs. Reese, Atchison and Doniphan. Their communication brought out a reply from the governor, dated June 6, 1834, in which he expressed his pleasure at these gentlemen making an effort to bring about a compromise of the Jackson County difficulties. He told them had he not been afraid of embarrassing himself by an official interposition, he should have exerted himself to have brought about a compromise even before then; but he was fearful of traveling out of the strict line of his duty as the chief executive of the State, should he do so. Said he:

> "My first advice would be to the Mormons to sell out their lands in Jackson County, and to settle somewhere else, where they could live in peace, provided they could get a fair price for their lands, and reasonable damages for injuries received. If this failed, I would try the citizens, and advise them to meet and rescind their illegal resolves of last summer, and agree to conform to the laws in every particular, in respect to the Mormons."

Should success attend neither of these plans, he would then try the plan of dividing the county as suggested by Colonel Thornton. "If all these failed," said the governor, "then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end."

The whole tenor of this communication plainly shows that the governor fully understood that the "simple question of legal rights" would reinstate the Saints on the lands from which they had been driven. The following extract from the letter confirms this statement:

> "A more clear and indisputable right does not exist, than that the Mormon people who were expelled from their homes in Jackson County, should return and live on their lands; and if they cannot be persuaded as a matter of policy, to give up that right, or to qualify it, my course as the chief executive officer of the State is a plain one. * * * The Constitution of the United States declares, 'that the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.' Then we cannot interdict any people, who have a political franchise in the United States, from emigrating to this State, nor from choosing what part of the State they will settle in, provided they do not trespass on the property or rights of others. * * * And again, our Constitution says, 'that all men have a natural and indefeasable right to worship Almighty God according to the dictates of their own conscience.' I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them. They have the right constitutionally guaranteed to them, and it is indefeasable to believe and worship Joe Smith as a man, an angel, or even as the only true and living God, and to call their habitation Zion, the Holy Land, or even Heaven itself. Indeed there is nothing so absurd or ridiculous that they have not a right to adopt as their religion, so that in its exercise they do not interfere with the rights of others."

Surely this is a liberal statement of the rights and privileges of the Latter-day Saints, and, indeed, of any other people, but the governor was loath to perform what he admits to be his plain duty in restoring the "Mormons" to their homes. Indeed, he at length refused to do it, fearing that in executing the law, by returning the Saints to their homes, he would involve the county in a civil war.

June 10, 1834, the district judge, John F. Ryland, wrote a letter to Elder A. S. Gilbert, asking him to use his influence in gathering his brethren at Liberty, in Clay County, on the 16th of the month; saying that he expected to meet a delegation of citizens from Jackson County there, and he was desirous of giving his views upon the present situation of the parties concerned in the Jackson troubles, with the hope of bringing about a peaceable adjustment of them. This letter was read in a public meeting of the Saints, and a respectful answer given, promising that as many of the Saints as could attend the meeting on the 16th would be present. Knowing there had been some talk about the propriety of the Saints selling out their lands in Jackson County, and fearing the judge would advise them to do so, the brethren took occasion to say in this communication that no such proposition could possibly be acceded to by the Saints; and concluded by saying:

> "Home is home, and we want possession of our homes from which we have been wickedly expelled—and those rights which belong to us as native, free-born citizens of the United States."

About one thousand people were in attendance at the meeting at the court-house in Liberty on the 16th of June; and among them were many of the brethren and a deputation of citizens from Jackson County, who made in substance the following proposition for the settlement of the Jackson difficulties:

"The people of Jackson County will buy all the land the Mormons own in the county of Jackson, and also all the improvements which the Mormons had on any of the public lands as they existed before the first disturbance between the people of Jackson and the Mormons, and for such improvements as they have made since.

"The valuation of the land and improvements, shall be ascertained by three disinterested arbitrators to be chosen and agreed upon by both parties; should the parties disagree in the choice of arbitrators, then——is to choose them.

"Twelve Mormons shall be permitted to go along with the arbitrators to show them their lands and improvements while they are being valued; and any other Mormons may accompany the arbitrators whom they may desire, to give them information; and the people of Jackson guarantee their entire safety while doing so.

"When the arbitrators report the value of the land and improvements, the people of Jackson will pay the valuation, with one hundred per cent added thereon, to the Mormons, within thirty days thereafter; the Mormons are to agree not to make any effort ever after to settle, either collectively or individually, within the limits of Jackson County; and are to enter into bonds to insure the conveyance of their lands in Jackson County, according to these terms, when the payment shall be made; and the committee will enter into a like bond, with such security as shall be sufficient, for the payment of the money according to this proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into Jackson County, or to settle there, except such as are by these propositions permitted to go there. Or

"The people of Jackson will sell all their lands and improvements on public lands in Jackson County to the Mormons, the valuation to be obtained in the same manner, the same per cent to be added, and thirty days allowed for payment as in our proposition to buy; the Mormons to give good security for the payment of the money, and this delegation will give security that the land will be conveyed to the Mormons. All parties to remain as they are till the payment is made, at which time, the people of Jackson will give possession."

After these propositions were submitted to the meeting, Samuel C. Owens made a flaming war speech against the "Mormons," and General Doniphan replied on the side of peace. The Rev. M. Riley, a Baptist minister, after delivering a bitter speech, said:

> "The Mormons have lived long enough in Clay County; and they must either clear out, or be cleared out."

To which the chairman of the meeting, Mr. Turnham, replied:

"Let us be republicans, let us honor our country, and not disgrace it like Jackson County. For God's sake don't disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants."

General Doniphan spoke up and said:

"That's a fact, and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show than he who lays down his life for his brother."

Cries of "adjourn" and "no, no, go on" were now heard, mingled with curses loud and deep, and the ominous gleaming of knives, and cocking of pistols; to add to the excitement, a man by the door yelled out: "A man stabbed!" At this, those in the court-room rushed out to learn what had happened. It turned out that a blacksmith by the name of Calbert had stabbed a man by the name of Wales, who had boasted of having whipped many of the Mormons—one of which had nearly lost his life through the injuries received. The wound was dangerous, but the meeting broke up without further bloodshed.

In the midst of this excitement, a few of the brethren retired and addressed a communication to the Jackson County delegation, to the effect that their proposition for a settlement of the Jackson difficulties should be presented to the Saints, and an answer to it should be handed to Judge Turnham by the 20th, sooner if possible. The brethren assured the Jackson delegation that peace was what they desired, and promised to use all their influence to establish it, and disclaimed any design to commence hostilities against the inhabitants of Jackson County; and further pledged themselves to use their influence to prevent the large company of their men (Zion's Camp) then *en route* for Missouri going into Jackson County, until the citizens of Jackson should receive an authoritative answer to their proposition to "buy or sell."

The Jackson delegation, in a very bad humor, started for Independence. One of the leaders, James Campbell, as he adjusted his pistols in their holster, exclaimed: "The eagles and buzzards shall eat my flesh, if I don't fix Joe Smith and his army (meaning Zion's Camp) so that their skins won't hold shucks before two days are passed." They went to Ducker's ferry and started to cross the Missouri, but when about the middle of the river, their boat suddenly went down as if made of lead. There was no storm—the river was calm, and no natural explanation could be given for the sinking of the boat. Joseph declares that the angel of the Lord sank it. Indeed the circumstances are such as to go very far toward strengthening the statement. It is supposed that about twelve men were in the boat, and of this number seven were drowned. (See page 585.) Of the number drowned the names of three are all that have been learned—Ibe Job,——Everett and Jas. Campbell. The body of Campbell was found about three weeks after the occurrence, on a pile of drift-wood, some four or five miles below where the boat sank, by a Mr. Purtle. But little more than the skeleton of the man remained. His flesh had been eaten by the eagles and buzzards. His fate points a fearful warning to those who raise their hands against God's anointed. It gives us reason to believe that the day is not distant when the command of Jehovah—"Touch not mine anointed, and do my Prophets no harm"—must be obeyed.

The fate of Owens was more ludicrous. He floated down the stream until he landed on an island, where he remained all night. The next morning he stripped off his clothes and swam ashore and laid down by the side of a log, close to the road. A lady passing on horse-back, learning of his condition, dropped him her shawl to cover his nakedness, until he could secure clothing.

Concerning the propositions made by the Jackson people to the Saints for the peaceful adjustment of their difficulties, Elder B. H. Roberts, in his article on "The Missouri Persecutions," reasons as follows:

"To have the lands owned by the Saints and the improvements thereon valued by disinterested arbitrators, and the amount paid with one hundred per cent, added within thirty days, looks like a very fair proposition; but still the Saints could not accept such terms; as the condition upon which the proposition was made required the surrender of some of their rights as citizens of the United States and freemen.

"The Constitution of the United States says expressly: 'The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.' The Saints were citizens of the United States, possessing all the rights and franchises thereof, and they had a right—an indefeasible one too—to settle in whatever State they saw proper to choose for their abode—and they had a right to settle in whatever part of the State pleased them best; and, as Governor Dunklin admitted, they had a right to call their habitation "Zion, the Holy Land, or Heaven itself," so long as in doing so they interfered not with the property and rights of others. To accept the proposition of the Jackson people then, and bind themselves never again to make any effort to settle collectively or individually within the limits of Jackson County, would be a surrender of their dearest rights of citizenship—and would be permitting mobocrats and murderers to dictate them in the exercise of their liberties—binding not only themselves, but their children as well, to the dictum of these wretches. To accept such a settlement of their troubles, would have been a covenant with death—an agreement with hell! To their honor be it said, they spurned the proposition with the contempt it deserved.

"But the surrender of some of their rights as citizens of the United States was not the only difficulty involved in the settlement of the Jackson troubles by the Saints selling their possessions. God had revealed to them that Jackson County was the place where is to be built the Zion of their God. For them to sell their lands then, and agree never after to make a settlement there collectively or individually, would be a denial of their faith and bring upon them the displeasure of their God. For them to sell their lands was entirely out of the question.

"But the mob offered not only to buy, but to sell upon the same conditions that they proposed to buy. Why did not the Satnts accept this offer? Simply because they could not, and the citizens of Jackson knew very well they could not. The old settlers of Jackson owned many times more the amount of land than was possessed by the Saints, say thirty acres to one. The Saints were not wealthy to begin with; and now, after they had been driven away from their homes, robbed of their goods, their cattle driven away, their houses, stables, and stacks of grain burned, they are asked to buy nearly the whole of Jackson County, for which they must pay double price—because they were to add one hundred per cent to the appraised value—in thirty days. I don't believe the people of Jackson County were sincere in making the proposition. They knew the Saints could not sell their lands without surrendering many of their rights as freemen and citizens of the United States; and without being untrue to their God, by virtually denying their faith in the revelations He had given regarding the building up of Zion in Jackson County. This the old settlers knew the 'Mormons' would not do. They had tried to whip and frighten too many of them into a denial of their religious convictions to think for one moment that money would induce them to deny that faith. On the other hand, they determined to put the price of their own land beyond the possibility of the Saints purchasing it. The whole scheme was concocted with a view of covering up their damnable outrages against the Saints, under an appearance of fairness. 'In the corrupted currents of this world, where Offense's gilded hand may shove by justice,' where hypocrisy is often mistaken for piety, and cunning for fairness, the subterfuge may have served its purpose; but when the wretches who have murdered the Saints and plundered them of their goods shall stand before the bar of God, they will find their refuge of deceit will not shield them from the justice of Him who has declared 'vengeance is mine, I will repay!'"

The Saints refused to accept the terms of settlement made by the people of Jackson, but on the 23rd of June Elders W. W. Phelps, Edward Partridge, Isaac Morley, John Corrill, John Whitmer and A. S. Gilbert, in behalf of the Saints, wrote the following to the Jackson County delegation:

"We the undersigned committee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson County, upon honorable and constitutional principles; therefore, if the said inhabitants of Jackson County will not let us return to our lands in peace, we a e willing to propose, firstly: That twelve disinterested men, six be chosen by our people, and six by the inhabitants of Jackson County; and these twelve men shall say what the lands of those men are worth in that county, who cannot consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said twelve men shall have power also to say what the damages shall he for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected."

The only reply received to this proposition was in a letter from Samuel C. Owens, to Mr. Amos Reese, dated Independence, June 26, 1834, which plainly said that the Jackson people would do nothing like the proposition made by the Saints, and here the hopes of settling the Jackson County troubles by arbitration ended.

In the meantime Joseph Smith and his brethren from the East had arrived in Clay County. (See *Zion's Camp.*) June 23, 1834, the Prophet met in Council with the High Priests, agreeable to a revelation given the day previous on Fishing River (Doc. & Cov., Sec. 105), and the following brethren, who had proven themselves faithful and true during the late persecutions, were chosen by the voice of the spirit and revelation to go to Kirtland, Ohio, to receive their endowments: Edward Partridge, W. W. Phelps, Isaac Morley, John Corrill, John Whitmer, David Whitmer, A. S. Gilbert, Peter Whitmer, jun., Simeon Carter, Newel Knight, P. P. Pratt, Christian Whitmer, Solomon Hancock, Thomas B. Marsh and Lyman Wight.

On the 1st of July the Prophet, with four of the brethren, crossed the Missouri into Jackson County, "once more," as he remarked, "to set my foot on this 'goodly land.'" What contending emotions would be awakened by such a visit! There, just west of the court-house in Independence, three years before, he had assembled with his brethren, and dedicated a site for the Temple of the Lord. Now and then they would come to the ruined homes of the Saints, or, if preserved from the hands of the spoiler, it was that they might shelter some land pirate who had driven away the rightful owner. Now in vision he might, for a moment, see the future glory of Zion—then he would weep to think of the Saints stripped of all their worldly goods, and in the midst of strangers whose bonds of friendship was not strong.

On the 3rd of July, 1834, in a council of High Priests held in Clay

County. Joseph proceeded to organize a High Council similar to the one previously organized in Kirtland, Ohio. David Whitmer was elected President and W. W. Phelps and John Whitmer assistant Presidents. The following High Priests were appointed High Councilors: Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. E. McLellin, Solomon Hancock, Thos. B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdock and Levi Jackman. All these brethren were ordained and set apart to their various positions on the 7th.

Joseph remained with the Saints in Clay County, giving such instructions as were needed for the prosperity of the Church in that part of the country, until the 9th of July, when he left to return to Kirtland.

The High Council proceeded to discuss a variety of subjects pertaining to the situation of the Saints. They made a direct appeal to the people of the United States, and to mankind everywhere—stating their wrongs and imploring their assistance in securing and maintaining their rights. They declared their devotion to the laws of their country, and their faith in God, and the final establishment of Zion in Jackson County, and expressed a desire to be at peace with all mankind. They also investigated some matters arising between the members of the Church, of setting the Church in Missouri in order generally. On the 12th of July the Council appointed Edward Partridge, Orson Pratt, Isaac Morley and Zebedee Coltrin to visit the afflicted and scattered brethren in Missouri. They were not to hold public meetings, as that would arouse too much popular prejudice, but they were to work quietly, setting the Saints in order and teaching them the way of holiness, as the Lord by His Spirit might direct. Subsequently a few Elders were sent out to hold public meetings, "to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed." On the 7th of August the Council sent out about twenty Elders to preach the Gospel to the world; and thus in these trying circumstances these faithful men continued to preach the Gospel of Christ restored to the earth.

In the meantime Joseph and a few of his brethren who had accompanied him from Missouri had arrived in Kirtland. On the 16th of August, 1834, he wrote to the brethren in Missouri, requesting that another petition be written, such as the High Council would approve, asking the governor of Missouri to call on the President of the United States to furnish a guard to protect the Saints in their homes in Jackson County from the insults and violence of the mob. Copies of this petition were to be placed in the hands of the Elders going on missions through the United States, and every effort was to be made to get signers; ' that peradventure," wrote Joseph," "we may learn whether we have friends or not in these United States." Lyman Wight was instructed to enter complaints to Governor Dunklin as often as he should receive insults or injuries; and should mobs take life or burn houses, and the people of Clay County refuse to protect the Saints, he was to collect the little army, be set over into Jackson, and do the best he could in maintaining the ground. If the excitement continued to abate. then the Saints were to gather quietly together in the regions surrounding, and be in "readiness to move into Jackson County *in two years from the 11th of September next (1836). which is the appointed time for the redemption of Zion.* If —verily I say unto you—if the Church, with one united effort, perform their duties—if they do this, the work shall be complete." If, on the other hand, the Church failed to gather up the young men and means to redeem Zion by the appointed time, "behold," saith the Prophet, "there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance."

For the next two years the Prophet and his brethren were busily engaged in setting in order the various quorums of the Priesthood, but he still had time to think of Zion and her redemption. On the occasion of a large body of the Priesthood being present on the 2nd of May, 1835, he moved that they never give up the struggle for the redemption of Zion, so long as life should last. Sept. 24th, following, the High Council met at the house of Joseph Smith to take into consideration the redemption of Zion. It was the decision of the Council that the Saints who had been expelled from Zion petition the governor of the State to reinstate them the following spring, and they would either live or die on their lands; and Joseph prayed that they might be successful in getting eight hundred or a thousand emigrants to go up to settle in Zion; and still later (March 13, 1836) the First Presidency resolved to remove on or before the 15th of May next to Zion, if the Lord should open the way before them, that their influence might be more effectual in encouraging the Saints to gather there.

But events of a strange character were to occur that would prevent the carrying out of these resolutions. The Saints did not comply with the conditions upon which Zion was to be redeemed. They did not with a united effort do their duty, and they did not give of their means liberally, nor did their young men volunteer readily to go up to Zion. Hence they were not entitled to the fulfilment of God's promise to redeem Zion; but instead of this blessing there was suspended over them the promised scourge of being driven from city to city, because they failed to keep the commandments—a scourge that has been executed to the uttermost.

The petitions the Elders circulated throughout the States in their travels, asking the people to petition the governor of Missouri to reinstate the Saints in their homes, met with considerable response and awakened some sympathy among the people generally. The petition was mailed to the governor Dec. 9, 1835. But all these efforts failed to move the State officials to make any effectual effort towards restoring the outraged Saints to their own and protecting them in the quiet possession of their property and lives.

July 25, 1836, the Saints in Clay County received a letter from Governor Dunklin, which may be considered the funeral knell to their hopes of executive interference in their behalf. In that letter, which was dated Jefferson City, July 8, 1836, the governor informed them that their cases were individual cases, and as such were subjects for judicial interference, and not for the special cognizance of the executive. He stated further:

> "And there are cases, sometimes, of individual outrage which may be so popular as to render the action of courts of justice nugatory in endeavoring to afford a remedy. * * * Your neighbors accuse your people of holding illicit communications with the Indians, and of being opposed to slavery. You deny. Whether the charge or the denial is true, I cannot tell. The fact exists, and your neighbors seem to believe it true; and whether true or false, the consequences will be the same (if your opponents are not merely gasconading), unless you can, by your conduct and arguments, convince them of your innocence. If you cannot do this, all I can say to you is, that in this Republic the *vox populi* is the *vox dei.*"

What a mockery, then, is such a government! Under it none may hope to enjoy liberty but those who are willing to swim in the stream of popular sentiment—a stream oftener filthy than clean. How precarious is the hold of the inhabitants of such a government upon their liberties—dependent upon the changing whims of the populace—the populace which "to-day will weep a Cæsar slain; to-morrow vote a monument to Brutus!" Under such a government what is to become of Reformers? Perhaps the fate of Reformers of other ages, who have fallen victims to the hatred of popular sentiment will answer the question. What is to become of the weaker parties if all are to be crushed or banished that popular sentiment condemns? For what are governments established if not to protect all, the weak as well as the strong, the despised as well as the favored, in the enjoyment of life, liberty and the pursuit of happiness?

June 29, 1836, the leading citizens of Clay County assembled in the court-house of Liberty, to consider the difficulties threatening the people of Clay County in consequence of the presence of the "Mormons." After the usual organization at such meetings, the committee on resolutions reported a document that briefly stated the circumstances under which the Saints flocked into Clay County, without money, without property, without food for their wives and children, and, like Noah's dove, without a resting place for their feet; and how the people of Clay County, in face of the thousand reports accusing them of every crime known to the laws of the country, had treated them with toleration and often with peculiar kindness. The document refers to the statements of the Saints who had said they did not regard Clay County as their permanent home, but merely as a temporary asylum which they would promptly leave whenever a respectable portion of the citizens of Clay County should request it; and now the best interest of the county demanded the fulfilment of this pledge.

The reasons why the Saints had become objects of hatred and detestation to many of the citizens of Clay County are stated to be:

1. Their religious tenets were so different from the present churches of the age, that this always had and always would excite deep prejudice against them in any populous country where they might locate.

2. They were eastern men, whose manners, habits, customs and even dialect were essentially different from the Missourians.

3. They were *non*-slave-holders, and opposed to slavery, which excited deep and abiding prejudices in

a community which tolerated and protected slavery.

4. Common report had it that they kept up a constant communication with the Indian tribes on the frontier; and declared from the pulpit that the Indians were a part of God's chosen people, destined by heaven to inherit with them the land of Missouri.

"We do not vouch for the correctness of these statements," said the committee in their report, "but whether they are true or false, their effect has been the same in exciting our community."

The causes named are represented as having raised a prejudice against the Saints, and a feeling of hostility, that the first spark might, and the committee deeply feared would, ignite into all the horrors of and desolations of a civil war, and it was therefore

"*Resolved*, That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons will agree to stop immediately the immigration of their people to this country, and take measures to remove themselves from it, a civil war is inevitable."

The committee said further:

"We do not contend that we have the least right under the Constitution and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow that is struck at this moment of deep excitement must and will speedily involve every individual in a war, bearing ruin, woe and desolation in its course. It matters but little how, where or by whom the war may begin, when the work of destruction commences, we must all be borne onward by the storm, or crushed beneath its fury."

The Saints were told that if they had one spark of gratitude, they would not willingly plunge a people into civil war, who had held out to them the friendly hand of assistance in the dark hour of their distress. A committee of ten were appointed to present these views to the leading Elders among the "Mormons," with the understanding that if the "Mormons" would consent to move as requested, the gentlemen who had called the meeting, and asked them to leave Clay County, would use all their influence to allay the excitement among the citizens of the county.

The reply of the Saints to the request to remove from Clay County was adopted at a general mass meeting, held July 1, 1836. In their reply the Saints express their appreciciation of the kindness shown them by the people of Clay County. They deny having any disposition to meddle with slavery, and also denied holding any communication with the Indians, and said they held themselves as ready to defend their country against their barbarous ravages as any other people. After making these denials they resolved:

"For the sake of friendship, and to be in a covenant of peace with the citizens of Clay County, and they to be in a covenant of peace with us, notwithstanding the necessary loss of property and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying the same; and that we will use our exertions to have the Church do the same."

It appears that the committee who had presented the resolutions of the Clay County citizens, had tendered their services to assist the Saints in selecting a new location, and the Saints resolved to accept their assistance. The reply from the Saints was perfectly satisfactory to the people of Clay County, and they made some arrangements to assist the Saints in complying with their request; that is, two persons from each township were appointed to raise money by subscription to aid the "Mormons" who might need assistance to leave the county, and also arrange for some suitable person to assist them in selecting a new location for settlement; and recommend the "Mormons" to the good treatment of the citizens in surrounding counties, and ask them to assist the "Mormons" in selecting some abiding place for their people, where they would be, in a measure, the only occupants: and where none would be anxious to molest them.

Almost immediately after these proceedings, the Saints proceeded to make preparations for leaving their temporary homes in Clay County, and in September following (1836) they commenced removing into a new location which had been selected on Shoal Creek, in the territory attached to Ray County By the following spring nearly all the Saints from Clay County had changed their places of abode to that section of the country, which in December, 1836, was organized into Caldwell County. (See *Caldwell County.*) This was the second exodus of the Saints of a series of five in the early days of the Church.

LIBERTY JAIL.

The next thing of importance connecting Clay County with the history of the Church was the imprisonment of Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae and Caleb Baldwin in the Liberty jail from November, 1838 to April 1839. Elder Lyman O. Littlefield, who at that time was learning the trade of a printer in the town of Liberty, gives in this connection the following graphic description of his youthful experience, in his interesting little work "Reminiscences of Latter-day Saints," just published in Logan, Cache County:

"It must have been about the first of December when the prisoners assigned to the Liberty jail were conveyed to that place.

"It was the privilege of the writer—if it may be called such—to witness their entrance into the place. They, of course, traveled upon the main road leading from Richmond, and entered the town of Liberty on the east. They were all in one large, heavy wagon with a high box, which, as they were seated, hid from view all of their forms, except from a little below the shoulders. They passed through the centre of the town, across the public square, in the centre of which stood the court-house. After crossing this square the wagon containing them was driven up the street northward about the distance of two blocks, where, at the left hand side of the street, was a vacant piece of ground, upon which, close to the street, stood the Liberty jail, ever to be rendered famous by the entrance into it of these illustrious prisoners. * * * The inhabitants of Liberty, and many from the surrounding country, were out to witness the entrance of the prisoners into the place, and many, on that occasion, in my hearing, expressed their disappointment that the strangers should so much resemble all other men of prepossessing appearance.

"This large, clumsy built wagon—the box of which was highest at each end—finally halted close to the platform in front of the jail, which platform had to be reached by means of about a half a dozen steps, constructed on the south and north sides of the same. The jail fronted the street at the east.

"The prisoners left the wagon and immediately ascended the south steps to the platform, around which no banisters were constructed. The door was open, and, one by one, the tall and well proportioned forms of the prisoners entered. The Prophet Joseph was the last of the number who lingered behind. He turned partly around, with a slow and dignified movement, and looked upon the multitude. Then turning away, and lifting his hat, he said, in a distinct voice, 'Good afternoon, gentlemen.' The next moment he had passed out of sight. The heavy door swung upon its strong hinges, and the Prophet was hid from the gaze of the curious populace who had so eagerly watched.

"Because Joseph used the term 'good afternoon,' some of the people became excited and made various threats. The custom of a

Missourian would have been to say 'good evening.' They thought his expression implied a covert meaning that he should make his escape before morning. Joseph being an eastern man, expressed himself after the custom of the eastern people. Finally the excitement subsided, the people dispersed, and the prisoners were left to seek the best rest their hard, dark, and cheerless prison quarters might afford them.

"We, also, retired from the scene, full of anxiety and concern. In the *Missouri Inquirer* office, after that day, ample opportunities were afforded for meditation, as the past and present came up for review. Joseph and his fellow prisoners were men whom I knew and loved—men who with me possessed 'like precious faith' in the God of heaven. These men were actually, so to speak, within a stone throw of the place of my employment. So very near, and yet so far were they beyond my power to render them aid! For me or any others of our faith in that place to have tried to aid them would have been useless, if known to the people. There were those, however, who id aid them in a certain way. Just across the street, directly opposite the jail, lived a family of Latter-day Saints, who were full of sympathy for their imprisoned brethren. This family befriended them in the only way within their power. Having heard it whispered that their food was not, at all times, of a very good quality, they, as often as convenient, and when safe to do so, found means to pass to them through the prison grates (which could be reached by a person standing upon the ground from the outside) various articles of food, such as cakes, pies, etc., which they themselves prepared. This had to be done very cautiously, under the er of night. The names of those who performed these good Samaritan-like deeds, were Samuel Kingsley and his wife Olive Martha; also his sisters Rachel, Eleanor and Flora. The doubtful character of the food sometimes placed before the prisoners, by those to whom that duty had been assigned (it is said that human flesh had actually been given them to eat) doubtless caused them to duly appreciate and relish those wholesome repasts, knowing, as they did, that they had been carefully prepared by the hands of sympathizing friends.

"The prisoners had been some time confined in the Liberty jail when a circumstance occurred in which they were among the principal actors. * * * I was just returning from supper on my way to the printing office and had reached a position in front of the jail, when suddenly and unexpectedly was heard the sound of anxious voices and a quick rush as if made by a strong and determined man. Above the tumult was distinguished the well known voices of my friends—and that of Joseph's distinctly—asking in earnest tones for freedom. Also the voice of Mr. Samuel Tillery, the jailer, was plainly heard resolutely denying their petition. This struggle continued only for a brief period, when the jailer's light shone at the outside of the jail walls, and the door lock gave a clicking sound as the key turned in the heavy lock. Just then a man jumped from the platform, and Mr. Tillery's assistant, with an oath, fired a shot at him as he ran a few rods north, sprang upon a horse that was hitched to a fence, and rode rapidly away. This was some friend of the prisoners', who had tried to render assistance to his imprisoned brethren. I have heard that it was Brother Cyrus Daniels, and that he was wounded in one of his arms by the shot of the assistant jailer, but have no means of knowing as to the correctness of this.

"Mr. Tillery and his man then hastened past the place where I was standing, and ran down the street into the town alarming the people with their cries for help, calling them to rally to the jail, as the prisoners were trying to make their escape. * * *

"A large crowd gathered there, and every one was filled with the most intense excitement. Several demanded of the jailer the keys, but he stoutly refused to let them pass from his possession. He had wished the people to gather there lest the prisoners might make their escape; but when he found that they were securely locked within the walls and everything was all safely arranged, he was satisfied for the prisoners to remain in their secure quarters, and would not consent that they should be delivered to the populace in their excited and enraged condition, knowing that the consequences would be fatal to the defenseless men. In this he filled the requirements of the law.

"Some time was spent around the jail in vain attempts to get possession of the men to whom they desired to do violence. Wicked profanations were freely indulged in and a variety of threats made; but finally, growing disheartened, they withdrew, and the precincts of the jail soon were made lonely in the still shadows of night.

"The most orderly portion of the citizens repaired to their homes, but the profligate and rowdy class resorted to the groceries and saloons and spent the night in drinking, gambling, and cursing 'Joe Smith' and the 'Mormons.'

"The attempted escape was the topic of conversation, and the most exaggerated stories and rumors were told. Their imaginations were so wrought up that many of them believed there was a chain of 'Mormon' forces all along the road to Far West, determined to effect the release of their friends and carry them away in triumph to some place of safety. But as time wore away, in a few days their excitement was allayed and they began to breathe freely, so far as the terrible 'Mormons' were concerned.

"Some of those who attempted to rescue the prisoners were shut into the jail, and they were taken before the court to answer to the charge of attempting to release the prisoners. * * *

The following is what Joseph, the Prophet, himself says in reference to this attempt to regain their freedom (*Times and Seasons*, Vol. 1, page 101):

"We should have taken out a writ of *habeas corpus* and escaped the mob in a summary way, but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, which hindered us longer than we expected; we applied to a friend for assistance, and a very slight uncautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence or over-anxiety on the part of our friend.

"The sheriff and jailer did not blame us for our attempt; it was a fine breech, and cost the county a round sum. Public opinion says we ought to have been permitted to have made our escape, but then the disgrace would have been on us; now it must come on the State. We know that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mill, the exterminating order of Governor Boggs, and the one-sided, rascally proceedings of the legislature, has damned the State of Missouri to all eternity. General Atchison has proved himself to be as contemptible as any of our enemies.

"We have tried a long time to get our lawyers to draw us some petitions to the supreme judges of this State, but they have utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us, so that if the judges do not grant us our liberty, they have got to act contrary to honor, evidence, law or justice, merely to please the mob, but we hope better things, and trust, before many days, God will so order our case, that we shall be set at liberty and enjoy the society of the Saints."

Elder Littlefield continues:

"It is beyond my power to record but a small portion of the acts, the oaths and criminal threats of that angry crowd of men, who, doubtless, would have murdered those innocent men could they by any means have gained possession of them. My poor prayer ascended to the God of Israel for their preservation. For that once I was rejoiced that the building was a strong one, for although it was a prison, it was, under the circumstances, a very ark of safety for them, when furious and wicked men were filled with rage and vengeance around its walls. Otherwise, had it been frail and vulnerable enough to yield to the attacks of assailants, their lives would have been sacrificed—even as lambs that fall among ravenous wolves. And within its uninviting courts the Lord communed with the Prophet Joseph by His Spirit, revealing unto him the counsel of His will concerning Joseph himself and also for the welfare and safety of His people in their then scattered and forlorn condition. Section 121 of the Doctrine and Covenants was written in that jail, by the Prophet, March 20, 1839, and Sections 122 and 123 were written by him a few days later, while he was held a prisoner for his religion, because he dared proclaim to the world that God lived and had again spoken to man upon the earth. From this jail Joseph also found means of writing and sending letters of counsel to his brethren who had arrived in the State of Illinois."

Finally, having secured a change of venue, the Prophet and his fellow-prisoners, were, on the 6th of April, 1839, taken out of Liberty jail and hurried on toward Daviess County. A few days later they regained their freedom. (See pages 451—459.)

The old jail continued to be used as a prison until about the year 1856, when it was deemed unsafe, and for a couple of years and more Clay County criminals were sent to Platte City, in the neighboring county on the west, for safe-keeping. In 1858 the present Liberty court-house was erected, with apartments for prisoners. For years afterwards the old jail was utilized as an ice-house, but has not been used for any purpose whatever during the last decennium or more. The roof fell in years ago, and the rock wall is crumbling down more and more every season, so there is every reason to believe that in a few years, even if permitted to stand as it does now, there will be nothing but a heap of rocks and rotten timber left to designate the place where this historic building stood.

The writer of this article, accompanied by Elders E. Stevenson and Jos. S. Black, visited the ruins of the jail Sept. 18, 1888. By the assistance of a colored neighbor we succeeded in gaining an entrance to the interior of the half-tumble-down building, which we found very filthy indeed, filled with cobwebs and insects of numerous kinds which had their abode in the rotten timbers. Mr. Theodore Shivley, who has charge of the property for the present owner (Mortimore Dearing, a wealthy banker of Kansas city), told us that the jail had not been opened and entered until that day for many years. The smell from the decaying timber and dead insects was something sickening, and a couple of minutes' stay there made us wish for the fresh air outside. How the Prophet and his fellow-prisoners could endure life in such a hole for upwards of five months is more than we can comprehend. Of course it was not so filthy then, but the openings for ventilation and light seem to have been so small that it cannot possibly have been a healthy abode for human beings at any time. We found the space inside to measure about 14½ feet from east to west, and 14 feet from north to south. From the basement floor to the ceiling we should judge it to be about 14 feet, two feet of which is under ground. The middle floor, which, while Joseph and his fellow-prisoners were there, divided the space into an upper and lower story, has been torn away, but we could see where it had been, and should say that the cell or lower room at that time measured 6½ feet, and the upper about 7 feet from floor to ceiling.

Joseph and his fellow-prisoners were confined in the upper room. The only openings giving light and ventilation to the cell part are two very small grated windows through the wall, one on the south and another on the north side. These openings, each of which has a heavy square iron bar running horrizontally through the middle, are two feet wide and six inches high. Above them there are, near the roof, two larger openings, two feet in width and one foot in height, giving light and air to the upper story. In each of these two upper windows there are five square iron bars standing perpendicularly and fastened very securely in the timbers of the building. In fact the whole structure is a double building, the inner being built of hewn oak logs about a foot square and the outside of rock. The floor and ceiling are constructed of the same material, thus making a huge wooden box. The rock walls are two feet thick, and in building them a space of about one foot was left between the rock and timber, which space was filled up with loose rock. Thus it will be seen that the prison walls are virtually four feet thick. Several loads of rock were also placed on top of the log ceiling in order to make escape through the roof impossible. The outside dimensions of the building are: 22½ feet long, 22 feet wide and 12 feet high to the square. The door is on the east end, facing the street, and is 5½ feet high and 2½ feet wide, and opens to what was the upper apartment. The west gable and most of the west wall has tumbled down, and also part of the north wall, thus leaving the timber or inside structure partly exposed. The east wall and gable are in a good state of preservation, and only one corner of the wall is torn down. The building stands on the west side of what is known as Main Street, one and a half blocks north of the northwest corner of the Liberty court-house square. It stands back from the street about 20 feet, on an uncultivated acre lot, which the owner has offered to sell for $2,500, but no one seems to care for purchasing the property. To reach the building from the street we had to make a path through the thick growth of grass and weeds. Some of the latter, being more than six feet high, partly hid the building from view.

HAUN'S MILL MASSACRE.

In the eastern part of Caldwell County, Missouri, at a point on the north bank of Shoal Creek, about 22 miles by road or 16 miles in a straight line due east of Far West, 12 miles northeast of Kingston, the county seat, 8½ miles southwest of Breckenridge, on the St. Joseph and Hannibal Railway, two miles north of the little village of Catawba, and 4½ miles west of the boundary line between Caldwell and Livingston Counties, on the northeast quarter of Section 17, Township 56 of Range 26, and in what is now called Fairview Township, stood once the famous Haun's Mill, where one of the most cruel and bloody tragedies ever recorded in the history of religious persecutions took place on the 30th day of October, 1838.

According to a recently published history of Caldwell County, Jacob Haun, who came from Green Bay, Wisconsin, built his mill on the north bank of Shoal Creek in 1835 or '36. It was the second mill built in Caldwell County. In 1836-37 the Saints entered considerable land and made settlements up and down Shoal Creek. By October, 1838, there were as many as 75 families, all "Mormons," living in what is now known as Fairview Township. Some of these, however, were new-comers and were living in tents and wagons, and in the houses of their brethren who had come before them. The little settlement of the Saints at Haun's Mill, in October, 1838, consisted of the mill, a blacksmith shop and about half a dozen houses. All told there were perhaps thirty families of the Saints located around the mill, several of which had just recently arrived from the Eastern States, and were camped in their wagons and tents behind the blacksmith shop adjacent to the mill. The banks of the stream were lined with a growth of scattered timber and an undergrowth of hazel and other brush, while back from the banks was the rolling prairie, which extended northward for several miles toward where Breckenridge now stands.

The little body of Saints had been threatened by mobs for some time and were therefore on their guard. The country, in fact, was full of marauding bands of mobbers who were engaged in burning the houses of the Saints and otherwise destroying life and property. On the 28th of October, 1838, however, Col. Wm. O. Jennings, of Livingston County, whose band of mobbers had been most menacing to the peace and safety of the Saints, sent one of his men to the little settlement to make a treaty of peace. This proposition of peace was gladly accepted by the Saints. There was to be mutual forbearance, and each party was to exert itself to the extent of its influence to prevent further hostilities. There were other mobs collecting in the vicinity, however, who were not affected by this agreement of peace entered into by the Saints and Col. Wm. O. Jennings, one particularly on Grand River, at Wm. Mann's residence, hence the Saints remained under arms.

"The 30th of October," writes B. H. Roberts, "is said by some of the survivors to have been a most beautiful one—one of those days in mid-autumn, when smoky mists hang about the horizon—the sure sign of the Indian summer; when the sun shines with all the brightness, but without the scorching heat of August; when the gentle breeze rustles through the ripened corn and softly stirs the leaves of the forests that have been kissed by the early frosts and autumn sun to purple and gold, and all the shades and tints known to the practiced eye of the artist; when the sinking sun paints the heavens with new glories; and when hill and plain, and stream and sky, forest and field all reflect the fulness of nature's beauties. Oh, is it not passing strange that one of God's fairest days should be made to look upon so foul a deed as that committed at Haun's Mill! The merry laughter of the children as they played upon the banks of Shoal Creek, mingled with snatches of songs the mothers sang as they went about their domestic employment, made sweet music to the fathers engaged in gathering the crops, or guarding the mills. In their neighborhood all apparently was peace, and no premonitory shuddering warned the Saints of their approaching fate. It burst upon them with all the suddenness of a clap of thunder from a cloudless sky. The sun had sunken more than half-way down the western sky, when some of those on guard saw a large body of armed and mounted men approaching the mill at full speed."

It was about 4 o'clock in the afternoon when this company of mobbers, numbering 240 men, under the leadership of Wm. O. Jennings and Nehemiah Comstock, advanced through the scattered trees that stood on the edge of the prairie, where they seemed to form themselves into a three-square position, forming a vanguard in front. Elder David Evans, who had command of the few brethren who had organized for self-defense, ran out to meet them, swinging his hat and crying, "Peace, peace." But this request was unheeded; no peace was granted. The mob continued to advance, and one of them fired a gun which was followed by a solemn pause of ten or twelve seconds, when all at once they discharged about one hundred rifles aiming at a blacksmith shop, into which a number of the brethren had fled for safety. The leader of the mob, on approaching the hamlet, cried out to the brethren, "All who desire to save their lives and make peace, run into the blacksmith shop." But this was done treacherously, for the infuriated assailants immediately surrounded the shop and commenced firing between the logs, the cracks between which were sufficiently large to enable them to aim directly at the brethren who had fled there for refuge, there being no chinking between the logs. They also fired through a long opening made at one side of the shop by one of the logs being sawed out to admit light; and at the same time they fired through the door which was standing open. In the meantime several families, who lived in tents pitched in the rear of the shop, fled for their lives to the woods in different directions, amidst a shower of bullets.

The mob continued firing until they thought all inside had been killed or mortally wounded. They then entered, and among the dead and dying they found Sardius Smith, a lad 10 years old, who in his fear had crawled under the bellows for safety. He was dragged from his place of concealment by William Reynolds, a Livingston County man, who placed the muzzle of his gun near the boy's head and literally shot off the upper part of it, leaving the skull empty and dry, while the brains and hair of the murdered boy were scattered around and on the walls of the building. The inhuman murderer afterwards shamelessly boasted of his dastardly deed, and as a justification for his barbarous act said, "Nits will make lice, and if he had lived he would have become a Mormon." A seven year old brother of the murdered boy (Alma L.) was shot through the hip. He had seen his father and brother shot down, and fearing, if he moved, that the heartless wretches would shoot him again, he remained quiet among the dead until he heard the voice of his mother quietly calling his name in the darkness. This boy was subsequently healed in a most miraculous manner. (See pages 84-86 and 118.) Another boy (Charles Merrick) was killed in the same manner as Sardius Smith. He begged piteously for his life, exclaiming beseechingly, "Oh! don't kill me, I am an American boy!" But this touching appeal to their patriotism was unheeded, and the innocent and noble boy, while thus appealing to the memory of his native country, had his brains dashed out.

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Thomas McBride, an old grey-haired veteran of the American revolution, was met by a number of the mob in front of Brother Haun's house. The old man, trembling with age rather than from fear, surrendered his gun, saying, "Spare my life, I am a Revolutionary soldier." But the inhuman murderer, to whom he made this simple, pathetic appeal, shot the veteran down with his own gun, and then a Mr. Rogers, of Daviess County, fell upon him and hacked him to pieces with an old corn-cutter, leaving the veteran soldier of the Revolution covered with a score of unsightly wounds, either of which alone had been fatal—his brains oozing from his cracked skull, and his white hairs crimsoned with his gore. A Miss Rebecca Judd was an eye-witness to this terrible butchery. Mr. Rogers, who kept a ferry on Grand River, repeatedly boasted of this act of savage barbarity afterwards, and on one occasion in Far West he and two other mobbers met Brother Nathan K. Knight, whom they threatened to kill without the least provocation. Mr. Rogers drew a butcher knife, and said that he had not got his corn-cutter with him with which he had cut down McBride, "but, by J—s," he continued, "I have got something that will do as well." By a great chance Brother Knight escaped from these ruffians.

Austin Hammer was mortally wounded; seven balls were shot into his body, breaking both thigh bones. After the firing had ceased he was found among the dead by the surviving brethren and carried into Haun's house, where he died about 12 o'clock the following night.

When the mob first opened their deadly fire on the village, the Saints were thrown into the wildest state of excitement. The women and children were so terrified that some of them would run in front of the mobber's guns and cry "murder, murder." After firing a few shots, the brethren, seeing that the mob party were so numerous and bloodthirsty, concluded that it was useless to make any further defence. Their only safety was in every one making their escape the best way they could, which they did. Some of them sought shelter in the blacksmith shop, others, together with the women and children, made for the woods and brush, and others again crossed the creek on the mill-dam, seeking places of safety on the other side. Among the latter was Sister Amanda Smith, who seized her two little girls, and ran with them across the mill dam. The mob sent volley after volley to kill them as they climbed the hill on the opposite side of the stream, and a number of bullets entered Sister Smith's clothing, but she was not wounded. A young sister, Mary Stedwell, who was with her, was shot through the hand just as she had reached the trunk of a fallen tree. Fainting, she fell behind the tree, where she was sheltered from the deadly fire of the mobbers, who, while she was lying there, sent upwards of twenty balls after her which lodged in the log. Sister Smith continued her flight to some bottom land not far away, and when the firing ceased, she returned to the scene of the massacre, where she found her husband, Warren Smith, and her son Sardius, killed and another son (Alma) badly wounded. Her eldest son, Willard, escaped unhurt.

Isaac Laney was wounded by five bullets, which passed through different parts of his body, but, strange to say, it never crippled him for life, although he suffered the most excruciating pain afterwards. During the first few days after he was wounded he lay entirely helpless and could neither open his eyes or mouth, nor move a limb. Upon examining his clothing, 23 bullet holes were found through his underwear. (See *Biographical Encyclopædia*, page 52.)

Jacob Foutz, one of the brethren who ran into the blacksmith shop, was shot in the thigh. After he was wounded, he and another brother covered themselves up with some of the corpses of the men who had already expired, and pretended to be dead also; by this stratagem they saved their lives. While lying in this situation they heard the two little boys beg for their lives and then saw them shot down in the cruel and barbarous manner previously mentioned. They also listened to the terrible language used by the murderers after the shooting was over.

One of the first balls fired by the enemy lodged in John Walker's right arm. He returned the shot, but finding it impossible to reload, he ran down the bank of the creek, and just before him one of the brethren, in ascending the opposite bank, was shot down. Elder Walker stopped under some lumber leaning against the bank, which, however, afforded him but little protection; but in answer to his earnest prayer, the eyes of the mobbers were blinded, and although they looked directly at him, they apparently did not see him. Passing on they declared with an oath that not another "Mormon" was to be seen. He remained at his hiding place until all was silent, when he ventured forth to witness the dreadful scene of the massacre, and afterwards aided in dressing the wounds of those who were worse off than himself, and to bury the dead as best he could with his left hand. His own arm was not cared for, or scarcely thought of, in the midst of the terrible sufferings of others, until it was in danger of mortifying.

Joseph Young, who, together with a company of Saints had arrived at the mill two days previous, first discovered the mob advancing while he was sitting in a cabin on the south side of the creek with a babe in his arms, and his wife standing by his side. He stood and watched the bloody scene for a few minutes until he found himself and family in the greatest danger, the bullets already flying thick and fast around the house where they were. He committed his family to the protection of heaven, left the house from the south side and took a path which led up the hill, following in the trail of three of his brethren who had fled from the shop. While ascending the hill they were discovered by the mob, who immediately opened fire on them and continued to shoot at them until they reached the summit. In descending the slope of the hill on the other side, Brother Young secreted himself in a thicket of bushes, where he lay until 8 o'clock in the evening, when one of the sisters called him, telling him in an undertone that the mob had gone and that there was no immediate danger. He then left the thicket and went to the house of Benjamin Lewis, where he found his family (who had fled there for safety) well and preserved; but two of the brethren were there mortally wounded, one of whom died before morning. Here Elder Young and his friends passed the night in deep and awful reflections on the scenes of the preceeding evening.

Nathan K. Knight, when he saw the mob approaching, caught his gun and hung his powder-horn over his neck, when the buckskin string was cut by a ball fired by one of the mob leaders, which also passed through his vest pocket, taking out his pocket knife. Seeing one of the mobbers running to cut Thos. McBride down, swearing as he went, Brother Knight fired his gun at him, hitting him in the hip, which made him a cripple ever afterwards. A few moments later Elder Knight was wounded in one of the fingers of his right hand; next he was hit by a ball in his left leg and subsequently by a third ball in his body, the latter entering just above the small of his back and lodging below the pit of his stomach. This last shot brought him on his hands and knees. By exerting himself to the utmost he succeeded in getting three-quarters of a mile away through the timber and brush and secreted himself in some fallen tree tops. There he remained about an hour, and a little after sunset he saw Sister Polly Wood at a distance. He motioned for her to come to him, as he by this time had become so weak with bleeding from his wounds that he could neither speak nor rise to his feet. The young lady came and tried to lead him back to the village, but he was too weak to walk. She then kneeled by his side, placed her hands on his wounds and prayed that God would strengthen and heal him. Elder Knight said afterwards: "I never heard a more powerful prayer. The Lord answered her petition, and I received sufficient strength to walk back to Haun's house by resting three or four times."

William Yokum was shot in the leg, which was subsequently amputated in consequence of the wounds received at the massacre. He was also shot through the head, the ball entering near the eye and coming out of the back part of the head. Another ball wounded him in the arm.

Altogether nineteen men and boys were killed outright or fatally wounded in this inhuman butchery, and about fifteen were wounded more or less severely. The names of the killed and mortally wounded are as follows: Thomas McBride, Levi N. Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alexander Campbell, Warren Smith, Geo. S. Richards, William Napier, Austin Hammer, Simon Cox, Hiram Abbott, John York, John Lee, John Byers, Sardius Smith (aged 10 years), Charles Merrick (a boy 8 or 9 years of age), and two others whose names are not known. Among the wounded who recovered were Isaac Laney, Nathan K. Knight, William Yokum, Jacob Myers, Geo. Myers, Tarleton Lewis, Jacob Haun (founder and owner of the mill), Jacob Foutz, Jacob Potts, Charles Jimison, John Walker, Alma L. Smith, Miss Mary Stedwell and two others.

According to the statement of the leaders of the mob, they fired seven rounds each, making in all some sixteen hundred shots fired at a company in which there were not more than thirty men. The mobbers consisted of men from Daviess, Livingston, Ray, Carroll and Chariton Counties, led by some of the principal men of that section of country. Besides Col. Jennings and Mr. Comstock already mentioned, there were Daniel Ashley, of Chariton County, a member of the State legislature, Thos. O. Bryan, of Livingston County, Robert White, William Mann, Mr. Randall and many others.

Having killed all the brethren they could find, the mob next proceeded to pillage the village and rob the dead of their boots, clothing and valuables. Some of the dead were dragged out of the shop into the yard, in order to give the mobbers a better chance and more room to strip them of their clothing. All who had on good coats and boots were rifled of these articles. Brother Austin Hammer, who was mortally wounded, had on a new pair of boots that fitted him tightly, and in the efforts to get them off he was dragged and pulled out of the shop and about the yard in a barbarous manner. In his mangled condition this cruel treatment must have caused him the most excruciating pain. Two men also stripped Warren Smith of his coat, hat and boots, and dragged him around before he was dead and kicked him. A son of Brother Smith, who escaped unhurt, saw the notorious mobocrat William Mann drag his father across the shop, in the act of pulling off his boots. "Oh! you hurt me!" groaned the dying man. But the murderer dragged him back again, pulling off the other boot. At that moment Brother Smith expired. Afterwards this William Mann showed the boots on his own feet, in Far West, saying, "Here is a pair of boots that I pulled off before the d—d Mormon was done kicking."

At last, when the murderers left the scene of their bloody deeds, they took with them the horses, wagons, cows and property of nearly every description belonging to the settlement, leaving the widows and orphans destitute of the necessaries of life. They also carried off the property belonging to the brethren who were camped by the mill. Brother Nathan K. Knight states that they took everything that belonged to him, except a small trunk, the contents of which were carried off. All they left was a bottle of consecrated oil, which they had thrown on the ground.

Brother Haun's house escaped their ravages, but his horses were taken from the stable.

As the shadows of night enclosed the ghastly scene about Haun's Mill in its cheerless embrace, a number of those who had escaped to the woods returned to learn the fate of their friends. During the night the few surviving brethren kept up the search as well as the darkness would permit, but were only able to find the wounded by their groans. All they were able to find in this manner were taken into Haun's house as soon as possible, so as to be protected from being torn or mangled by the hogs with which the woods at that place were full.

It was a terrible night indeed, for the survivors of the awful tragedy. The groans and shrieks of the wounded made the night hideous and horrible beyond description. The women were sobbing in the greatest anguish of spirit; the children were crying loudly with fear and grief at the loss of fathers and brothers; the dogs howled over their dead masters, and the cattle were terrified with the scent of the blood of the murdered.

Mrs. Haun and others of the sisters passed the night in dressing the wounds and making the wounded and dying as comfortable as possible. The women were in fact the only ones left to administer comfort during that night of desolation and suffering. Comparing their lonely fate with that of Moroni anciently, who was left to bewail his murdered people, the Nephites, some of the sisters sought a little relief in singing the lamentations of that Prophet of God, as rhymed in the Latter-day Saints' hymn book, commencing as follows:

I have no home, where shall I go?
While I am left to weep below;
My heart is pained, my friends are gone,
And here I'm left on earth to mourn.
I see my people lying round,
All lifeless here upon the ground—
Young men and maidens in their gore,
Which does increase my sorrow more.

When daylight on the morning of the 31st of October had fully dawned on the land of Missouri, the brethren who had been spared had to move with great caution, knowing that the mobbers were liable to fall upon them at any moment for the purpose of continuing their bloody work. They repaired as soon as possible to the mill to learn the condition of their friends whose fate they had but too truly anticipated. In the rear of Brother Haun's house they found the dead body of Levi N. Merrick lying prostrate on the ground, while in the front of the house they found the lifeless form of Thos. McBride literally mangled from head to foot, Brother York's body was found in the house. The brethren then proceeded to the blacksmith shop where they saw a sight that was truly appalling. Here nine of the brethren lay weltering in their gore, eight of whom were already dead; the other, Brother Simon Cox, who had recently come from Indiana, was struggling in the agonies of death and expired shortly afterwards. The earth constituting the floor in the blacksmith shop was covered with blood, and in places, where there were small hollows in the soil, the blood stood in pools from two to three inches deep.

"What shall be done with the dead?" was the important question asked in the morning after the massacre. There was no time to bury them, neither to dig the graves; for all the men, excepting the two or three who had so narrowly escaped, were either dead or wounded. A little northwest of the mill was an old vault which had been dug for a well; into this the butchered brethren were thrown in haste, as those performing these rude, sad offices feared that the mob every moment would return to massacre the survivors of the tragedy of the day before. Nineteen bodies were put in the well together, and the only burial clothes with which they could be dressed under the circumstances were what the murderers had left upon them. No funeral services could be performed. After all the bodies were thus disposed of, straw and earth were thrown into the rude vault, which, however, was only partly filled at that time.

Sister Margaret Foutz, a survivor of the massacre, who is yet alive and resides at Pleasant Grove, Utah County, Utah, says that when the firing commenced she was at her house, a short distance away, with her family of five little children. Soon a runner came to her house telling the women and children to hasten into the timber and secrete themselves. "This we did," says Sister Foutz," without taking anything to keep us warm; and had we been fleeing from the scalping knife of the Indian we would not have made greater haste. And as we ran from house to house, gathering as we went, we finally numbered about forty or fifty women and children. We ran about three miles into the woods, and there huddled together, spreading what few blankets or shawls we chanced to have on the ground for the children; and here we remained until 2 o'clock the next morning, before we heard anything of the result of the firing at the mill. Who can imagine our feelings during this dreadful suspense? And when the news did come, oh! what terrible news! Fathers, brothers and sons, inhumanly butchered. We now took up the line of march for home. Alas! what a home! Who would we find there? And now, with our minds full of the most fearful forebodings, we retraced those three long, dreary miles. As we were returning I saw a brother, Myers, who had been shot through his body. In that dreadful state he crawled on his hands and knees, about two miles, to his home. After I arrived at my house with my children, I hastily made a fire to warm them, and then started for the mill, about one mile distant. My children would not remain at home, saying, 'If father and mother are going to be killed, we want to be with them.' It was about 7 o'clock in the morning when we arrived at the mill. In the first house I came to there were three dead men. One, a Brother McBride, was a terrible sight to behold, having been cut and chopped, and horribly mangled, with a corn-cutter. I hurried on, looking for my husband, and I found him in an old house, covered with some rubbish. (The mob had taken the bedding and clothing from all the houses near the mill.) My husband had been shot in the thigh. I rendered him all the assistance I could, but it was evening before I could get him home. I saw 13 more dead bodies at the shop, and witnessed the beginning of the burial, which consisted in throwing the bodies into an old, dry well. Oh! what a change one short day had brought! Here were my friends, dead and dying; one in particular asked me to give him relief by taking a hammer and knocking his brains out, so great was his agony. And we knew not what moment our enemies would be upon us again. And all this, not because we had broken any law—on the contrary, it was a part of our religion to keep the laws of the land. In the evening Brother Evans got a team and conveyed my husband to his house, carried him in, and placed him on a bed. I then had to attend him alone, without any doctor or any one to tell me what to do. Six days afterwards I, with my husband's assistance, extracted the bullet, it being buried deep in the thick part of the thigh, and flattened like a knife. During the first ten days, mobbers, with blackened faces, came every day, cursing and swearing like demons from the pit, and declaring that they would 'kill that d—d old Mormon preacher.'"

A few days after the massacre the mob returned to the mill and threatened the few remaining Saints with instant death, if they did not leave the State forthwith. They remained around about a month, living on the grain which they robbed from the brethren and had ground in the mill. They also engaged in killing hogs, robbing bee stands and chicken houses, and lived "fat," as they acknowledged themselves, while the poor Saints, whom they had robbed, were nearly reduced to a point of starvation. As soon as the weather would permit the following spring, the last of the Saints, who were unable to get away before, left the scene of the awful tragedy, and journeyed to Illinois.

The following account of the massacre is copied from the History of Caldwell County, published in 1886 by the National Historical Company of St. Louis, Mo., and, although it contains some errors, it is perhaps as good and fair an account as could be expected from any non-Mormon source:

"In the afternoon of October 30, 1838, the day the militia arrived at Far West, occurred what has since been generally known as the "Haun's Mill Massacre." Following is perhaps the first complete and correct account of this affair ever published.

"At Jacob Haun's mill, on the north bank of Shoal Creek, in the eastern part of the country, in what is now Fairview Township, were, besides the mill, a blacksmith shop and half a dozen or more houses, and perhaps 20 [30] Mormon families. Some of these families were living in tents and covered wagons, having recently come into the county, or having lived elsewhere in the county had become alarmed at the aspect of affairs, and had come to the mill for safety. News that the militia of the State had been ordered to expel them had reached the Mormons, and following these tidings word was brought that a considerable number of men living in Livingston County, together with some from Daviess, had organized near Spring Hill, in Livingston County, and were preparing to attack them. A company of about thirty men, indifferently armed with shot guns and squirrel rifles, was organized, and David Evans was chosen captain. * * *

"Learning that the force organizing against them numbered some hundreds, some of the older men among the Mormons urged that no resistance should be made, but that all should retreat to Far West.* It seems that the Prophet had advised this, but nevertheless had given them permission to remain if they thought they could protect themselves.

"Others opposed retreating and the abandonment of their property to the 'mob of Gentiles,' and when an old man named Myers reminded them how few they were, and how many the Gentiles numbered, they declared that the Lord would send his angels to help them when the day of battle should come. Some of the women, too, urged the men to stand firm, and offered to mould bullets and prepare patching for the rifles if necessary.

"North of Haun's Mill, a short distance, was a body of timber and brush, and north of this, towards where Breckenridge now stands, was a stretch of prairie for miles. For a day or two Capt. Evans kept a picket post in the northern edge of the timber, but having entered into a truce with Capt. Nehemiah Comstock, commanding one of the Livingston County companies, and no other enemy appearing, this post was withdrawn.

"This truce was effected by means of a messenger who rode between Comstock and Evans, and its terms were that the Gentiles were to let the Mormons alone as long as they were peaceable, and *vice versa*. The Mormons agreed also to disband their military organization if the Gentiles would disband theirs, and this it is claimed was agreed to. But the Mormons heard that over in Livingston, directly east of them, another company of Gentiles, under Capt. Wm. Mann, was menacing them; and so they did not disband, for while they confided in Comstock's company, they had no confidence in Mann's, which for some time had been operating at and near Whitney's mill, on Shoal Creek (where Dawn now is), stopping Mormons on their way to Caldwell from the East, turning them back in some instances, taking their arms from them in others, etc.

"The Gentile force in Livingston County numbered about 200 men, and was under the command of Col. Wm. O. Jennings, then the sheriff of that county. Three companies composed it, led by Capt. Nehemiah Comstock, Thos. R. Bryan, and William Mann. It took the field in earnest about the 25th of October, and for a few days prior to the 30th was encamped about three miles northeast of Breckenridge, at least Comstock's company was. Perhaps Mann's was employed in the southern portion of the county until the 29th.

"Learning that the Mormons at Haun's Mill had not disbanded, and yielding to the almost universal desire of his men, who were eager to sieze upon any pretext for a fight, Col. Jennings set out from his camp last mentioned, after noon of the 30th of October, intending to attack and capture Haun's Mill, and encamp there that night. The route lay *via* where Mooresville now stands, or between Mooresville and Breckenridge, and on across the prairie, and the march was made swiftly and without interruption.

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*"John D. Lee says that the morning after the fight on Crooked River, Haun himself came to Far West to consult with the Prophet concerning the removal of the Mormons on Lower Shoal Creek to Far West. The Prophet said, 'Move in, by al means, if you wish to save your lives.' Haun replied that if the settlers left their homes all of their property would be lost and the Gentiles would burn their houses and other buildings. Joseph Smith said, 'You had better lose your property than your lives, but there is no danger of losing either if you will do as you are commanded.' Haun thought he and his neighbors could protect and defend themselves, and Smith finally gave them permission to remain, saying they would consider him a tyrant if he forced them to leave and abandon their property and come to Far West.

"Within two miles of the mill Col. Jennings left his wagons and two Mormon prisoners, captured some days before, in charge of a squad of men, of whom James Trosper, now of Breckenridge, was one, and pressed rapidly on. Entering the timber north of the town, Jennings' men passed through it unobserved right up to the borders of the hamlet. Capt. Nehemiah Comstock's company had the advance.

"The Mormon leader, David Evans, had become apprehensive of an attack, and was about sending out scouts and pickets. It was arranged to use the blacksmith shop as a fort or block-house. This structure was of logs, with wide cracks between them, and had a large door. The greater portion of the Mormons were unsuspicious of imminent danger, and the women and children were scat ered about. Nearly every house contained two or more families. There were two or three small houses on the south bank of the creek thus occupied. It was now about four o'clock in the afternoon of a warm and beautiful Indian summer day.

"Suddenly from out of the timber north of the mill the Livingston militia burst upon the hamlet. In a few seconds the air was filled with wild shouts and shots, and the fight was on. It can scarcely be called a fight. The Mormons were thrown into confusion, and many of them ran wildly and aimlessly about. The women and children cried and screamed in excitement and terror, and the greater number, directed by the men, ran across the mill-dam to the south bank and sought shelter in the woods south of the creek. Perhaps half of the men, Evans among them, ran with their guns to the blacksmith shop and began to return the fire. Some were shot down in an effort to reach the shop or as they were trying to escape.

"The fire of the Mormons was for the most part wild and ineffective; that of the militia was accurate and deadly. The cracks between the logs of the shop were so large that it was easy to shoot through them, and so thickly were the Mormons huddled together on the inside that nearly every bullet that entered the shop killed or wounded a man. Firing was kept up all the while on the fleeing fugitives, many of whom were shot down.†

"Seeing that he was placed at a decided disadvantage, Capt. Evans gave orders to retreat, ordering every man to take care of himself. The door of the shop was thrown open, and all the able-bodied survivors ran out, endeavoring to reach the wood. Some were shot before they got to shelter. Capt. Evans was somewhat excited, and, as he afterwards related, ran all the way to Mud Creek with his gun loaded, not having fired it during the fight. The militia fired at the fugitives until they were out of range, but did not pursue them, as the few who escaped scattered in almost every direction.

"After the engagement was over, and all the able-bodied male Mormons had been killed, wounded or driven away, some of the militia-men began to "loot" the houses and stables at the mill. A great deal of property was taken, much of it consisting of household articles and personal effects, but just how much can not now be stated. The Mormons claim there was a general pillage, and that in two or three instances the bodies of the slain were robbed. Some of the militia or their friends say only two or three wagons were taken, one to haul off the three wounded, and sufficient bedding to make their ride comfortable; but on the other hand two of those who were in a position to know say that the Mormon hamlet was pretty thoroughly rifled. One man carried away an empty 10 gallon keg, which he carried before him on his saddle and beat as a drum. Another had a woman's bonnet, which he said was for his sweetheart. Perhaps a dozen horses were taken.

"Col. Jennings did not remain at Haun's Mill, in all, more than an hour, or an hour and a half. Twilight approaching, he set out on his return to his former camp, for one reason fearing a rally and return of the Mormons with a large re-enforcement, and doubtless desiring to reflect leisurely on his course of future operations.

"Reaching his camp near Woolsey's, northeast of Breckenridge, Col. Jennings halted his battalion and prepared to pass the night. But a few hours later he imagined he heard cannon and a great tumult in the direction of Haun's Mill, betokening the presence of a large Mormon force, and rousing up his men he broke camp, and moving rapidly eastward, never halted until he had put the west fork of Grand River between him and his imaginary pursuers!

"From the records of the Mormon Church it seems that 17 men of the Mormons were

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"†Some years after the fight Mr. Chas. R. Ross tore down the old blacksmith shop, and cut down a number of trees in the grove to the west from which direction the militia advanced to the attack. He says that the logs of the shop contained many bullets, as did the trees which he felled. The most of the balls found in the latter were at a distance of 30 or 40 feet from the ground, showing how far above their enemies' heads the Mormons uniformly fired.

either killed outright or mortally wounded. Their names, as kindly furnished for this history by Rev. F. D. Richards, assistant historian and custodian of the church records at Salt Lake, are: * * * (See page 676.)

"Esq. Thos. McBride was an old soldier of the Revolution. He was lying wounded and helpless, his gun by his side. A militiaman named Rogers‡ came up to him and demanded it. 'Take it,' said McBride. Rogers picked up the weapon, and finding that it was loaded, deliberately discharged it into the old man's breast. He then cut and hacked the old veteran's body with a rude sword, or 'corn-knife,' until it was frightfully mangled. Wm. Reynolds, a Livingston County man§, killed the little boy Sardius Smith, 10 years of age. The lad had run into the blacksmith shop and crawled under the bellows for safety. Upon entering the shop the cruel militiaman discovered the cowering, trembling little fellow, and without even demanding his surrender fired upon and killed him, and afterwards boasted of the atrocious deed to Chas. R. Ross and others. He described, with fiendish glee, how the poor boy struggled in his dying agony, and justified his savage and inhuman conduct in killing a mere child by saying, 'Nits will make lice, and if he had lived he would have become a Mormon.'

"Charlie Merrick, another little Mormon boy, was mortally wounded by onother militiaman. He too was hiding under the bellows. * * *

"The Mormons wounded, according to the Mormon records, numbered 12, (15). * * * (See page 776.)

"A young Mormon woman, Miss Mary Stedwell, was shot through the hand, as she was running to the woods. * * *

"The militia, or Jennings' men, had but three men wounded, and none killed. John Renfrow, now living in Ray County, had a thumb shot off. Allen England, a Daviess County man, was severely wounded in the thigh, and the other wounded man was named Hart.

"*Dies iræ!* What a woeful day this had been to Haun's Mill! What a pitiful scene was there when the militia rode away upon the conclusion of their bloody work! The wounded men had been given no attention, and the bodies of the slain were left to fester and putrify in the Indian summer temperature, warm and mellowing. The widows and orphans of the dead came timidly and warily forth from their hiding places as soon as the troops left, and as they recognized one a husband, another a father, another a son, another a brother among the bloody corpses, the wailings of grief and terror that went up were pitiful and agonizing. All that night they were alone with their dead. A return visit of Jennings' men to complete the work of "extermination" had been threatened and was expected. Verily, the experience of the poor survivors of the Haun's Mill affair was terrible; no wonder that they long remembered it.

"The next morning the bodies had changed, and were changing fast. They must be buried. There were not enough men in the place to dig graves, and it could not be determined when relief would come. There was a large unfinished well at the place, and the bodies were gathered up, the women assisting, and borne, one at a time, all gory and ghastly, to this well and slid in from a large plank. All of the corpses were disposed of in this way; then some hay or straw was strewn over the ghastly piles and then a thin layer of dirt thrown on the hay.

"Soon after the burial was over, the same day, Comstock's company was sent back to give the dead a decent sepulchre. Seeing what had been done already, they rode away, glad to be relieved from the job. The next February Mr. Charles R. Ross moved into the house and occupied the property to which the well belonged. Soon after his arrival some warm days came, and an offensive smell arose from the well. Mr. Ross at once set to work and filled up the loathsome sepulchre, even making a good sized mound over it. In time this mound was leveled, and now it is almost impossible to fix the exact location of the pit.

"Whatever of merit there was in the attack on Haun's Mill, and whatever of glory attaches to the famous victory, must be given to Col. Wm. O. Jennings mainly. He made the attack on his own responsibility, without orders from Governor Boggs, or any other superior authority, although the governor afterwards approved what was done. True, Jennings' subordinates must be given their share, in proportion to the part they bore, but Col. Jennings stands among them all as a Saul among his fellows, the Ajax Telamon of the contest, the Hector of the fight! * * *

"John D. Lee states that many of the wounded Mormons were thrown into the well, and that some who were taken out

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"‡Either a brother of a man who kept a ferry across Grand River, near Gallatin, or else the ferryman himself.

"§Joseph Young states that it was a Carroll County man named Glaze, but this is a mistake. Reynolds was undoubtedly the man.

afterwards recovered; but this is wholly untrue, although Lee says that his information was obtained from David Lewis, Tarleton Lewis, Isaac Laney and William Laney; they were all Kentuckians, and were in the fight. Isaac Laney was shot seven times and had 13 ball holes in his person; five shots were in his chest. After being thus frightfully wounded he ran 300 yards to a cabin, where a woman gave him shelter. She raised a loose plank or puncheon in the cabin floor and he crawled beneath the floor and then she replaced the plank. In two hours the militia had left, and Laney was taken out, anointed with oil and prayed over. He said the pain left him, and for two weeks he did not suffer at all. He then took cold and his wounded hip pained him, but another application of prayer relieved him. Lee says: 'I heard Laney declare this to be a fact. I saw him four weeks after the massacre and examined his person.'

"Mr. Charles R. Ross says a Mormon named Huntsman was one of the killed, but the Mormon records do not contain his name, and Mr. G. Huntsman, of Fillmore City, Utah, says that although three of the Huntsmans, his ancestors, were at the mill the day of the massacre, none of them were hurt.

"Two or three days after the Haun's Mill affair, Col. Jennings started with his battalion to join the State forces at Far West. His route lay through the northern part of Caldwell County. He had not proceeded far when he met a messenger who informed him that the Mormons there had surrendered, and giving him orders to move to Daviess County and join the forces under General Wilson, operating against the Mormons at Diamon (Adam-ondi-Ahman). The battalion was present at the surrender at Diamon, and in a day or so Capt. Comstock's company was ordered to Haun's Mill, where it remained in camp some weeks, watching the widows and orphans of those slain in the massacre, and taking care that no outbreak should occur.

"While in camp at the mill, according to the statements to the writer of two members of the company (Robert White and James Trosper), the militia lived off the country, and 'lived fat too.' The Mormon cattle and hogs had been turned into the fields and were fat and fine, the mill furnished plenty of breadstuffs, and there were other articles of provisions to be had for the taking. The company remained at the mill until peace was entirely restored."

When the Saints were expelled from Caldwell County, Jacob Haun sold his mill to the Fryer Brothers, who placed their brother-in-law, Charles R. Ross, in charge. This man conducted it from 1839 to 1845, when the mill was torn down. There is no longer any trace remaining of the old "Mormontown," a name by which the Missourians distinguished the little Haun's Mill settlement of Saints.

Elders Edward Stevenson, Jos. S. Black and Andrew Jenson give the following account of a visit made by them to the old site a few months ago.

"Early in the morning of Sept. 16, 1888, we set out on foot from the little village of Catawba, where we had stopped over night, and walked north toward Shoal Creek. Having traveled a mile and a half we turned aside to the house of Mr. James G. Mackey, who proved to be a good-hearted old Kentuckian, for as soon as we had asked him to direct us to the old Haun's Mill site, he took in the situation at once and kindly volunteered to accompany us to the spot. Says he: 'Gentlemen, I believe in equal rights, I have been oppressed and imposed upon myself, and I know how it is, and I never did approve of the way your people were treated in this country.' He took us through the woods and fields direct to the old mill-site, and where 'Mormontown,' as the Missourians called the now extinct town, was situated on the left bank or north side of Shoal Creek. This stream is the largest in Caldwell County, and is about three rods wide where the mill stood. At present there is but a very little water in it, but judging from the high water marks everywhere visible on its banks, and the narrow strips of low-lands on the north side, we should judge it capable of rising at least twenty feet during the rainy season. As a remnant of the old mill-dam there are still five large pieces of timber left in the middle of the creek. On the south bank the mill-dam originally rested upon a solid ledge of rock, which, of course, is still there. The mill stood on the opposite bank. We had no difficulty in crossing the creek dry-shod, and after doing so we began to search for the old well into which the bodies of nineteen of our brethren were thrown after being cruelly murdered by the mob on the day of the massacre, Oct. 30, 1838. By the assistance of a neighbor we soon found the place, which is designated by an old mill-stone, formerly belonging to Jacob Haun's mill. This was placed there last fall by a Mr. Fuller, of Adair County, Mo., a son of Josiah Fuller, one of the brethren killed at the massacre. This Mr. Fuller came to hunt his father's resting place, being accompanied by a Mr. Charles R. Ross, of Cowgill, Caldwell County, who assisted in burying the bodies, or at least in filling up the well, some time after the massacre took place. Mr. Ross knew where the place was, but in order to be sure he and Mr. Fuller dug down a few feet until they became satisfied that it was the right spot. They then moved the old mill-stone, which had been lying for more than forty years near the old mill-site, and placed it edgeways on the memorable grave. We made a thorough survey of the premises and found the well to be just ninety-four yards northwest of the old mill-dam, and in the shade of four young elm trees, overgrown with wild grapevines. We also took particular notice of a high bank of yellow clay on the south side of the creek, immediately below the mill-site. Hence, if the few remaining timbers of the old dam in course of time should entirely disappear, this landmark could easily determine the exact location.

"Mr. Mackey also showed us the spot where at the time of the massacre the old blacksmith shop stood, in which so many of our brethren were butchered in the most merciless manner, and the place where Mr. Rogers literally cut to pieces Thomas McBride, the old revolutionary soldier, with a corn cutter. Our guides also pointed out the direction from which the mob came, where they first opened fire as they approached the little settlement from the north, and where the defenseless women and children fled up the opposite bank of the stream. 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.'

"The grounds on the north side of Shoal Creek where the settlement stood is now owned by a Mr. John B. Lallen, who lives about a quarter of a mile northwest from the mill site. The only building standing on or near the old town site is a small frame house, once owned by the above named Charles R. Ross, of Cowgill.

"The region around Shoal Creek, where Haun's Mill stood, is much heavier timbered than it was fifty years ago, and a fine grove of locust trees now covers the site of old 'Mormontown.' A resident of Kingston, who yesterday pointed out to us a number of farms once owned by the Saints, said, that in going through Caldwell County, he could always distinguish the old 'Mormon' homesteads from all others. We asked him to describe to us the difference between 'Mormon' farms and others. 'Well,' said he, 'nearly every one of the Mormons planted locust trees around their buildings which was something the Missourians never thought of doing, and these have now grown and spread, until there are locust groves nearly on every farm where the Mormons resided.'

"Nearly all who participated in the massacre are now dead, or have moved away, so that their whereabouts, if alive, are not known. Some of the murderers have died in disgrace and shame, haunted by their consciences until their last hours. Others have boasted of their dastardly deeds, until they have been smitten with sickness and misery, in the midst of which they would curse God and die.

"The notorious Col. Wm. O. Jennings, who commanded the mob at the massacre, was assassinated in Chilicothe, Livingston County, Mo., in the evening of Jan. 30, 1862, by an unknown person, who shot him on the street with a revolver or musket as the colonel was going home after dark. He died the next day in great agony. The shooting occurred on Calhoun Street, a little northwest of the present county jail in Chilicothe. Nehemiah Comstock, another leader of the mob who committed the murders, expired years ago in Livingston County as a good-for-nothing drunkard. His mother was also a drunkard and died a pauper and in the midst of misery in a Kentucky poor-house."

Since the organization of the Church a large number of Saints have suffered martyrdom for the truth's sake, but on no other occasion has so many of the faithful at one time been called to lay down their lives as at the Haun's Mill massacre, on the 30th of October, 1838.

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"WHAT THOU SEEST, WRITE IN A BOOK."—REV. 1 11.

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A MONTHLY PERIODICAL.

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VOLUME EIGHT.

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No. 1. JANUARY, 1888. Vol. VIII.

CALDWELL COUNTY, MISSOURI.

GENERAL DESCRIPTION.

Caldwell County, Missouri, the home of the Saints from the fall of 1836 until the spring of 1839, lies at a mean distance of 140 miles west from Hannibal and the Mississippi River, 40 miles east of St. Joseph and the Missouri River, and about 60 miles from the northern boundary of the State of Missouri, and comprises a part of the southeast portion of what is considered Northwest Missouri. Its area is 18 miles north and south, by 24 miles east and west, and comprises 432 square miles, or 276,480 acres.

The face of the county presents to the eye a most beautiful landscape, composed of about one-third timber and two-thirds prairie. The timber lies chiefly along the many streams which are well distributed through the county, while back from the low hills, which gradually slope upwards from the water-courses, are spread the graceful, billowy prairies, rich and rolling, with plenty of drainage and abundant fertility.

The streams—of which Shoal Creek, a tributary of Grand River, is the principal, flowing as it does, including its head branches, quite through the centre of the county from west to east—add greatly to the natural value of the county. Steer, Bushby and Goose Creeks, in the western part of the county, may be considered the forming waters of Shoal Creek, and its other principal branches are Log, Long, Crab Apple and Mud Creeks on the south, and Mill, Tom, Cottonwood, Otter, Turkey and Panther Creeks on the north. Numerous branches and other small streams and springs afford an ample supply of water for stock, and, by digging, the very best of living limestone water, clear, cold and pure, can be obtained in all parts of the county at depths varying from 15 to 40 feet, or at an average depth of 20 feet.

The timber supply is ample for all purposes. Old settlers say there is more timber in the county now than when it was first settled. No farm in the county is more than four miles from plenty of good timber. Oak, elm, walnut, hickory, ash, sycamore, hard and soft maple, linn or linden, coffee bean, hackberry, cottonwood, box elder and other varities of trees abound in the bottoms, and on the elevated lands bordering the streams, furnishing a full supply of lumber and timber for building, and fuel for domestic purposes.

No other county in this portion of Missouri is more fortunately situated. The soil is highly fertile. There is a great abundance of building stone, unsurpassed in quality—of the kind technically known as incrinital limestone—which is easy accessible, and can be quarried without difficulty. There are also two or more quarries of sandstone. Good brick clay can be obtained in all parts of the county.

The coal deposit underlies a large part of the surface of the county, at a distance of about 300 feet from the surface, and is mined extensively near Hamilton. It has also been found near Kingston, Breckenridge, Polo and Far West, showing that its existence is general throughout the county. This coal is of the very best quality, burns to a fine white ash, without clinkers or cinders of any sort, and the Hamilton mine now in operation can not supply the demand though worked to its fullest capacity.

The soil of Caldwell County is remarkable alike for its high fertility, and the versatility of its productive qualities. On the prairies it is a deep, black vegetable mould, from 15 to 40 inches in depth, with an open, porous subsoil which quickly absorbs moisture, and in most places is underlaid by limestone deposit, producing a warm, quick soil, which wears under successive crops for years without manuring or without any perceptible diminution of its productive qualities. Thirty and forty successive crops of corn have been raised on farms in this county, and by subsoiling or deep cultivation the last crop has been made to yield more than the first or second.

The grasses, both native and domestic, are remarkable for their rank and heavy growth. This county, as well as other parts of northwest Missouri, is the natural home of the blue grass and supplants the native prairie grass as it passes away. The timothy meadows are unsurpassed and yield from one and a half to two and a half tons per acre, being of a thrifty growth on the highest prairies as well as in the bottoms. Red and white clover both make a rich and strong growth and are largely grown. Corn, the staple grain production, oats, rye, millet and Hungarian are certain crops. Corn yields from 35 to 85 bushels per acre, oats 25 to 60, rye 15 to 30, millet and Hungarian 12 to 40, the last two, as grass, producing three to five tons per acre. An excellent quality of winter wheat is raised, when properly cultivated, and is almost a certain crop, yielding from 12 to 30 bushels per acre Fruit growing in Caldwell County, as in other parts of northwest Missouri, is a success. Fine orchards of the apple, peach and cherry can be seen in full bearing in all parts of the county. The pear and plum do well, while but few portions of the United States, if any, are better adapted to grape culture. The smaller fruits, such as strawberry, blackberry, raspberry, gooseberry and currant of the finest quality seldom fail, and only require cultivation to insure their production.

As a stock growing county none is better adapted to this pleasant and profitable business than Caldwell County. Its closeness to markets, mild winters, ample supply of good water, nutritious grasses for hay and grazing purposes, and its certain grain crops, make this county the stock-grower's paradise. Some of the largest flocks and herds of blooded sheep and cattle in the State can be seen in Caldwell County. It has also been noted as a prominent sheep-raising and wool growing county.

The population in Caldwell County. in 1838, when the Saints occupied it, must have been about 8,000, but in 1840, a year after the Saints had been expelled, it was only 1,458. The population in 1850 was 2,316; in 1860, 5,034; in 1870, 11,390, and in 1880, 13,646, of whom 413 were negroes. The county is divided into 12 townships, the population of which in 1880 were as follows: Breckenridge Township, 1,704; Davis, 932; Fairview, 890; Gomer, 881; Grant, 1,044; Hamilton, 2,004; Kidder, 1,119; Kingston, 1,509; Lincoln, 896; Mirabile, 900; New York, 988, and Rockford, 779. The population of its principal towns and villages at present is about as follows: Hamilton, 1,500; Breckenridge, 1,000; Kingston, the county seat, 500; Kidder, 300; Mirabile, 150; Polo, 100; Nettleton, 100; Proctorville, 75, and Catawba, 50. At present the wealth of the county is valued at about ten million dollars. The taxes are very low compared with other parts of Missouri.

The Hannibal & St. Joseph Railway passes through the northern and a branch of the Chicago, Milwaukee & St. Paul Railway through the southern part of the county. The latter has recently been built.

HISTORY.

Ray County, Missouri, of which Caldwell County originally formed a part, was organized Nov. 16, 1820. For many years afterwards the territory now comprised within the county of Caldwell was unsettled. A few Indians, roving and migratory, from time to time made their camp along Shoal Creek and the other streams of the county, and "bee hunters" and explorers passed through on their way to the honey trees of what is now Daviess and Livingston Counties. Up to about 1830 the prairies of Caldwell and Clinton abounded in droves of fine, fat elk, and the hunters of the settlements along the Missouri, in Ray and Clay, often came up to chase them. Elk hunting was rare sport. The animals were usually chased into the timber, where some men were in ambush, and where the long branching antlers of the bucks so impeded their flight through brush and thicket, that it was an easy matter to come upon them and shoot them down.

Hunters and explorers, therefore, visited the present area of Caldwell prior to 1830, and the locality was well known to the settlements in the lower portion of Ray, about Richmond, Bluffton, and on Crooked River. But the locality was not favorably known. Everybody said there was too much prairie, for at that time there was a general belief that prairie soil would be unproductive, and when reduced to cultivation, would be too cold in the winter and too hot in the summer.

At last, however, in the winter of 1830-31, a Ray County settler by the name of Jesse Mann determined to make his home on upper Shoal Creek, where there was plenty of timber, water and game for him. He came up from Ray County in the spring of 1831, and built the first house and became the first settler in what is now Caldwell County. He located on a quarter section half a mile northeast of the present public square of Kingston. When Jesse Mann first came to Shoal Creek, there was not a white settler between him and British America, so far as is now known, but some months later a few families located on Grand River, near the centre of what is now Daviess County. In the early summer of 1831 Jesse Mann induced two other Ray County settlers (John Raglan and Ben. Lowell) to join him in settling the Shoal Creek country, and in July, 1831, Jesse M. Mann settled on Log Creek, half a mile southeast of Kingston. The two Manns and John Raglan were probably the only families living in the county at the beginning of 1832, as Ben. Lowell had returned to Ray County. In 1832-1835 a number of adventurous settlers began to push into the new country, among whom was Jacob Haun, who built a mill on Shoal Creek, in the eastern part of the county. (See *Haun's Mill Massacre.*) But a number of these early settlers became discouraged, and sought homes in other parts of the country, so that in the fall of 1836, when the Saints first settled Far West, there were only seven men in that part of Ray County which now is included in Caldwell, and these were bee hunters, who, having exhausted the honey of that region, were about to desert the place.

At the time the Saints were requested to leave their homes in Clay County, the whole northern part of Missouri was very thinly settled, and but few counties organized. As it was desirable on the part of the Saints to obtain a location, where they would be the principal settlers and occupants of the lands, where they would be free from the injustice and violence of mobs, and where they might quietly gather together the brethren and teach them to observe the principles of truth in the Gospel of Christ, that they might be prepared in all things for the redemption of Zion, upper Missouri, with its boundless prairies, wooded streams, and sparse population, seemed admirably adapted for the home of the Saints until Zion should be redeemed. W. W. Phelps and others had traveled through it, and had described it to the Church some time before. It was recommended to the attention of the Saints by their influential friends in Clay County, and so the month of September, 1836, found a number of the Saints settling on Shoal Creek. They soon petitioned for an enactment organizing a new county, which was granted. The new county was organized on the 26th of December 1836, and was named Caldwell, with the county seat at Far West.

The History of Caldwell County, by the National Historical Company, says in reference to the organization of the county and its early history:

"In December, 1836, just prior to the organization of Caldwell, its territory was included in the municipal townships of Shoal Creek and Grand River, in Ray County. Grand River Township, among other territory, in what is now Livingston and Daviess Counties, embraced what are now the municipal townships of Davis, Fairview and Breckenridge, or the east six miles (range 26) of Caldwell County.

"When the Mormon leaders had determined upon the occupation of this portion of Missouri, certain public men of the State thought they had discovered an easy and satisfactory solution of the Mormon problem. The Mormons had already selected Far West as their principal town, and were clustering about it in considerable numbers and at various points on lower Shoal Creek

They seemed well enough pleased with the county, and were coming in by bands and companies every week.

"'Let us fix up a county expressly for the Mormons,' exclaimed certain of the politicians and public men. 'Let us send all the Mormons in the State to that county and induce all Gentiles therein to sell out and leave.' The proposition suited every one. The Gentiles said, 'If the Mormons are willing to go into that prairie country and settle, let them have it and welcome.' The Mormons said, 'If we may be allowed to remain peaceably and enjoy our religion, we will go into any country that may be set apart for us, no matter how wild and unbroken it may be, and we will make it to blossom as the rose. If we obtain political control of a county, we will honestly administer it and be loyal in all things to the State government over us.'

"Arrangements were soon made. Every Gentile in the proposed new county that could be induced to sell his possessions at a reasonable price was bought out, and his place taken by a Mormon. The authorities of the Church agreed that no Mormons should settle in any other county without the previous consent of the settlers already there. * * *

"Hon. Alex. W. Doniphan, then a representative elect from Clay County, had been the leader, if not the proposer of the scheme, and to him was assigned the work of preparing and introducing into the legislature the act organizing the new counties and of pressing the bill to a passage. Fearing that a separate bill to organize the 'Mormon County' might be defeated, General Doniphan incorporated that proposition in the bill to organize the other county, and early in the month of December, introduced the measure, which soon passed without much opposition. Following is a copy of the important provisions of the act organizing Caldwell and Daviess Counties:

"*Be it enacted by the General Assembly of the State of Missouri, as follows:* 1. All that portion of territory included in the following limits is hereby declared to be erected into a separate and distinct county, to be called the county of Caldwell, to wit: Beginning at a point where the township line dividing townships 54 and 55 intersects the range line dividing ranges 25 and 26; thence north along said range line to the division line between townships 57 and 58; thence west along said line to the division line between ranges 29 and 30; thence south along said line to the division line between townships 54 and 55; thence east along said line to the point of beginning.

"2. All that portion of territory included in the following limits is hereby declared to be erected into a separate and distinct county, to be called the county of Daviess, in honor of Col. Joseph H. Daviess, who fell at the battle of Tippecanoe, to wit: Beginning at the northeast corner of the county of Caldwell, as fixed by this act; thence north 24 miles; thence west 24 miles; thence south to the northwest corner of Caldwell County; thence east along the north boundary line of said county to the place of beginning.

"3. Joseph Baxter, of the county of Clay, Cornelius Gillium, of the county of Clinton, and Wm. W. Mangee, of the county of Ray, are hereby appointed commissioners to select a seat of justice for each of said counties; and the said commissioners * * * shall meet on the first Monday in April next, at the house of Francis McGuire, in Caldwell County, for the purpose of selecting and locating the permanent seat of justice of said county; * * * the said commissioners shall, as soon as convenient, proceed to Daviess County, for the purpose of selecting and locating a seat of justice for said county. * * * * * *

"This act to be in force from after its passage.

"Approved December 26, 1836.

"As stated to the writer by Gen. Doniphan himself, in the summer of 1885, the origin of the names of the two counties were as follows: Gen. Doniphan's father, Joseph Doniphan, was a soldier of the Revolution, and one of the pioneers that accompanied Daniel Boone to Kentucky. In the latter State he belonged to a company of Indian scouts and fighters, commanded by Capt. Matthew (?) Caldwell. Of this Capt. Caldwell, Gen. Doniphan often heard his father speak as a brave and gallant soldier, and a skillful Indian fighter. Col. Joseph H. Daviess, who was killed under Gen. Harrison at the battle of Tippecanoe, Indiana, in 1811, was also an acquaintance and friend of Mr. Doniphan. When Gen. Doniphan drew up the bill for the organization of the two new counties, he named one of them for Col. Daviess, and the other Caldwell, in honor of his father's old captain. Caldwell County, Kentucky, was also named for Capt. Caldwell." * * *

"It was during the summer of 1836, that the Mormons began their settlement of the county in earnest. It was then a portion of Ray, but the people of the northern portion of that county, as well as the Mormons, were informed that a new county was to be organized expressly for the occupation and general benefit of the latter. Indeed, an arrangement of that character had been made by the leaders of the Mormon Church and certain prominent Gentiles. An entire county was to be set apart as a sort of reservation for the Saints. To be sure Gentiles were not to be forbidden to enter it, but it was believed that under the circumstances few, if any, would desire to do so. The

Mormons were to have undisturbed possession of the new county; they were to hold the county offices, send a representative to the Legislature, and in return for these privileges they were not to settle in any other county save by express consent and permission, previously obtained, of two-thirds of the non-Mormon residents of the township in said county wherein they desired to make location.

"Everybody thought this a complete and satisfactory solution of the Mormon problem, which then, as often since, demanded attention and settlement. The Missourians were satisfied, because they had a poor opinion of the prairie soil of the proposed new county, which they declared was fit only for Mormons and Indians, and doubted whether it could ever be made really valuable. * * * The Mormons were satisfied, because they wished for peace and security and desired above all to enjoy their religion undisturbed and undismayed.

"Very soon in the summer and fall of 1836 the Mormons left Ray and Clay Counties, and pushed up into the new Canaan, which had been reported upon by Phelps and Whitmer, and which when visited was found to be equal to the representations made of it. A few Gentile settlers were found, but nearly all of them were bought out—all who would sell. Nothing could have been fairer or more equitable than the acquisition of the territory afterward called Caldwell County by the Mormons.

"The leading authorities and shining lights of the Mormon Church came up with the emigration to the new country. There were W. W. Phelps, Bishop Edward Partridge, Sidney Rigdon, David Whitmer, Elias Higbee, John Whitmer, Oliver Cowdery and others. In time came Joseph Smith, Hyrum Smith, John Taylor, Lyman Wight, Parley P. Pratt, Orson Hyde, Thos. B. Marsh, George M. Hinkle and others.

"In December, 1836, the county of Caldwell was organized, a measure of much importance to the Mormons. The county seat was located at Far West, and courts held in the school house. Justices of the peace were appointed in the different townships and all the political machinery of the county was controlled by the Mormons. The militia of the county, all or nearly all Mormons, organized and mustered, and a regiment was formed under the laws of the State, of which either 'General' George M. Hinkle or Lyman Wight was colonel.

"Settlements were made up and down Shoal Creek, and thickly along the southern tier of townships of the county. Mills were built, shops were opened, stores established, and the foundations for a thrifty and successful community were securely laid. Emigrants came in from Ohio and other States, but chiefly from the Mormon colony at Kirtland, Ohio, while the Saints in Ray and Clay and elsewhere in Missouri joined their brethren in Caldwell as soon as they could do so.

"By the summer of 1838, the population of the county was about 5,000, of whom it is safe to say, 4,900 were Mormons. All of what were considered valuable lands for settlement were taken in one form or other—either 'squatted' upon or entered at the land office in regular form. The most desirable locations in Caldwell having been taken, the Mormon settlement extended into other counties. In the spring of 1838 quite a detachment went up into Daviess, and by written permission of the few Gentile settlers there made locations in that county. Four miles above Gallatin, on the east bluffs of Grand River, they laid out a town which they called Adam-ondi-Ahman. * * * Some of the Mormons located at Gallatin and elsewhere throughout the county. Over in Clinton County there were perhaps 50 Mormon families in 1838 (?). Down in Carroll County, at De Witt, on the Missouri, in the spring of 1838, Gen. Geo. M. Hinkle and John Murdock, as trustees for the Mormons, purchased the town site, laid it off into lots, and soon a thriving village of one hundred houses was built. De Witt was designed to be a steamboat landing and a point from which goods and immigrants could be forwarded to Caldwell County.

"It is claimed that all the Mormon settlements outside of this county were made with the prior consent of the inhabitants then living where the settlements were made; the consent was obtained, in nearly every instance, by the payment of money, either for the lands of the pioneer Gentiles or for some articles of personal property they owned. Money was scarce at that day, and although the pioneers did not approve Mormon doctrines, they did approve of Mormon gold and silver, and they were willing to tolerate the one if they could obtain the other. But afterward certain of the Gentiles claimed that the Mormon occupation had been by stealth and fraud. * * *

"By far the majority of the Mormon settlers in this quarter were poor. Many of them were able to enter and improve but 40 acres of land, and nearly all their houses were cabins. Like other pioneers they had come to the country to better their condition; to worship as they pleased, and to be with their brethren, were of course considerations. Every head of family was guaranteed a home, and if he was unable to buy one it was given him from the lands held by the trustees of the Church. Among so many, however, there could but be those of some wealth, as well as craftsmen of various kinds, mechanics and artisans. There were also many persons of education and accomplishments. School teachers were plenty and schools were numerous.

"Among the many preachers and 'elders' were some eloquent and accomplished speakers."

The above extracts, although from a non-Mormon source, must be considered a fair statement of the early doings of the Saints in Caldwell County, and contain several items not found in the general history of the Church.

The first settlement of the Saints in the vicinity of Far West was made in September, 1836. By July, 1837, about one hundred houses had been erected. (See *Far West.*) On Monday, July 3, 1837, the weather being clear and beautiful, more than fifteen hundred Saints assembled in Far West, on the site previously chosen for the erection of a Temple, and at half past 8 o'clock in the morning, after prayer, singing and an address, they proceeded to break the ground for such a building. An excavation, 110 feet long and 80 feet wide, was nearly finished on that day. The spirit of God was poured out in a great measure upon the assembled Saints, who rejoiced exceedingly. On the following day a large meeting was held in the open prairie (no meeting house having as yet been erected at Far West), and several Missourians were baptized. On that day, also, the school section of land was sold at auction, and although entirely a prairie it sold, on a year's credit, for from $3.50 to $10 20 per acre, making their school fund $5,070. Other lands near the town sold for $10 an acre at that time.

In September, 1837, the Church at Kirtland, Ohio, appointed Joseph Smith and Sidney Rigdon to seek out new places for the gathering of the Saints, and lay off other Stakes of Zion. On this mission Joseph and Sidney arrived at Far West in the latter part of October. On the 6th of November a council of the Priesthood was called, at which it was decided that there was sufficient room in Far West and vicinity for the gathering of the Saints from abroad. The council also voted to petition the trustees of the town corporation to alter the streets of Far West, so as to make each block contain four acres of ground, and each block to be divided into four lots. It was decided, also, that the building of the Lord's House at Far West should be postponed until further revelation was received concerning it.

At a general conference held in Far West, Nov. 7, 1837, the several quorums of the Priesthood were set in order. David Whitmer was sustained as President of the Church in Missouri, and John Whitmer and W. W. Phelps were chosen as assistant Presidents. The following named brethren were sustained as members of the High Council: John Murdock, Solomon Hancock, Elias Higbee, Calvin Bebee, John M. Hinkle, Thos. Grover, Simeon Carter, Newel Knight, George M. Hinkle, Levi Jackman, Elisha H. Groves and Lyman Wight. It was also voted that Edward Partridge should continue to act as Bishop, and Isaac Morley and Titus Billings were chosen as his Counselors. John Corrill was appointed keeper of the Lord's storehouse. The congregation voted unanimously not to support stores and shops, selling spirituous liquors, tea, coffee, or tobacco. On the same occasion, Sidney Rigdon, in the closing prayer, dedicated the land for the gathering of the Saints, and their inheritances.

At a general meeting held in Far West, Nov. 10, 1837, it was voted to enlarge the town of Far West, so that it would contain four sections—two square miles. On that occasion twenty-three Elders volunteered to go out to preach the Gospel. About this time the Prophet Joseph left Missouri to return to Ohio, having succeeded in setting things in order generally, and been the means of adjusting a number of difficulties which had existed between some of the brethren in Missouri.

Not long after the Prophet's departure a spirit of speculation, especially in lands, began to manifest itself among the Saints in Missouri, and a number of the Elders in high positions, prominently among whom were John Whitmer and W. W. Phelps, were seduced by this spirit, which proved ruinous to their faith, destroyed their influence, and led them into serious transgressions. On the 5th of February, 1838, the whole Church in Missouri, under the leadership of Thomas B. Marsh, Lyman Wight and David W. Patten, met as a committee of the whole and preferred serious charges of wickedness against the three Presidents (David Whitmer, John Whitmer and W. W. Phelps) and refused to sustain them in their offices. When the vote was put a large majority voted against the Presidency, which consequently was rejected. A few days later (Feb. 10th) Thomas B. Marsh and David W. Patten were chosen to act as temporary Presidents of the Church in Missouri until Presidents Joseph Smith and Sidney Rigdon should arrive from Kirtland. The former Presidency, however, refused to acknowledge the action taken against them, and continued to sign documents as Presidents of the Church. This was one of the causes which led to the final excommunication of these men from the Church. John Whitmer and W. W. Phelps were excommunicated by the High Council at Far West March 10, 1838, Oliver Cowdery on April 12th and David Whitmer on April 13th following. About the same time Luke S. Johnson, Lyman E. Johnson and John F. Boynton, three of the Twelve Apostles, were cut off, and on May 11th following, a similar fate befell Wm. E. McLellin, another of the Twelve.

In the meantime the Prophet Joseph, who was forced to flee from Kirtland to save his life (see page 435) arrived in Missouri. Accompanied by Brigham Young, Daniel S. Miles and Levi Richards, he reached Far West March 14, 1838. Sidney Rigdon arrived on the 4th of April following.

April 6, 1838, the eighth anniversary of the Church was celebrated by the holding of a general conference at Far West, over which the Prophet Joseph presided. On that occasion Thomas B. Marsh, Brigham Young and David W. Patten were sustained as Presidents of the Church in Missouri; Ebenezer Robinson was called to act as Church clerk and recorder for Far West and also as clerk of the High Council. George W. Robinson was sustained as General Church Recorder and clerk to the First Presidency.

July 4, 1838, was a memorable day in the history of Far West. The Saints had long been vexed by their enemies. They had seen their homes destroyed, their helpless women and children driven into the wilderness by cruel mobs, when the exiles could be traced by the blood left in their tracks. They had been robbed of their possessions and maltreated in their persons until they were driven almost to desperation. They took advantage therefore of Independence day to declare their intentions no more to quietly submit to the outrages perpetuated against them. Joseph Smith was president of the day; and his brother Hyrum vice-president; Sidney Rigdon, orator; and Reynolds Cahoon, chief marshal. They marched in procession through the town, and at last formed a circle around the Temple excavation in the public square; and there, with appropriate ceremonies they laid the corner stones of the House of the Lord at Far West, followed by speeches, music, prayers, reading the Declaration of Independence, etc. Sidney Rigdon, orator of the day, stirred with indignation in contemplating the sufferings the Saints had endured, perhaps allowed his eloquence to carry him beyond the limits of calm wisdom, and many of the words spoken by him on that occasion, though corrected by the Prophet Joseph, were made use of by the enemies of the Church, to the injury of the Saints.

The Church printing office in Kirtland having been destroyed by fire, another press, type and necessary printing material was purchased and a printing office established in Far West, where the third number of the *Elders' Journal*, a monthly paper previously published in Kirtland, was issued in July, 1838. Joseph Smith was editor and Thos. B. Marsh printer and publisher.

In the meantime Far West grew rapidly and it could already boast of nearly 3,000 inhabitants, while smaller settlements were founded and flourished in various parts of Caldwell County. Adam-ondi-Ahman, in Daviess County, about 25 miles northeast, and De Witt, about 50 miles southeast of Far West, in Carroll County, were also being built up by the arrival of Saints from Ohio, Canada and other places. Altogether the Saints increased steadily by immigration and baptisms until they numbered about 12,000 souls in Caldwell and surrounding counties.

The rapid increase of the Saints in upper Missouri soon began to alarm the other settlers, who were composed of the same elements as that formerly constituting the mob in Jackson County. In fact, some of the old Jackson County mobbers had removed to Daviess County and they were eagerly watching for the first opportunity that might present itself to renew their operations against the Saints and once more drive them from their homes.

Aug. 6, 1838, at an election held in Gallatin, Daviess County, the Missourians attempted to prevent the brethren who lived in that neighborhood from voting, which resulted in a serious fight, at which the Missourians were worsted. (See page 592.) Conflicting reports of this fight reaching Far West, Joseph Smith and a number of other brethren rode up from that town to inquire into the cause of the difficuties, and on their way they also visited Adam Black, a justice of the peace, in Daviess County, who gave them a written document expressive of his pretended peaceable intentions. The next day (Aug. 9th) a peace meeting was held in Adam-ondi-Ahman, at which both the "Mormons" and Missourians entered into a solemn agreement to preserve each other's rights and stand in each other's defense. (See pages 441 and 46.)

Joseph's friendly visit to Daviess County, however, were taken advantage of by his enemies, who falsely accused him and his friends of threatening Justice Black's life, etc. Consequently a charge was trumped up against him, and on the morning of Aug. 13, 1838, the sheriff of Daviess County and Judge Morin called on Joseph at Far West and informed him that they had a writ for his arrest. Joseph expressed his willingness to be tried. but as the people of Daviess County were very much exasperated at him, he wished to be tried in his own county, and the laws gave him that right. At this the sheriff refused to serve the warrant, and he said he would see Judge King about it. Joseph agreed to remain at home until his return; which he did. On his return the sheriff informed Joseph that he was out of his jurisdiction.

From this circumstance, however, the report went out that Joseph and Lyman Wight had resisted the officer and defied the law, and immediately after mobs began to gather from eleven counties of Upper Missouri into Daviess County, for the purpose, as they said, of helping to take Joseph and Lyman Wight. The excitement soon brought Governor Boggs to the front—the man who, when the Saints were whipped, plundered, murdered and finally wounded and bleeding, were driven from Jackson County, stood by and lent the influence of his official position to the unlawful and ungodly acts of the cruel mob. He was then the lieutenant-governor, now he was the governor of the State. Hiding his real intentions under the pretence of fearing Indian disturbances, Governor Boggs, on Aug. 30, 1838, sent an order to Gen. David R. Atchison, 3rd division of the Missouri militia, ordering him to raise within the limits of his division 400 mounted men, armed and equipped as infantry or riflemen, to be held in readiness to quell disturbances arising either from the excitement concerning the Mormon troubles or Indian outbreaks.

In order to show his willingness to honor the law, Joseph, under the counsel of Gen. Atchison, under whom and Gen. Doniphan, Joseph and Sidney Rigdon were studying law, volunteered to be tried for going armed into Daviess County before the circuit judge, Austin A. King. The judge was notified of Joseph's action, and the place selected for trial was at the house of a Brother Littlefield, about fifteen miles north of Far West, where the little village of Winstown is now located. Sept. 6th was fixed as the day of trial, but as the plaintiff, Wm. P. Peniston, failed to put in an appearance, the trial was postponed until the next day (Sept. 7th), to take place at the house of a Mr. Raglin, one of the chief mobocrats. The result of the trial was that Joseph Smith and Lyman Wight were bound over in a $500 bond to appear at the next session of the district court;

though Judge King afterwards said, nothing worthy of bonds had been proven against them.

The leaders of the mob had sent out representatives into the surrounding counties. asking the people to join them in driving the "Mormons" from the State. They were usually successful in getting assistance, but when the people of Chariton County were appealed to, they determined to proceed carefully, and very wisely sent two delegates to Caldwell and Daviess Counties, to make inquiries as to the cause of the excitement. These men were at Joseph's trial before Judge King, and at its close accompanied him and his party to Far West. where the information they received convinced them that there was no occasion for the people of Chariton County to join with the surrounding counties in an effort to drive the Saints from their homes. Chariton County is due east of Caldwell, with Carroll and Livingston Counties intervening.

The whole country was in a state of intense excitement, and so many wild rumors were afloat, that it was difficult to determine just what the situation was. The brethren, however, were very active in moving from point to point, wherever there was a threatened attack upon the Saints. Hearing on Sept. 9th that a wagon load of arms and ammunition was *en route* from Richmond, Ray County, to the mob, infesting the vicinity about Adam-ondi-Ahman, Captain Wm. Allred took a company of ten mounted men and started to intercept them. They found the wagon broken down, and the boxes of guns concealed near the road-side in the tall grass; but no one was in sight. Shortly afterwards they saw moving over the prairie, from the direction of the mobber's camp, two horsemen and behind them a third man driving a team. These parties came up to the broken-down wagon and were arrested by Captain Allred. by virtue of a writ he held for them issued by the civil authorities of Caldwell County. The prisoners and the guns were taken to Far West, and after an examination before Albert Petty, justice of the peace, on the 10th they were held to bail for their appearance at the next term of the circuit court. The names of these parties were J. B. Comer, held as principal, and Wm. L. McHoney and Allen Miller, as in the employ of Comer, who was guilty of furnishing a mob with arms for an illegal purpose. Judge King was informed of the arrest of these men and the arms, and his advice was asked as to what disposal should be made of the prisoners. He replied that the prisoners must be turned loose and treated kindly. He had no advice to give about the guns, and was at a loss to know how to account for them being in the possession of Comer, as they belonged to the government, and had been in the custody of Captain Pollard, living in the vicinity of Richmond. The guns were distributed among the brethren to be used in self-defense. On the 12th the prisoners were delivered up to Gen. A. W. Doniphan; and 42 stands of the firearms were also collected and delivered to him.

The mob took a number of the brethren prisoners, and sent word to Far West and other settlements that they were torturing them in the most inhuman manner, by this means seeking to provoke the Saints to some act of cruelty upon those of their enemies that might fall into their power, that thus the mob might have an excuse for butchering the Saints, or driving them from the State.

The governor heard and all parts of the State were flooded with the vilest falsehoods about the "Mormon" atrocities and cruelties which never occurred until a bitter prejudice was manufactured against them, and people generally believed the "Mormons" were capable of all the crimes known to hardened, sinful wretches; and that they were unfit to live.

In the meantime the militia that Governor Boggs had ordered to be got in readiness, was mustered into service. Under the direction of General Doniphan six companies of fifty men each were collected and armed from the militia of Clay County, and at once marched into the vicinity of Adam-ondi-Ahman. Here Doniphan found the citizens of Daviess and surrounding counties to the number of two or three hundred men under arms, and commanded by Dr. Austin, from Carroll County. They claimed to have collected solely for the purpose of defending the people of Daviess County against the "Mormons." Doniphan read to them the order of his superior officer, General Atchison, to disperse. But this they refused to do.

"I had an interview," said Doniphan, "with Dr. Austin, and his professions were all pacific. But they (Austin's men) still continued under arms, marching and countermarching."

The general also visited the encampment of the brethren under the command of Colonel Lyman Wight. Doniphan's report says: "We held a conference with him, and he professed entire willingness to disband, and surrender up to me every one of the Mormons accused of crime; and required in return that the hostile forces collected by the other citizens of the county should also disband."

As they refused to obey the order to disband, the safety of the brethren and their families required that they should continue under arms; and General Doniphan took up a position between the two opposing forces, at a point 2½ miles east of Adam-ondi-Ahman, hoping that if the parties were kept apart, in a few days they would disband without coercion.

On the 15th General Atchison arrived with a body of militia from Ray County. He at once ordered the citizens from the surrounding counties to repair to their respective homes, a movement they began to make with many signs of reluctance. But about one hundred of them did obey the order. Atchison reported to Governor Boggs under date of Sept. 17th that he had received assurance from the "Mormons" that all those accused of a violation of the laws would be in for trial the very day on which his report was dated; "and," says the report, "when that is done, the troops under my command will be no longer required in this county, if the citizens of other counties will retire to their respective homes."

A day or two after this report, Atchison succeeded in disbanding the mob forces; and the brethren, against whom charges were trumped up, appeared before a court of inquiry and entered into bonds to appear at the next session of the circuit court. This much having been accomplished, Atchison thought it no longer needful to keep his whole force of militia in the field; hence he dismissed all his forces except two companies, which were left in the vicinity, under the command of Brigadier-General H. G. Parks. In reporting these latter movements, to the governor, Sept. 20th, Atchison says in conclusion:

> "The Mormons of Daviess County, as I stated in a former report, were encamped in a town called Adam-ondi-Ahman, and they are headed by Lyman Wight, a bold, brave, skilful, and I may add, a desperate man; they appear to be acting on the defensive, and I must further add, gave up the offenders with a good deal of promptness. The arms taken by the Mormons and the prisoners were also given up upon demand with cheerfulness."

The forces then which had been called out by order of General Atchison were disbanded, except the two companies that were left under the command of General Parks. Parks and these men remained in the vicinity of Adam-ondi-Ahman, watching both "Mormons" and Gentiles, assisting in serving civil process, and reporting occasionally to his superior officers. In a report which Parks made to Governor Boggs, on the 25th of September, occurs the following:

> "Whatever may have been the disposition of the people called Mormons, before our arrival here, since we have made our appearance, they have shown no disposition to resist the law or of hostile intentions. There has been so much prejudice, and exaggeration concerned in this matter, that I found things entirely different from what I was prepared to expect. When we arrived here, we found a large body of men from the counties adjoining, armed and in the field, for the purpose, as I learned, of assisting the people of this county against the Mormons, without being called out by the proper authorities."

In the meantime, a committee of old citizens had agreed to meet with a committee appointed by the Saints in Daviess County, for the purpose of making arrangements for either buying or selling the property of the Saints, or of selling theirs to the brethren. Speaking of this committee in a postscript to the above report, Parks says:

> "I received information that if the committee do not agree, the determination of the Daviess County men is to drive the Mormons with powder and lead."

Two days later than the date of Parks' report, General Atchison wrote to the Governor, saying:

> "The force under General Parks is deemed sufficient to execute the laws and keep the peace in Daviess County. Things are not so bad in that county as represented by rumor, and in fact from affidavits. I have no doubt your Excellency has been deceived by the exaggerated statements of designing or half crazy men. I have found there is no cause of alarm on account of the Mormons; they are not to be feared; they are very much alarmed."

These statements, accompanied by the former statements of Atchison and Doniphan, which said the "Mormons" were only acting on the defensive, and had surrendered the arms they had taken from the mob, together with the prisoners, with promptness and cheerfulness, prove that the Saints were only acting on the defensive and that their collecting and arming was merely in self-defense, and not with any desire to outrage the laws or injure the Missourians.

Dr. Austin, of Carroll County, who had commanded the mob forces about Adam-ondi Ahman, being compelled to disband his forces, at least part of them, he esteemed his force insufficient to drive out the brethren from Adam-ondi-Ahman; so he conceived the idea of striking a blow at De Witt, Carroll County, from which place the Saints, after having endured great suffering, were finally driven, Oct. 11, 1838. (See pages 603-608.)

No sooner had the Saints departed from De Witt than the Presbyterian preacher, Woods, called the mob that had infested that settlement together, and in a speech of frenzied hate he suggested that they proceed at once to Daviess County and assist their friends in driving the Mormons from their homes in that county, as they had already done in Carroll County. He assured them the civil authorities would not interfere to defend the "Mormons," and they could get possession of their property just as well as not. He reminded them that the land sales would soon come off, and if they could but get rid of the "Mormons" they could secure all the lands they would want. To appreciate the force of this part of the preacher's appeal to the mob, the reader must remember that the whole country was wild with land speculations, and that some of the Saints were badly tinctured with it. The speech had the desired effect, and forthwith the entire body with their cannon started for Daviess County.

While these events were transpiring in Carroll County, Cornelius Gillium, who it will be remembered called upon Zion's Camp at Fishing River several years before, had been engaged in raising a mob in Platte and Clinton Counties to accomplish the same object that Parson Woods and his mob had in view. General Doniphan learned of these movements, both on the part of Gillium and Woods, and sent word to Joseph Smith that a body of 800 men were moving upon the settlement of his people in Daviess County. He gave orders for a company of militia to be raised at Far West and marched at once into Daviess County, to defend those who were threatened until he could raise the militia in Clay and adjoining counties to put down the insurrection. Accordingly, a company of one hundred militiamen were gotten in readiness to march into Daviess County on the 15th of October. The command was given to Colonel Hinkle and started for Adam-ondi-Ahman.

After General Parks had left the vicinity of De Witt with his mutinous militia, he returned to Adam-ondi-Ahman, where he had left Colonel Thompson in command, and resumed control of affairs in that section. The mob about Adam-oudi-Ahman hearing of the fate of De Witt, and learning of the approach of that mob and the efforts of Gillium in the same direction, became bolder, and at once began to threaten the Saints and burn some of their houses and stacks of hay and grain. The house of Don Carlos Smith was burned down, after being plundered, and his wife with two helpless babes were driven out in the night. She made her way to Adam-ondi-Ahman, carrying her children and having to wade Grand River where the stream was waist deep.

The next day General Parks passed the ruins of this house, belonging to Don Carlos Smith, who was then on a mission in Tennessee, and it seemed to arouse within him a just indignation. He at once went to the house of Lyman Wight and gave him orders to call out his companies of militiamen—Wight holding a colonel's commission in the 59th regiment of the Missouri militia, commanded by General Parks—and gave him full authority to put down mobs, wherever he should find them assembled. He said he wished it distinctly understood that Colonel Wight had full authority from him to suppress all mob violence. The company of militia that Colonel Wight raised was divided into two companies; one company, consisting of about sixty men, was placed under the command of Captain David W. Patten, and the other of about the same number was commanded by Wight in person..

Captain Patten was ordered to go to Gallatin and disperse the mobs that were reported to be in that vicinity, while Wight and his company started for Millport, a little town about seven miles southeast of Adam-ondi-Ahman.

When Patten's Company came in sight of Gallatin, he found a body of the mob, about one hundred strong, who were amusing themselves by mocking, and in various ways tantalizing a number of the Saints whom they had captured. Seeing the approach of Patten's men, and knowing the determination of the leader, the mob broke and ran in the greatest confusion, leaving their prisoners behind them.

On his march to Millport, Colonel Wight found the whole country deserted by the mobs which had infested it, and their houses in flames or in smouldering ruins. The mob having learned that General Parks had ordered out Wight's companies of militia, had been seized with sudden fear and swore vengeance not only upon the "Mormons" but upon Generals Parks and Doniphan as well. To accomplish this purpose, they had loaded up their most valuable personal effects and setting fire to their log huts, they sent runners throughout the State with the lying report that the "Mormons" were burning the houses, destroying property, and murdering the old settlers.

These false rumors spread by the mob, were strengthened in the public ear by such men as Adam Black, Judge King, of Richmond, and other prominent men who were continually writing inflamatory communications to the governor. The citizens of Ray County called a public meeting and appealed to the governor to protect the people of Upper Missouri from the "Mormons," whom they termed a "fearful body of thieves and robbers." It seemed the very prince of lies and all his hosts had suddenly broken loose, and sought to overwhelm the Saints with a flood of falsehood.

It was at this particular crisis that Thomas B. Marsh, the President of the Twelve Apostles, and Orson Hyde, one of the members of the same quorum, fled to Richmond and there testified to the most wicked falsehoods, calculated to bring destruction upon their former brethren. Thomas B. Marsh made an affidavit before Henry Jacobs, a justice of the peace, at Richmond, of which the following is an extract.

> "They (the Mormons) have among them a company consisting of all that are considered true Mormons, called Danites, who have taken an oath to support the heads of the Church in all things, whether right or wrong. I have heard the Prophet say that he would yet tread down his enemies, and walk over their dead bodies; that, if he was not let alone, he would be a second Mohammed to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean."

To this Marsh swore, and Hyde corroborated, saying that he knew part of it to be true, and he believed the other. Sometime after this, when the clouds of hatred that at this time threatened the Saints with destruction had drifted away, and these men had time to reflect upon the terrible wickedness of their action, Orson Hyde, blinded with tears, came back to the people he sought to destroy, and humbly begged to be restored to his position. And having manifested a spirit of repentance, he was received back into his place, and for many years labored faithfully for the advancement of God's Kingdom. (See pages 36-38.) Thomas B. Marsh, after leading a vagabond life for years, with the brand of Judas on his brow, and the gnawing of the worm that never dies at his heart, when the Saints had weathered the storms of persecution,not only in Missouri but also in Illinois as well. and their lives had fallen in the pleasant places of the mountain valleys of Utah, he too—a mere wreck of his former self, weak, and driveling and childish, broken down in health, as also in intellect—came humbly bending to the people upon whom he had sought to bring ruin, and begged—humbly begged the privilege of ending his days in their midst. He arose in a congregation where thousands were congregated, referred to his wrecked condition, and told them it was the effect of apostasy, and warned all against walking in the path which he had trod to his infinite sorrow. His life furnishes a sad page in the history of the Latter-day Saints. (See pages 17-19.)

Since the Danites are spoken of in the statement made by Marsh and Hyde, and as many false statements have been made repeatedly, accusing the Church of having such an association, as described by Marsh and Hyde, we here give a brief account of that organization as recorded in the history of Joseph Smith:

"While the evil spirits were raging up and down in the State to raise mobs against the 'Mormons,' Satan himself was no less busy in striving to stir up mischief in the camp of the Saints; and among the most conspicuous of his willing devotees was one Doctor Sampson Avard, who had been in the Church but a short time, and who, although he had generally behaved with a tolerable degree of external decorum, was secretly aspiring to be the greatest of the great, and become the leader of the people. This was his pride and his folly, but as he had no hopes of accomplishing it by gaining the hearts of the people in open strife, he watched his opportunity with the brethren, at a time when mobs oppressed, robbed, whipped, burned, plundered and slew, till forbearance seemed no longer a virtue, and nothing but the grace of God without measure could support men under such trials, to form a secret combination by which he might rise a mighty conquerer, at the *expense of the overthrow of the Church;* and this he tried to accomplish by his smooth, flattering and winning speeches, which he frequently made to his associates, while his room was well guarded by some of his pupils, ready to give him the wink on the approach of any one who would not approve of his measures.

"In this situation, he stated that he had the sanction of the heads of the Church for what he was about to do; and by his smiles and flattery, persuaded them to believe it, and proceeded to administer to the few under his control, an oath, binding them to everlasting secresy to everything which should be communicated to them by himself. Thus Avard initiated members into his band, firmly binding them, by all that was sacred, in the protecting of each other in all things that were lawful; and was careful to picture out a great glory that was then hovering over the Church, and would soon burst upon the Saints as a cloud by day, and a pillar of fire by night, and would soon unveil the slumbering mysteries of heaven, which would gladden the hearts and arouse the stupid spirits of the Saints of the latter-day, and fill their hearts with that love which is unspeakable and full of glory, and arm them with power, that the gates of hell could not prevail against them; and would often affirm to his company, that the principal men of the Church had put him forward as a spokesman and a leader of this band, which *he* named *Danites*.

"Thus he duped many, which gave him the opportunity of figuring largely. He held his meetings daily, and carried on his work of craft in great haste, to prevent a mature reflection upon the matter, and had them bound under the penalties of death to keep the secrets and certain signs—which they had to know each other by, by day and night.

"After those performances, he held meetings to organize his men into companies of tens and fifties, appointing a captain over each company. After this organization, he went on to teach them their duty in compliance with the orders of their captains; he then called his captains together and taught them in a secluded place, as follows:

"'My brethren, as you have been chosen to be our leading men, our captains, to rule over this last kingdom of Jesus Christ, who have been organized after the ancient order, I have called upon you here to-day to teach you, and instruct you, in the things that pertain to your duty, and to show you what your privileges are, and what they soon will be. Know ye not, brethren, that it soon will be your privileges to take your respective companies and go out on a scout on the borders of the settlements, and take to yourselves spoils of the goods of the ungodly Gentiles? for it is written, the riches of the Gentiles shall be consecrated to my people, the house of Israel; and thus waste away the Gentiles by robbing and plundering them of their property; and in this way we will build up the kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands, until it shall fill the whole earth. For this is the very way that God destines to build up His kingdom in the last days. If any of us should be recognized, who can harm us? for we will stand by each other and defend one another in all things. If our enemies swear against us, we can swear also. (The captains were confounded at this, but Avard continued.) Why do you startle at this, brethren? As the Lord liveth, I would swear a lie to clear any of you; and if this would not do, I would put them or him under the sand as Moses did the Egyptian; and in this way we will consecrate much unto the Lord, and build up His kingdom; and who can stand against us? And if any of us transgress, we will deal with him amongst ourselves. And if any one of this Danite society reveals any of these things, I will put him where the dogs *cannot bite him*.'

"At this lecture, all of the officers revolted, and said it would not do, they should not go into any such measures, and it would not do to name any such things; 'such proceedings would be in open violation to the laws of our country, and would be robbing our fellow-citizens of their rights, and are not according to the language and doctrine of Christ, or the Church of Latter-day Saints.'

"This modern Sampson replied, and said there were no laws that were executed in justice, and he cared not for them, this being a different dispensation, a dispensation of the fulness of times; 'in this dispensation I learn from the Scriptures that the kingdom of God was to put down all other kingdoms, and He Himself was to reign, and His laws alone were the only laws that would exist.'

"Avard's teachings were still manfully rejected by all. Avard then said that they had better drop the subject; although he had received his authority from Sidney Rigdon the evening before. The meeting then broke up; the eyes of those present were then opened, his craft was no longer in the dark, and but very little confidence was placed in him, even by the warmest of the members of his Danite scheme.

"When a knowledge of Avard's rascality came to the Presidency of the Church, he was cut off from the Church, and every means proper used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations, but finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

"And here let it be distinctly understood, that these companies of tens and fifties got up by Avard, were altogether separate and distinct from those companies of tens and fifties organized by the brethren for self-defence, in case of an attack from the mob, and more particularly that in this time of alarm no family or person might be neglected, therefore, one company would be engaged in drawing wood, another in cutting it, another in gathering corn, another in grinding, another in butchering, another in distributing meat, etc., so that all should be employed in turn, and no one lack the necessaries of life. Therefore, let no one hereafter, by mistake or design, confound this organization of the Church for good and righteous purposes, with the organization of the Danites, of the apostate Avard, which died almost before it had an existence."

Captain Bogart who, it will be remembered, held a command in the militia under General Parks, both in the operations about Adam-ondi-Ahman and before De Witt, and who on each occasion manifested a determination to mutiny, and join the mob, was one of the bitterest enemies the Saints had and the most active of the mob. On the 24th of October, 1838, he, with about forty of his followers, called at the house of a brother Thoret Parsons who lived on the east branch of Log Creek southeast of Far West. He warned Parsons to leave by 10 o'clock the next day, and remarked that he expected to give Far West hell before noon the next day; provided he was successful in joining his forces with those of Niel Gillium's, who would camp that night six miles west of Far West, and that he himself should camp that night on Crooked River. A messenger was dispatched at once with this information to Far West, and Parsons followed the mob to watch their movements.

The day on which this occurred Joseph Holbrook and a brother Judith were watching the movements of a small detachment of Bogart's men, and saw eight of them enter the house of a brother by the name of Pinkham, where they took three prisoners and four horses, together with some arms and food; and warned the old gentleman Pinkham to leave the State at once, or they "would have his d—d old scalp." This detachment then started to join Bogart's main company, and Holbrook and Judith started for Far West. They arrived there near midnight and reported what they had seen in the vicinity of the mob's encampment. The blast of the trumpet and the roll of the drum soon brought together a large crowd of men to the public square. The men had been assembled by order of Judge Higbee, and he requested Lieutenant-Colonel Hinkle to raise a company to disperse the mob and rescue the prisoners. Volunteers were called for, and in a few minutes 75 men had answered the call and were placed under the command of David W. Patten, who held a captain's commission in the State militia. The company marched about eighteen miles to a point on Crooked River in the northern part of Ray County, where they came upon Bogart's camp and put the mobbers to flight. (See pages 54-56.) In the fight David W. Patten, Gideon Carter and Patrick O'Bannion were killed and a number wounded. The loss of the mob, according to the history of Caldwell County, was Moses Rowland, killed; and Thos. H. Loyd, Edwin Odell, James Lochard, Martin Dunnaway, Samuel Tarwater and Wyatt Crawen, wounded. Tarwater received a terrible gash in the skull, through which his brain was plainly visible, one terrible blow across the face severed the jaw-bone and destroyed all the upper teeth, and there was an ugly gash made in his neck. He kept his bed for six months afterwards, and his wound considerably affected his speech and his memory. He is yet alive and resides near Orrick, Ray County. Since 1840, he has drawn a pension from the State of Missouri of $100 per year for the wounds and disability he received in the Crooked River fight. He is said to be the only man who receives a pension from the State of Missouri.

When the mobbers scattered before the impetuous charge of Patten's men, each fellow pretended to believe that he was the only survivor left to tell the tale of their destruction.

This battle on Crooked River, though perfectly justifiable on the part of the Saints, was made the excuse for raising armies against them for their destruction. The following inflammatory and untruthful message was sent from Carrollton to the governor as a report of the fight:

> "SIR:—We were informed last night by an express from Ray County, that Captain Bogart and all his company, amounting to between fifty and sixty men, were massacred at Buncombe, twelve miles north of Richmond, except three. This statement you may rely on as being true, and last night they expected Richmond to be laid in ashes this morning. We could distinctly hear cannon, and we knew the Mormons had one in their possession. Richmond is about twenty-five miles west of this place, on a straight line. We know not the hour or minute we shall be laid in ashes our country is ruined—for God's sake give us assistance as soon as possible. Yours, etc.
>
> SASHIEL WOODS.
> JOSEPH DICKSON."

Woods will be remembered as the Presbyterian preacher who, after the fall of De Witt, called the mob together and urged them to hasten to the assistance of their friends in Daviess County, to drive the "Mormons" away from Adam-ondi-Ahman, that they might gain possession of their lands. These men say they distinctly heard cannon and they knew the "Mormons" had one. Yet these men were 37 miles from where the engagement on Crooked River occurred, and no cannon was used—and the one in possession of the Saints was only a six pounder. "These mobbers," said Joseph, "must have had very acute ears; * * * so much for the lies of a priest of this world."

One of Bogart's men fled to Richmond and reported that ten of his comrades had been killed and the rest taken prisoners after many of them had been wounded; and said it was the intention of the Mormon "banditti" that night to sack and burn Richmond. Upon the reception of this lying report, C. R. Morehead was dispatched from Richmond to Lexington, a town located on the south bank of the Missouri River on the high bluffs overlooking the river, and only about eight miles south of Richmond. He begged the people of that town to come to the assistance of Richmond, and they responded by sending one hundred well armed, and according to E. M. Ryland, "daring men, the most effective our county can boast of." An express was sent from Lexington to Messrs. Amos Reese and Wiley C. Williams of Jackson County, but then *en route* for the city of Jefferson, ordering them to hurry on to that city, imparting correct (?) information to the public as they went along; and to send one of their party into Cooper, Howard and Boone Counties, in order that volunteers might be getting ready to flock to the scene of trouble as soon as possible. The letter which was dated Oct. 25, 1838, said:

> "They (the volunteers before alluded to) must make haste and put a stop to the devastation which is menaced by these infuriated fanatics, and they must go prepared, and with a full determination to exterminate or expel them from the State *en masse*."

On the strength of this message Governor Boggs afterwards issued his celebrated exterminating order. Wiley C. Williams and Amos Reese had previously started for Jefferson City as special messengers to the governor to secure the banishment of the Saints from the State of Missouri.

These untruthful reports of the trouble on Crooked River were favorable to their cause, and an express was sent after them to add this falsehood to those with which they were already laden, and to wish them "God speed" in their murderous affairs. We need not say the brethren had not so much as thought of going to Richmond or acting otherwise than on the defensive.

In the meantime the messengers from those parties who had burned their own homes and destroyed their own property had reached Jefferson City, and poured into the willing ears of the executive the villainous falsehoods that the "Mormons" with an armed force had expelled the old settlers from Daviess County, pillaged and burned their dwellings, driven off their stock, and destroyed their crops. They also said that Millport and Gallatin, the county seat, were in ashes, and that all the records of the county were destroyed. Upon the reception of their falsehoods and an application from these people to be restored to their homes and protected in them, Governor Boggs set himself vigorously at work calling out militia forces to accomplish this object. We can not help pausing a moment right here to notice the difference in the action of the State authorities in two cases that would have been just alike, provided the report of those parties who fled from Daviess County, by the light of their burning homes, had been true. In 1833 our readers will remember the Saints were driven by brute force, and under circumstances the most distressing, from their possessions in Jackson County. And not only was their property destroyed, but quite a number of them were killed, while the number that were exiled amounted to twelve hundred. The State authorities had the fullest of evidence of these outrages —in fact, the very man who at the time of the Daviess County troubles was governor of the State, was on the ground, and knew of all the circumstances of cruelty and outrage. But when those things came before the State authorities, it took more than two whole years of correspondence to come to an understanding of what could and would be done, and then the decision was that the exiles would do well to move still further on; in fact, get entirely away from the section of the country where they had made their homes, as the prejudices of the people were set against them, and that the popular sentiment in this country was *vox dei.* But now, when a mere rumor comes that the "Mormons" have been guilty of inflicting upon the Missourians the outrages which aforetime had been perpetuated against them, there is no halting on the part of the authorities, but on the contrary the most vigorous efforts put forth to punish the reputed offenders, and reinstate the supposed exiles.

Governor Boggs then began his efforts to restore these reputed exiles to their homes. He sent an order to General John B. Clark, of the first division of Missouri militia, directing him to raise two thousand men from the 1st, 4th, 5th, 6th and 12th divisions of the militia, to be mounted and armed as the law directs, provided with rations for 15 days, and to rendezvous at Fayette, in Howard County, about eighty miles southeast of Far West, by he 3rd of November.

This order was dated Oct. 26, 1838.

The next day, however, Amos Reese and Wiley C. Williams arrived in Jefferson City with their false report of the battle on Crooked River, and Governor Boggs changed his orders to General Clark the same day. This letter is Boggs' exterminating order dated Oct. 27, 1838. He said to General Clark:

> "Since the order of the morning to you, * * * I have received by Amos Reese, Esq., and Wiley C. Williams, one of my aids, information of the most appalling character, which changes the whole face of things and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies and must be exterminated or driven from the State, if necessary, for the public good. Their outrages are beyond description. If you can increase your force, you are authorized to do so, to any extent you may think necessary."

The governor also ordered Major General Wallock, of Marion County, to raise 500 men, and join General Doniphan, of Clay County, who had been directed to raise a like number of men, and together they were to proceed to Daviess County to cut off the retreat of the "Mormons" to the north. General Parks had been ordered to raise four hundred men and join Clark at Richmond, and thus the campaign was planned. The troops were not to reinstate the supposed exiles of Daviess County in their homes and protect them, but they were to operate directly against the "Mormons"—in fact, make war upon them—exterminate them or drive them from the State.

Up to this time Major-General Atchison had apparently exercised his influence counseling moderation in dealing with the "Mormons." He was a resident of Clay County when the "Mormons" were driven into that county from Jackson. He, with General Doniphan and Amos Reese, had acted as counsel for the exiles, and had seen the doors of the temple of justice closed in their faces by mob violence, and all redress denied them. He was acquainted with the circumstances which led to their removal from Clay County to the unsettled prairies of what afterwards became Caldwell County. He knew how deep and unreasonable the prejudices were against the Saints, and no doubt also knew how utterly unjustifiable the present movement against them was. But whether he was blinded by the false reports about Millport, Gallatin and Crooked River, or whether his courage faltered, and he became afraid longer to defend a people against whom every man's hand was raised, we find him joining with that arch scoundrel S. D. Lucas in the following communication to Governor Boggs:

> "SIR:—From late outrages committed by the Mormons, civil war is inevitable. They have set the laws of the country at defiance and are in open rebellion. We have about two thousand men under arms to keep them in check. The presence of the commander-in-chief is deemed absolutely necessary, and we most respectfully urge that your excellency be at the seat of war as soon as possible.
>
> Your most obedient, etc.
> DAVID R. ATCHISON, M. G. 3rd Div.
> SAMUEL D. LUCAS, M. G. 4th Div."

General Atchison, however, was afterwards "dismounted," to use a word of General Doniphan's in relating the incident, and sent back to Liberty, in Clay County, by special order of Governor Boggs, on the ground that he was inclined to be too merciful to the "Mormons." So that he was not active in the operations about Far West. But how he could consent to join with Lucas in sending such an untruthful and infamous report to the governor about the situation in Upper Missouri, is difficult to determine. The Saints had not set the laws at defiance, nor were they in open rebellion. But when all the officers of the law refused to hear their complaints, and both civil and military authority delivered them into the hands of merciless mobs to be plundered and outraged at their brutal pleasure, and all petitions for protection at the hands of the governor had been answered with, "It is a quarrel between the Mormons and the mob, and they must fight it out," nothing was left for the Saints to do but to arm themselves and stand in the defence of their homes and families? Don't for one moment suppose that in making this statement we admit the Saints had defied the laws of the country, for it was not so. The movement on Gallatin by Captain Patten and that on Millport by Colonel Wight was ordered by General Parks who called upon Colonel Wight to take command of his company of men, when the militia under Parks' command mutinied, and disperse all mobs where-ever he found them. Gallatin was not burned by the Saints; nor were the records of the county court, if they were destroyed at all, destroyed by the Saints. What houses were burned in Millport had most likely been set on fire by the mob. The expedition to Crooked River was ordered by Judge Higbee, the first judge in Caldwell County and the highest civil authority in Far West, and was undertaken for the purpose of dispersing a mob which had threatened "to give Far West hell before noon the next day." So that in their operations the acts of the Saints had been strictly within the law, and only in self-defence.

The mob forces were gathering from all quarters to destroy Far West. Niel Gillium was in the west urging the citizens to drive the "Mormons" from the State. Lucas and Wilson, who were active leaders of the mob which expelled the Saints from Jackson County, were collecting those same mob forces; while General Clark was in the south raising companies of men to carry out the exterminating order of Governor Boggs.

In addition to these preparations for the destruction of the Saints, in the counties immediately surrounding Caldwell, there was a general uprising of the old settlers under no particular leadership, but roaming through the scattered settlements of the Saints in small bands, murdering, stealing stock, house burning, whipping the men and driving the terror-stricken women and children from their homes. In fact, the whole country surrounding Far West was infested with a merciless banditti, which daily were guilty of the most atrocious deeds of cruelty. Those of the Saints living in a scattered condition over the prairie, who were fortunate enough to escape with their lives, came running into Far West at all times of day and night, white with fear. The Prophet Joseph had counseled his people to settle in villages, and have their farms on the outskirts thereof, after the pattern, as far as circumstances would permit, of the plan given by revelation for building up the city of Zion. (See page 634.) He had urged, in addition to the improved opportunities this plan would give them for educating their children, etc., that they would be in a better condition to defend themselves against their enemies. But the Saints, at least many of them, would not hearken to this advice, but now that the enemy was upon them, when it was too late for them to profit by it, they could see the wisdom of it.

It was one of these marauding bands, under the leadership of Wm. O. Jennings and Nehemiah Comstock, which was guilty of that fiendish massacre at Haun's Mill, on the 30th of October, 1838, on which occasion 19 of the brethren were murdered. (See pages 671-686.)

In the meantime the mob forces, called "the governor's troops," had gathered about Far West to the number of 2,200, armed and equipped for war. The main body of these forces had marched from Richmond under the command of Major-General Samuel D. Lucas, starting on the 29th of October. The following day he was joined by the forces of General Doniphan at the ford of Log Creek, not far from Far West. Here they received the exterminating order of Governor Boggs. This order made no provisions for the protection of the innocent; the "Mormons" were either to be exterminated or driven from the State, regardless of their guilt or innocence.

On the morning of the 30th, the citizens of Far West had been informed of the approach of large bodies of armed men from the south, and had sent out a company of 150 of their number to learn the character of these forces, whether they were friendly or otherwise. They were soon convinced that their intentions were hostile, but found some difficulty in returning to Far West without being captured by the mob forces. As they approached Far West in the evening, they were discovered by General Doniphan, who received permission from General Lucas to try and capture them; but having a superior knowledge of the ground, they escaped. Seeing this body of men approach, what militia there was in Far West was drawn up in line just south of the city to oppose the advance of the formidable enemy. Both parties sent out a flag of truce, which met between the two forces. The man sent out on the part of the Saints was Elder Charles C. Rich. When he approached the camp of the besiegers, Bogart, the Methodist preacher, fired upon him. In answer to the inquiry of the citizens of Far West as to who the mob forces were and what were their intentions, the reply was, "We want three persons out of the city before we massacre the rest." Adam Lightner, John Cleminson and wife were those three persons, but when the messenger offered them the chance for life, they responded, "If the people must be destroyed, we will die with them."

Hostilities, however, were postponed until the next day, and the mob began the work of encampment along the borders of Goose Creek. During the night the Saints constructed, as best they could, some rude fortifications south of the city, and were reinforced in the night by Lyman Wight and a small body of men from Adam-ondi-Ahman.

The mob forces were strengthened during the night by the arrival from the west of Niel Gillium's forces, who were dressed and painted like Indians, and doubtless more savage than the savages whose dress, paint and horrid yells they aped.

These men hailed from the Platte Purchase west of Clay County. "Gillium himself," says the history of Caldwell County, "wore a full Indian costume, had his war paint on and called himself the 'Delaware chief' and his men the 'Delaware amarujans.' They would whoop and yell and otherwise conduct themselves as savages. When Capt. Bogart's company, which was in the fight at Crooked River, came up, the men were regarded as heroes, although *en route* they had burned every Mormon cabin they came upon, and had wantonly shot down much live stock and destroyed other property. The outlying Mormon settlements had by this time nearly all been abandoned, the occupants fleeing to Far West for safety. The militia foraged upon the county, and much property was taken, and much destroyed without cause. * * * Some militia over in the edge of Clinton drove a dozen sheep into a vacated dwelling-house and burned the whole up together. Gillium's 'Indians' had been stationed at Hunter's Mills a few days previous and committed many excesses." The mob forces under Comstock with their hands dripping with the blood of their Haun's Mill victims, also joined Lucas during the night, thirsting for more innocent blood.

That was a terrible night of suspense at Far West. The people had learned of the massacre at Haun's Mill; they knew the murderous intentions of the mob forces encamped within two miles of their homes, and outnumbering their forces by more than four to one, and clothed with a seeming authority by the highest officer in the State to resist which, however outrageous or barbarous it was, would give further excuse for their extermination.

It was with heavy hearts and sinking hopes that the Saints watched the first approach of the grey dawn in the eastern sky that ushered in the 31st of October. About 8 o'clock a flag of truce was sent out; Joseph and other Church writers say by the mob forces. Lucas, in his report to Governor Boggs, says:

> "I received a message from Colonel Hinkle, the commander of the Mormon forces, [Caldwell militia] requesting an interview with me on an eminence near Far West, which he would designate by hoisting a white flag. I sent him word I would meet him at 2 o'clock p. m., being so much engaged in receiving and encamping fresh troops, who were hourly coming in, that I could not attend before."

"It may be," writes B. H. Roberts, "judging from the subsequent treacherous conduct of Colonel Hinkle, that he sent a secret messenger to Lucas requesting an interview, and that the white flag sent out by the mob forces, of which our Church historians speak, and which was met by Hinkle in person with a few others, was sent to give General Lucas' answer to Hinkle's earlier request for an interview. At any rate the truce flag was sent out and met by some of the bre̕thren, among whom was Hinkle; and if anything special was learned, or accommodations arranged, or understanding arrived at by the conference held with the enemies' flag of truce, our writers have failed to mention it. The reasonable conclusion is, therefore, that that flag of truce merely brought to Colonel Hinkle the information that Lucas could not meet him until 2 o'clock; and that Hinkle did meet him at that time; and upon his own responsibility, without consulting with the citizens of Far West or their leaders, entered into, and bound the people to the following terms of capitulation:

"'1st. To give up all their [the Church] leaders to be tried and punished.

"'2nd. To make an appropriation of their property, all who have taken up arms, to the payment of their debts, and indemnify for damage done by them.

"'3rd. That the balance should leave the State, and be protected out by the militia, but to remain until further orders were received from the commander-in-chief.

"'4th. To give up their arms of every description, to be receipted for.'

"According to Lucas' statement, Hinkle, while he readily accepted these terms of capitulation, desired to postpone the matter until the following morning; to which Lucas replied that if that was done he would demand that Joseph Smith, jun., Sidney Rigdon, Lyman Wight, Parley P. Pratt and George W. Robinson be surrendered to his custody as hostages for his faithful compliance with the foregoing terms; and if after reflection and consultation the people decided to reject the terms offered them, these hostages were to be returned at the point where they were delivered into his possession."

Hinkle returned from the secret consultation with Lucas, and about 4 o'clock in the afternoon told Joseph Smith and the other men Lucas demanded as hostages, that the leaders of the governor's troops desired a consultation with them outside the city limits. Accordingly these men, in company with Hinkle, walked out of Far West in the direction of the enemy's encampment When midway between the mob's encampment and Far West, the little band of brethren were met by the mob forces, Lucas occupied a central place, followed by fifty artillery men, with a four-pounder; while the remainder of the forces, amounting to over two thousand, came up on the right and left of Lucas. As soon as Lucas came up, Lyman Wight shook hands with him and said:

"We understand, general, you wish to confer with us a few moments, will not to-morrow morning do as well?"

Here Colonel Hinkle said:

"General Lucas, these are the prisoners I agreed to deliver to you."

Lucas brandished his sword and told the brethren from Far West that they were his prisoners, and that they would march into his camp without further delay.

"At this moment," says Lyman Wight, "I believe there were five hundred guns cocked and twenty caps bursted, and more hideous yells were never heard, even if the description of the yells of the d—d in hell is true as given by the modern sects of the day." Especially horrible and threatening were the yells and threats of Niel Gillium's company, costumed and painted as Indians.

The prisoners had been basely betrayed by Hinkle, as he had never consulted with them or any of the leaders of the people in relation to the terms of surrender offered by Lucas; and by misrepresentation he had induced them to place themselves into the hands of their implacable enemies.

On reaching the enemy's camp, ninety men were called out to guard the prisoners. Thirty were on this duty at a time; two hours on and four hours off. The prisoners lay in the open air with nothing as a covering, and they were drenched with rain before morning. All night long they were mocked and taunted by the guard, who demanded signs, saying, "Come, Mr. Smith, show us an angel, give us one of your revelations, show us a miracle;" mingling these requests with the vilest oaths. Sidney Rigdon had an attack of apoplectic fits, which afforded much merriment to the brutal guard.

The morning following, which was the 1st of November, 1838, Hyrum Smith and Amasa M. Lyman were brought into the mob's camp.

According to Hinkle's agreement the militia in Far West was marched out of the city and grounded their arms, which were taken possession of by Lucas, although they were not State arms, but were the private property of the men who carried them.

"We were brought up at the point of the bayonet," writes Heber C. Kimball, "and compelled to sign a deed of trust, transferring all our property to defray the expenses of this war made on us by the State of Missouri. This was complied with, because we could not help ourselves. When we walked up to sign the deeds of trust to pay these assassins for murdering our brethren and sisters, and their children, ravishing some of our sisters to death, robbing us of our lands and possessions and all we had on earth, and other similar 'services,' they expected to see us cast down and sorrowful; but I testify as an eye witness that the brethren rejoiced and praised the Lord, for His sake taking joyfully the despoiling of their goods. Judges and magistrates, Methodist, Presbyterian, Campbellite and other sectarian priests stood by and saw all this going on, exulting over us, and it seemed to make them more angry that we bore our misfortunes so cheerfully. Judge Cameron said, with an oath, 'See them laugh and kick up their heels. They are whipped, but not conquered.' "

"About 630 guns," says the history of Caldwell County, "consisting of hunting rifles, shot-guns and a few muskets, and some rude swords, home-made, and a few pistols, were given up and hauled off by the State authorities, but it can not be stated here what disposition was made of them. No compensation was ever allowed the Mormons for their property, which was taken or destroyed, and of course no return was made for their arms. Some of the Mormon officers had good swords. These officers all bore commissions, signed by Governor Boggs, in the 53rd regiment of Missouri militia, of which George M. Hinkle was colonel; Lyman Wight, lieutenant-colonel; and Jefferson Hunt, major. The regiment was regularly made up, according to the State law, from Caldwell County. Some of the other officers were Amasa Lyman and Seymour Brunson, who were captains; George P. Dykes was a lieutenant; Jacob Gates was an ensign. The Mormons under arms were all militiamen, regularly enrolled and mustered."

On the 6th General Clark paraded the remaining brethren at Far West and addressed them as follows:

"Gentlemen, you whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried and receive the due demerit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you.

"The first requires that your leading men be given up to be tried according to law; this you have already complied with.

"The second is, that you deliver up your arms; this has been attended to.

"The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

"Another article yet remains for you to comply with, and that is, that you leave the State forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you—I approve of it—I should have done the same, had I been here—I am therefore determined to see it fulfilled. The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted, and we deem it an act of justice to restore her character to its former standing among the States, by every proper means.

"The orders of the governor to me were, that you should be exterminated, and not allowed to remain in the State, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes.

"There is a discretionary power vested in my hands, which I shall exercise in your favor for a season; for this lenity you are indebted to my clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a non-compliance of a treaty made, do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their *fate is fixed*—THEIR DIE IS CAST—THEIR DOOM IS SEALED.

"I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that *Great Spirit*, THE UNKNOWN GOD, to rest upon you, and make you sufficiently intelligent to break that chain of superstition, and liberate you from those fetters of fanaticism, with which you are bound—that you no longer worship a man.

"I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you.

"You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

"I was present" writes Heber C. Kimball, "when that speech was delivered, and I can truly say he (Clark) is a liar and the truth is not in him,' for not one of us had made any such agreement with Lucas, or any other person; what we did was by compulsion in every sense of the word, and as for General Clark and his 'unknown God,' they had nothing to do with our deliverance, but it was our Father in heaven, the God of Abraham, of Isaac, and of Jacob, in whom we trust, who liveth and dwelleth in the heavens, and the day will come when our God will hold him in derision with all his coadjutors."

After listening to Gen. Clark's harrangue—this mixture of hypocrisy and conceit, affected pity and heartless cruelty, pretended patriotism and willful treason—the 56 brethren who had been arrested, for what, they knew not (neither did Clark appear able to inform them), were sent to Richmond where they were to be tried; and the remainder were dismissed to provide food and fuel for their families, and make preparations for leaving the State.

Governor Boggs appeared anxious about having his exterminating orders carried into effect, and occasionally stirred up Clark's "pure mind" to a lively remembrance of what he expected him to do, by sending him messages from time to time. Here is a specimen received directly after Clark had sent the 56 prisoners to Richmond:

> "It will be necessary that you hold a military court of inquiry in Daviess County, and arrest the Mormons, who have been guilty of the late outrages committed towards the inhabitants of said county. My instructions to you are to settle this whole matter completely, if possible before you disband your forces; if the Mormons are disposed voluntarily to leave the State, of course it would be advisable in you to promote that object in any way deemed proper. The ringleaders ought by no means to be permitted to escape the punishment they merit."

As if inspired to new zeal by the receipt of this message, Clark ordered General Wilson, who, in the meantime, had returned from Jackson County, to go to Adam-ondi-Ahman and take charge of all the prisoners at that place, and ascertain those who had committed crimes, put them under close guard, and when he moved to take them to Keytesville, the county seat of Chariton County, and between 70 and 80 miles from Adam-ondi-Ahman. A number of the brethren were taken prisoners at the latter place, and were examined before Judge Adam Black, one of the ringleaders of the mob, and one of the main hands in bringing about the whole trouble. But even he was obliged to acquit the brethren brought before him, as they were innocent of the charges made against them. At the close of their examination, General Wilson ordered all the Saints to leave Adam-ondi-Ahman within ten days, with permission to move into Caldwell County, and remain until spring, when they were to leave the State.

A committee of twelve men were granted the privilege of moving about freely between Far West and Adam-ondi-Ahman, with permission to move the corn and household goods from Adam-ondi-Ahman to Far West. The stock, or the most of it, was taken possession of by the mob-militia. The committee of twelve were to wear white badges on their hats in order that they might be easily recognized by the forces that would be detailed to watch the movements of the Saints.

By this arrangement the Saints at Adam-ondi-Ahman were driven from their comfortable homes to camp out through a long, dreary and severe winter in their wagons and tents, by reason of which exposure many perished, among whom were delicate women and children. (See pages 45-48.)

From the 13th to 28th of November, 1838, a mock trial, with the notorious Austin A. King on the bench, was held at Richmond, Ray County. On that occasion Joseph and fellow-prisoners were examined as to a number of false charges which had been made against them, and the whole farce ended with their incarceration in jail to await further trial. (See pages 449-452.) The 56 other brethren who had been taken prisoners in Far West and sent by General Clark to Richmond, and also 40 others that had been brought down by Bogart under the impression that they were to be witnesses in behalf of their brethren were either released or admitted to bail. Those admitted to bail, together with those who went on their bonds, were subsequently driven from the State so that the bail was forfeited.

It was during these trying times

that Brigham Young, afterwards the President of the Church, began to exhibit those executive qualities of mind which so eminently fitted him as a great leader. By the apostasy of Thomas B. Marsh, the presidency of the quorum of the Twelve Apostles devolved upon him, thence the leadership of the Church during the absence of the First Presidency. Dec. 13, 1838, he called together those members of the High Council of the Far West Stake of Zion that still remained in Far West and enquired of them as to their faith in the Latter-day work, first telling them that his own faith was unshaken. All the members present expressed their undying faith in the Gospel, and their confidence in Joseph Smith as a Prophet of God. The Council was then re-organized; the vacancies caused by absence or apostasy were filled up, and the Council was prepared to do business. On the 19th Elder John Taylor and John E. Page were chosen and ordained members of the quorum of the Twelve Apostles, under the hands of Brigham Young and Heber C. Kimball.

Elder Young's activity and zeal in the matter of caring for the poor was unbounded. A public meeting was called, not only of the Saints but also of the citizens of Caldwell County, and the poverty and distress of many of the Saints presented to them. At that meeting, which was held in Far West, Jan. 26, 1839, several gentlemen, not members of the Church, expressed themselves that they thought that an appeal should be made to the citizens of Upper Missouri, claiming their assistance towards furnishing means to remove the poor from Caldwell County. If such an appeal was ever made it is not generally known.

A committee of seven was then appointed to ascertain the number of families who were actually destitute of means for their removal, and report at the next meeting.

On the 29th another meeting was held of a similar character, at which the committee appointed reported, and Pres. Young offered the following resolution, which was adopted:

"*Resolved.* That we this day enter into a covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State, and that we will never desert the poor who are worthy, till they shall be out of the reach of the general exterminating order of General Clark, acting for and in the name of the State."

The following brethren were then appointed to act as a committee to superintend the removal of the Saints from the State of Missouri, to wit: William Huntington Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy and Jonathan H. Hale. The following document, or covenant, was also drawn up and signed by the faithful brethren:

"Far West, Missouri, Jan. 29, 1839.

"We, whose names are here-under written, do each for ourselves individually hereby covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State, in compliance with the authority of the State; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for that purpose, for providing means for the removing of the poor and destitute, who shall be considered worthy, from this country, till there shall not be one left who desires to remove from the State: with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and be entitled to the overplus, after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same.

"John Smith, James McMillan, William Huntington, Chandler Holbrook, Charles Bird, Alexander Wright, Alanson Ripley, William Taylor, Theodore Turley, John Taylor, Daniel Shearer, Reuben P. Hartwell, Shadrach Roundy, John Lowry, Jonathan H. Hale, Welcome Chapman, Elias Smith, Solomon Hancock, Brigham Young, Arza Adams, James Burnham, Henry Jacobs, Leicester Gaylord, James Carroll, Samuel Williams, David Lyons, John Miller, John Taylor, Aaron M. York, Don Carlos Smith, George A. Smith, William J. Stuart, Daniel Howe, Isaac B. Chapman, James Bradin, Roswell Stephens, Jonathan Beckelshimer, Reuben Hedlock, David Jones, David Holman, Wm. M. Fossett, Joel Goddard, Charles N. Baldwin, Phineas R. Bird, Jesse N. Reed, Duncan McArthur, Benjamin Johnson, Allen Talley, Jonathan Hampton, James Hampton, Anson Call, Sherman A. Gilbert, Peter Dopp, James S. Holman, Samuel Rolph, Andrew Lytle, Abel Lamb, Aaron Johnson, Daniel McArthur, Heber C. Kimball, William Gregory, George W. Harris, Zenos Curtis, George W. Davidson, John Reed, Harvey Strong, William R. Orton, Elizabeth Mackley, Samuel D. Tyler, Sarah Mackley, John H. Goff, Andrew Moore, Thomas Butterfield, Harvey Downey, Dwight Hardin, John Maba, Norvil M. Head, Lucy Wheeler, Stephen V. Foot, John Turpin, Jacob G. Bigler, William Earl, Eli Bagley, Zenos H. Gurley, William Milam, Joseph W. Coolidge, Lorenzo Clark, Anthony Head, William Allred, S. A. P. Kelsey, Wm. Van Ausdall, Moses Evord, Nathan K. Knight, Ophelia Harris, John Thorp, Zuba McDonald, Andrew Rose, Mary Goff, John S. Martin. Harvey J. Moore, Albert Sloan, Francis Chase, John D. Lee, Stephen Markham, Eliphas Marsh, John Outhouse, Joseph Wright, Wm. F. Leavens, John Badger, Daniel Tyler, Levi Richards, Noah Rogers, Erastus Bingham, Stephen N. St. John, Elisha Everett, Francis Lee, John Lytle, Eli Lee, Levi Jackman, Benjamin Covey, Thomas Guyman, Michael Barkdull, Nahum Curtis, Miles Randall, Lyman Curtis, Horace Evans, Phillip Ballard, David Dort, William Gould, Levi Hancock, Reuben Middleton, Edwin Whiting, William Harper, William Barton, Seba Joes, Elisha Smith, Charles Butler, James Gallaher, Richard Walton, Robert Jackson, Isaac Kerron, Lemuel Merrick, Joseph Rose, James Dunn, David Foot, Orin Hartshorn, L. S. Nickerson, Nathan Hawke, Moses Daley, Pierce Hawley, David Sessions, Thomas F. Fisher, Peregrine Sessions, James Leithead, Alford P. Childs, Alfred Lee, James Daley, Stephen Jones, Noah T. Guyman, Eleazar Harris, David Winters, Elijah B. Gaylord, John Pack, Thomas Grover, Sylvenus Hicks, Alexander Badlam, Horatio N. Kent, Phebe Kellog, Joseph W. Pierce, Albert Miner, Thomas Gates, Wm. Woodland, Squire Bozarth, Martin C. Allred, Nathan Lewis, Jedediah Owen, Philander Averv, Orrin P. Rockwell, Benjamin F. Bird, Nathan B. Baldwin, Charles Squire, Truman Brace, Jacob Curtis, Sarah Wixom, Rachel Medfo, Lewis Zobriski, Lyman Stevens, Henry Zobriski, Roswell Evans, Morris Harris, Leonard Clark, Absolom Tidwell, Nehemiah Harmon, Alvin Winegar, Daniel Cathcart, Samuel Winegar, Gershom Stokes, John E. Page, Rachel Page, Levi Gifford, Barnet Cole, Edmund Durfee, Wm. Thompson, Josiah Butterfield, Nathan Cheney, John Killion, James Sherry, John Patten, David Frampton, John Wilkins, Elizabeth Pettigrew, Abram Allen, Charles Thompson, Wm. Felshaw."

President Young secured eighty names to this covenant the first day he presented it to the Saints and three hundred the next. Hence the 214 names given above is only a partial list of the signers, but they are all that are recorded in Church history. Joseph, the Prophet, not willing to be behind the other brethren in the good work, from his gloomy dungeon at Liberty, sent the brethren $100 to assist in removing the Saints. In the evening of Jan. 29th the committee met in the house of Theodore Turley and organized for business, by appointing Wm. Huntington chairman, Daniel Shearer treasurer, and Alanson Ripley clerk. The latter declining to act, Elias Smith was appointed in his stead.

At an adjourned meeting of the committee, held three days later, (Feb. 1, 1838) four other brethren —Elias Smith, Erastus Bingham, Stephen Markham and James Newberry—were added to the committee.

At this meeting Charles Bird was appointed to go down towards the Mississippi River, and make deposits of corn for the use of the Saints as they should come along. He was also to make contracts for ferriage and arrange whatever else might be necessary for their comfort and security. Thus all things were prepared for the exodus of the Saints from the State of Missouri.

No sooner had these arrangements been perfected than Elder Young, whose wisdom and activity had doubtless given offense to the enemies of the Church, had to flee from Far West to escape the vengeance of the mob. He left Far West, Feb. 14, 1838, and went to Illinois. In his labors, Elder Young had been materially assisted by the support and counsels of Heber C. Kimball, John Taylor and the members of the various committees that had been appointed, to whom was now left the execution of the plans that had been laid for the removal of the Church.

When the Saints commenced removing from Far West, they shipped as many families and as much goods as possible at Richmond, to go down the Missouri River and up the Mississippi to Quincy, Ill. This mission was in charge of Elder Levi Richards and Reuben Hedlock who were appointed by the committee. The exodus throughout was managed with consummate wisdom, and in view of all the difficulties in the way, with less suffering than could have been expected. The distance to the point of the Mississippi River where most of the exiles crossed over to Illinois was over two hundred miles in an easterly direction. The weather was cold and the roads generally muddy and bad. Scores of Saints died from exposure and fatigue on that memorable journey. The move was not undertaken in a solid body, and seldom in regularly organized companies, but in small squads—two, three and from that to a dozen teams and upwards traveled together. A number of families also undertook the journey alone. Not a single family who wished to go was left behind, as the committee appointed to superintend the removal paid particular attention to all the poor, and furnished them with the necessary teams and provisions to perform the journey.

While the Saints were making preparations to move away as fast as possible the mob was continually annoying them in every possible manner, and threatening the lives of the members of the committee and others. Thus frequently armed bands of mobbers came into Far West and abused men, women and children, stole horses, drove off cattle, and plundered houses of everything that pleased them. Especially did their hatred seem to be directed toward Elder Heber C. Kimball, who in consequence was obliged to secrete himself in the corn fields and other places during the day, but came into town at night counseling the committee and the brethren. Because of the persecutions, the committee, on the 14th of April, 1839, moved 36 families into Tenney's Grove, about twenty five miles from Far West, and a few men were appointed to chop wood for them, while Elder Turley was to furnish them with meal and meat, until they could be removed to Quincy. The corn was ground at the committee's horse mill at Far West.

On the morning of the 18th Elder Kimball went into the committee room and told the members of the committee who were present to wind up their affairs and be off, or their lives would be taken. Later in the day a number of mobbers met Elder Kimball on the public square in Far West and asked him if he was a d—d "Mormon." He replied, "I am a 'Mormon.' " "Well," said they, "G—d d—n you, we'll blow your brains out, you G—d d—d Mormon," and they tried to ride over him with their horses. This took place in the presence of Elias Smith, Theodore Turley and others of the committee. Almost immediately afterward twelve men went to Elder Turley's house with loaded rifles intending to shoot him. They broke seventeen clocks into matchwood, broke tables, chairs and looking-glasses, smashed in the windows, etc., while Bogart, the county judge, looked on and laughed. One mobber by the name of Whitaker threw iron pots at Turley, one of which hit him on the shoulder, at which Whitaker jumped and laughed like a mad man. The mob shot down cows while the girls were milking them, and threatened to send the committee "to hell jumping," and "put daylight through them." The brethren gathered up what they could and left Far West in one hour. The mob stayed until they left, and then plundered $1,000 worth of property which had been left by the more well to-do Saints to help the poor to remove. One mobber rode up and finding no convenient place to fasten his horse, shot a cow that was standing near, and while the poor animal was yet struggling in death, he cut a strip of her hide from her nose to the tip of her tail, which he tied round a stump and fastened his halter to it.

During the commotion of the day, a number of the records, accounts, history, etc., belonging to the committee were destroyed or lost, on account of which the history of the Church only contains a few definite dates of the doings of the committee.

On the 20th of April, 1839, the last of the Saints left Far West. Thus a whole community variously estimated from twelve to fifteen thousand souls, had left, or were about to leave the State of Missouri, where they had experienced so much sorrow, and found a temporary shelter in the State of Illinois, chiefly in Quincy and vicinity (see *Quincy*), and a few in the territory of Iowa on the north.

The history of Caldwell County (pages 142 and 143) has the following concerning the exodus of the Saints from Missouri:

"In the midst of an inclement winter, in December, 1838, and in January, 1839, many of the Mormon men, women and children, the sick and the aged, as well as the young and strong, were turned out of their homes in this (Caldwell) county and Daviess, into the prairies and forests, without food, or sufficient protection from the weather. In some instances in Daviess, their houses were burnt before their eyes and they turned out into the deep snow. Only a few cabins in the southwestern part of Caldwell were burned at this time.

"Numerous families set out at once for Illinois, making the entire distance, in midwinter, on foot. A large majority, however, remained until spring as under t e terms of the treaty they were allowed to remain in the county until that time. All through the winter and early spring those who remained prepared to leave. They offered their lands for sale at very small figures. In fact many bartered their farms for teams and wagons to get away on. Some traded for any sort of property. Charles R. Ross, of Black Oak, bought 40 acres of good land, north of Breckenridge, for a blind mare and a clock. Some tracts of good land north of Shoal

Creek, in Kidder Township, brought only 50 cents an acre. Many of the Mormons had not yet secured the patents to their lands, and though they had regularly entered them, they could not sell them; the Gentiles would not buy unless they could receive the government's deeds, as well as the grantor's. These kinds of lands were abandoned altogether, in most instances, and afterward settled upon by Gentiles who secured titles by keeping the taxes paid. * * *

"What authority Gen. Lucas had to make such a 'treaty' and to impose such conditions is not clear. It would seem that he regarded the Mormons as composing a foreign nation, or at least as forming an army with belligerent rights, and with proper treaty-contracting powers. The truth was they were and had not ceased to be citizens of Missouri, amenable to and under the jurisdiction of its laws. If they had committed any crime they ought to have been punished, just the same as other criminals. There was no authority for taking their arms from them except that they were proved to be militia in a state of insubordination. There was no sort of authority for requiring them to pay the expenses of the war. There was no sort of authority for requiring them to leave the State. It was monstrously illegal and unjust to attempt to punish them for offenses for which they had not been tried and of which they had not been convicted. It would be a reasonable conclusion that in making his so-called 'treaty' Gen. Lucas was guilty of illegal extortion, unwarranted assumption of power, usurpation of authority, and flagrant violation of the natural rights of man."

It must not be supposed that all the people of Missouri sanctioned the outrages committed against the Church. There was here and there an honorable man who protested against the conduct of the mob and the authorities; and occasionally some newspaper would deplore the action of the people against the Saints.

Among the men who were moved with sympathy by their suffering was Michael Arthur. Under date of Nov. 29, 1838, he wrote to the representatives in the State legislature from Clay County, relating the vile atrocities that were heaped upon the heads of the defenseless Saints after they had surrendered their arms to General Clark. He represented that the "Mormons" were willing to leave the State, in fact that they were making every effort that their limited means would permit them to make to get away, and suggested that a company of reliable men under the command of George M. Pryer be authorized to patrol on the line between Daviess and Caldwell Counties, with authority to arrest any one they found disturbing the peace, that the "Mormons" might be protected while they were making preparations to leave the State. And if it was impracticable to organize this company of men, then he suggested that the arms taken from the "Mormons" be returned to them, that they might defend themselves from the barbarous attacks of their enemies.

Nor were the Saints wanting in attention to the instructions of the Lord in the matter of petitioning for a redress of their grievances. For as soon as the legislature was convened they sent a statement of all the wrongs heaped upon them during their sojourn in the State of Missouri, from the time they first settled in Jackson County to the treaty forced upon them at Far West by Generals Lucas and Clark, and the outrages that had been committed against them since the surrender of their arms.

After the story of their wrongs, they asked: first, that the legislature pass a law rescinding the exterminating order of Governor Boggs; second, they asked an expression of the legislature, disapproving the conduct of those who compelled them to sign a deed of trust at the point of the musket; and of any man in consequence of that deed of trust taking their property, and appropriating it to the payment of damages sustained, in consequence of trespasses committed by others; third, that they receive payment for the 635 arms that were taken from them, which were worth twelve or fifteen thousand dollars; fourth, that an appropriation be made to reimburse them for their loss of lands from which they had been driven in Jackson County. The petition, which was dated Dec. 10, 1838, closes in these words:

> "In laying our case before your honorable body, we say that we are willing, and ever have been, to conform to the Constitution and laws of the United States, and of this State. We ask in common with others the protection of the laws. We ask for the privileges guaranteed to all free citizens of the United States and of this State, to be extended to us, and that we may be permitted to settle and live where we please, and worship God according to the dictates of our own conscience without molestation. And while we ask for ourselves this privilege we are willing all others should enjoy the same."

Elder David H. Redfield was appointed to present this petition to the legislature; and on that mission he arrived at Jefferson City Dec. 16, 1838. The following day he had an interview with Governor Boggs, in which the governor manifested much interest, and on being informed that the Missourians were committing depredations against the Saints, promised to write to Judge King and Colonel Price, ordering them to put down every hostile appearance.

In the course of this conversation Boggs admitted that the "stipulations entered into by the 'Mormons' to leave the State, and signing the deeds of trust, were unconstitutional and not valid." "We want the legislature to pass a law to that effect, showing that the stipulations and deeds of trust are not valid and are unconstitutional," said Redfield, and went on to say if they did not, the character of the State was forever lost.

Previous to the arrival of Redfield, the governor's exterminating order, General Clark's reports, and the report of the *ex parte* investigation at Richmond, and a lot of other papers had been forwarded to the legislature and referred to a special joint committee. That committee reported Dec. 18th, two days after Redfield's arrival at Jefferson City. And to show in what bad repute these documents were held by this committee, we need only say that it refused to allow them to be published with the sanction of the legislature, because the evidence adduced at Richmond in a great degree was *ex parte* [from one side only] and not of a character to be desired for the basis of a fair and candid investigation. Their report concluded with three resolutions; one to the effect that it was inexpedient at that time to prosecute further the inquiry into the cause of the late disturbances; another to the effect that it was inexpedient to publish any of the documents accompanying the governor's message in relation to those disturbances; the last favored the appointment of a joint committee from the House and Senate to investigate the troubles and the conduct of the military operation to suppress them. These resolutions were subsequently referred to a joint select committee, with instructions to report a bill in conformity thereto.

The day after the committee reported in relation to that part of the governor's message relating to the

"Mormon" troubles, and on the documents accompanying it, the petition from the Saints was read, amid profound stillness of the house, and at its conclusion an angry debate followed, in which quite a number of the members testified to the correctness of the statements made in the petition and to the cruelties practiced upon the Saints, but they were in the minority.

On the 16th of January, 1839, Mr. Turner, the chairman of the select joint committee before alluded to, in conformity with the resolution passed, reported "A bill to provide for the investigation of the late disturbances in the State of Missouri." The bill consisted of 23 sections. It provided for a joint committee composed of two members of the Senate and three members of the House, which was to meet at Richmond on the first Monday in May and thereafter at such time and places as it saw proper. The committee was to select its own officers, issue subpœnas and other processes, administer oaths, keep a record, etc.

This bill was introduced Jan. 16th and on Feb. 4th was called up for its first reading, but on motion of Mr. Wright was laid on the table until the 4th of July. He knew that by that time, since the governor's exterminating order was still in force, the "Mormons," in obedience to that cruel edict, would all have left the State, and then there would be no need of an investigation. That was the fate of the bill. It was never afterwards brought up.

The legislature in its magnanimity appropriated $2,000 to relieve the sufferings of the people in Daviess and Caldwell Counties, the "Mormons" were to be included. And now came an opportunity for the Missourians of Daviess County to display their generosity. Having filled their homes with the household effects of the Saints; their yards with the stock they had stolen; their smoke houses with "Mormon" beef and pork, they concluded that they could get along without their portion of the appropriation and allowed the $2,000 to be distributed among the "Mormons" of Caldwell County. Judge Cameron and a Mr. McHenry superintended the distribution of this appropriation. The hogs owned by the brethren who had lived in Daviess County were driven down into Caldwell, shot down and without further bleeding were roughly dressed and divided out among the Saints at a high price. This and the sweepings of some old stores soon exhausted the legislative appropriation, and amounted to little or nothing in the way of relief to the Saints.

Subsequently this same legislature, while the petition of the Saints for a redress of their wrongs was lying before them, appropriated $200,000 to defray the expenses incurred in driving the "Mormons" from the State; and dispossessing them of their property. By that act the legislature became a party to the damning deeds of the mob forces, urged on in their cruelties by the executive of the State; for that legislature had sealed with its approval all that had been done, by paying the wretches who had executed the plan that had been devised for the expulsion of the Saints.

FAR WEST.

Far West, the Missouri headquarters of the Church of Jesus Christ of Latter-day Saints from 1836-1839, and the county seat of Caldwell

County, Missouri, from 1836-1843, was pleasantly situated on rising ground in the western part of the county. The Temple site, which was on the public square in the centre of the town, is 1¼ miles south of Shoal Creek and the same distance north of Goose Creek, or 3 miles northwest of the junction of these two streams. It is 5½ miles in a straight line northwest of where Kingston, the present county seat, now stands, 4½ miles northeast of the little town of Mirabile, 9½ miles northeast of Polo, on the Chicago, Milwaukee & St. Paul Ry., 9 miles southwest of Hamilton and about the same distance southeast of Cameron (Clinton Co.), both on the St. Joseph & Hannibal Ry. It is 4 miles east of the boundary line between Caldwell and Clinton Counties, 8 miles south of the Daviess County southern boundary line, and 10 miles north of the boundary line between Ray and Caldwell Counties. It is also 30 miles in a straight line northwest of Richmond, Ray Co., 35 miles northeast of Liberty, Clay County, 45 miles northeast of Independence, Jackson Co., 40 miles southeast of St. Joseph, on the Missouri River, and 150 miles southwest of Quincy, Ill., on the Mississippi River. The municipal name of the township in which Far West was located is Mirabile.

The original town site of Far West was a mile square, and the numbers of the land comprising the original plat were the southwest quarter of Section 11, southeast quarter of Section 10, northeast quarter of Section 15 and northwest quarter of Section 14, all in Township 56, Range 29. Subsequently the town was extended so as to contain all of Sections 11, 10, 15 and 14, making the city plat just two miles square. (See page 692.)

The site of Far West was selected by W. W. Phelps and John Whitmer, constituting an exploring committee sent out by the Saints in Clay County to find a new location where they could live in peace. The committee came out in the summer of 1836, rode for several days through the territory now embraced in Caldwell, Clinton and Daviess Counties, and finally made choice of the prairie between Shoal Creek and Goose Creek, where Far West subsequently was built. The town site was entered Aug. 8, 1836; the north half was entered in the name of W. W. Phelps and the south half in the name of John Whitmer, but these two brethren merely held the land in trust for the Church. In the following month (September, 1838) the Saints commenced to pour in from Clay County, and soon a village of respectable proportions sprang up where the wild prairie grass waved tall and luxuriant. In the centre of the town a large public square was laid off approached by four main roads running east and west, north and south, each 132 feet wide. All the other streets were 82½ feet wide, and they, as well as the four principal avenues, crossed each other at right angles, forming blocks 396 feet square (containing four acres) divided into four lots each.

"Nearly all the first houses in Far West," says the History of Caldwell County, "were log cabins. In a few months, however, some frames were built, a portion of the lumber being brought from lower Ray, and a portion being whip-sawed. Perhaps the first house was built by one Ormsby; this was in the summer of 1836. It is said that John Whitmer's house was built Jan. 19, 1837. In the fall of 1836, a large and comfortable school house was built, and here courts were held after the location of the county seat until its removal to Kingston. The Mormons very early gave attention to educational matters. There were many teachers among them and school houses were among their first buildings. The school house in Far West was used as a church, as a town hall and as a court-house, as well as for a school house. It first stood in the southwest quarter of town, but upon the establishment of the county seat it was removed to the centre of the square."

In the summer of 1837 some nonmembers of the Church expressed a desire to establish saloons in the growing town, and endeavored to induce some of the brethren to sell intoxicants on commission for them, but the High Council at a meeting held Jan. 11, 1837, resolved not to sustain any persons as members of the Church who would become retailers of spirituous liquors. Consequently the liquor business was dropped. At this time there were about one hundred buildings in Far West, eight of which were stores.

April 26, 1838, in a revelation given through the Prophet Joseph in Far West, the Lord said:

> "Let the city, Far West, be a holy and consecrated land unto me, and it shall be called most holy, for the ground upon which thou standest is holy; therefore I command you to build an house unto me, for the gathering together of my Saints, that they may worship me; and let there be a beginning of this work, and a foundation, and a preparatory work, this following summer; and let the beginning be made on the 4th day of July next, and from that time forth let my people labor diligently to build an house unto my name, and in one year from this day let them recommence laying the foundation of my house. Thus let them from that time forth labor diligently until it shall be finished, from the corner stone thereof unto the top thereof, until there shall not any thing remain that is not finished. * * * And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my Saints, and also that other places should be appointed for Stakes in the regions round about, as they shall be manifest unto my servant Joseph, from time to time."

During that year (1838) a number of other revelations were given through Joseph the Prophet, in Far West, concerning the building up of that place, the order of the Church, etc. (Doc. & Cov., Sec. 114, 117, 118, 119 and 120.)

"In the summer of 1838," says the history of Caldwell County, "there were 150 houses in Far West. There were 4 dry goods stores, 3 family groceries, half a dozen blacksmith shops and 2 hotels. The latter were kept by John Whitmer and Warmsley. A printing press and material were in the place. * * *

"In the summer of 1837, preparations were begun for the building of a Temple in the centre of the town. The excavation for the cellar under the prospective structure, 120 by 80 feet in area, and 5 feet in depth, was made in about half a day. more than 500 men being employed in the work, with no other implements for loosening the dirt than mattocks and spades, and with no other means of removing it than hand-barrows. The corner stones of the Temple were laid soon after, but the exact date has been controverted. Some accounts fix it on July 4, 1837, on the celebration of Independence Day, but Switzler and others deny this. The Mormon records at Salt Lake show and conclusively prove that they were laid July 4, 1838.

"But little else was done, however, than to lay the corner stones and dig the foundation. A few loads of stone were hauled up and yet lie scattered about the excavation, which is still plain to be seen. Storm clouds arose on the horizon, and the leaders, by the advice of the 'Prophet,' forbore to expend any more labor and means upon the Temple until the signs were more promising, and it should be reasonably certain that they should hold it and worship in it permanently.

"Upon the departure of the Mormons, in 1839, many of the houses in Far West were either torn down or hauled away into the country and used for farm and dwelling houses. The town, however, continued to be the county seat until 1843. The first house in Kingston after the town was laid off was removed from Far West by Walter A. Doak. Upon the removal of the county seat the town gradually sank into insignificance and dwindled away. The post office, which was established in the fall of 1836, was continued for many years. The cemetery west of the town, gradually fell into disuse and decay, and now (1886) is a corn field.

"At this writing, the one mile square which formerly composed the town site of Far West is cut up into fine fertile farms. The excavation for the Temple is still to be seen at almost its original depth. A few of the stones, intended originally for the Temple's foundation, lie scattered about and are occasionally chipped by relic hunters. Jacob Whitmer, a son of John Whitmer—who, with W. W. Phelps, located the old town—owns the northeast quarter of the town and the Temple site. The house in which Joseph Smith once lived, which stood 200 yards southwest of the Temple foundation, was recently torn down and the logs used in building a stable(?). It was a small story-and-a-half building, of logs, with a large stone chimney."

The last important event connecting Far West with the history of the Church, is the secret conference held on the Temple site early in the morning of April 26, 1839, in fulfilment of a revelation about which the mobbers had said that if all the other revelations of Joseph Smith were fulfilled that one should not be, as it had place and date to it. (See page 467.)

Elder L. O. Littlefield, who visited Far West a short time after the Saints had left it, in the spring of 1839, describes the deserted town as follows:

"That town site—Far West—and as far as the eye could extend over the rolling prairie, towards the four points of the compass—was not marked by a single habitation for the abode of man, when our people halted their wagons and pitched their tents there in 1836. But, within the short period of their residence, the scene had been transformed, as if by the hand of magic, and small towns, settlements and farm-houses, with their accompanying improvements, heightened the broad and dappled beauty of the undulating landscape, exhibiting evidences of the industry and skill of the hunted and ever toiling "Mormon" people. A short time previous, I had looked over this romantic region with pride, hope and inspiring joy; but now with emotions of sadness, despondence and grief. Wherever I turned, loneliness and desolation were unbroken by any feature calculated to awaken cheerfulness or mollify the tendency to despondence. My people were not there! They had left their homes empty and desolate—all save a few, and they were struggling to prepare for the dreary journey. The houses, nearly all, were in the midst of stillness—save the sweet melody of birds, which fell upon my ear like a requiem dirge. No ax-men were in the enclosures or groves; no curling smoke arose from the chimneys, indicative of bright firesides and tempting repasts; the voices of bleating lambs and lowing herds sent forth no echoes upon the ambient air; no, not even the barking of the faithful watch-dog broke the monotonous silence. At that time, what was missed more than all else, were the voices of the loved ones which had saluted me in the past. Their cheerful music was hushed and the melody of their Sabbath orisons no more sent up anthems of praise into the ears of the God of Sabbaoth. Alas, where were they all? The forms of those early associates, those trustworthy young men, and the rosy cheeked bevies of happy girls—once so vivacious and merry-hearted—indeed, where were they? Once we mingled there, in life's halcyon prime; but now I walked alone, and the happy past lived but in memory. The aged, also, with gray heads and bent forms; the mother, with the suckling babe, and the father with his group of plodding boys—all, all, had left, and at that hour were on the weary march, exiled and cast out from the homes their hands had built, and from the streets they had surveyed and converted into thoroughfares for enterprise and traffic. In the midst of those scenes, endeared by so many tender memories, I felt as a stranger, and almost as an intruder; for why should I be there, and they, the owners, ejected and driven away? That hour, though peculiar, was full of interest, as the past and future were contemplated."

Elder B. H. Roberts, who visited the old Far West site in 1885, gives the following description of it in his article on the Missouri Persecutions, published in the *Contributor:*

"The town site of Far West is the highest swell in that high rolling prairie country, visible from a long distance. Standing last summer on what used to be the public square of Far West, I obtained an excellent view of all the surrounding country. Vast fields of waving corn and meadow land were stretched out on all sides, as far as the eye could see. Several towns and villages, with their white church-spires gleaming in the sun-light, were in plain view, though from five to ten miles distant. Away to the east is Kingston, the present county seat of Caldwell; further to the northeast is Breckenridge, Hamilton and Kidder; to the northwest is Cameron; southeast is the quaint village of Polo and nearly due south the little town of Mirabile. All these places are within easy vision from the site of Far West, and increase the grandeur of the scene. The situation chosen for Far West, is the finest location for a city in the county, but notwithstanding all the advantages of the location, Far West has been abandoned. In the fall of 1838, it was a thriving town of some three thousand inhabitants, but to-day nothing remains except the house of the Prophet Joseph, now owned by D. F. Kerr, and one portion of the Whitmer Hotel, now used as a stable. This is all that remains of the buildings at Far West, erected by the hands of the Saints. A few farm houses have since been built in the vicinity, and a quarter of a mile from the public square stands a neat, white church, owned by the Methodists, I was informed. Nothing but an excavation, 110 feet by 80, enclosed in an old field, with a large rough, unhewn stone in each corner, now marks the spot that was once the pretentious public square of Far West. This excavation was made July 3, 1837, and was intended for a basement to the Temple the Saints expected to erect there. * * * Standing on this consecrated ground, and the few viewing relics that are left, as if to remind us that the Saints once lived here, one naturally falls into a gloomy reverie. It is true we are not surrounded by the fallen columns of ruined Temples; or the ruins of splendid palaces, or massive walls, such as one would meet with at Babylon, Jerusalem, Rome, or Athens; it is not the ruins of an antique or celebrated civilization that inspires our gloomy reverie over Far West. There we sit in the midst of the ruined prospects and blighted hopes of the Saints, instead of in the midst of broken columns, ponderous arches and crumbling walls. The chief interest about Far West is that it was the theatre where was enacted those scenes, which forever shall be a blot upon the fair fame of the State of Missouri and the United States."

Crosby Jackson, in his history of Caldwell County, says:

"If that strange people who built Nauvoo and Salt Lake, who uncomplainingly toiled across the American desert, and made the wilderness of Utah to bloom like a garden, had been permitted to remain and perfect the work which they had begun here, how different would have been the history of Far West! Instead of being a farm with scarcely sufficient ruins to mark the spot where it once stood, there would have been a rich, populous city, along the streets of which would be pouring the wealth of the world; and instead of an old dilapidated farm house, there would have been magnificent Temples to which the devout Saints from the further corners of the world would have made their yearly pilgrimage."

DAVIESS COUNTY, MISSOURI.

GENERAL DESCRIPTION.

Daviess County, Missouri, the temporary home of quite a number of Saints in 1838, lies immediately north of Caldwell County, and the topographical features of the two counties are nearly alike. Daviess is 24 miles square and comprises 576 square miles or 368,640 acres of land, of which 359,317 acres are subject to taxation and cultivation. About two-fifths of the area consists of timber land and three-fifths of prairie. Its timber lands are rich in every variety of growth and its prairies are beautifully rolling and with a drainage almost perfect. The wild grasses grow luxuriantly, and wild fruits are numerous and grow in reckless profusion. The wild grape and plum are found in abundance, but all this is giving way to cultivated orchards, meadows of timothy and blue grass pasturage. One great feature of the uniting of timber and prairie is that it is so diversified in its range over the county, that there is not a farm which cannot have its supply of woodland, as well as prairie. The Grand River, one of the principal rivers of Missouri, runs diagonally from the northwest to the southeast corner of the county, and has almost its entire length, beautifully sloping banks; the bottom lands have no superior in richness and productive qualities. There are many rich valleys lying along the banks of the different streams irregular in form, but rich in all that makes a farm valuable and home life comfortable. It is this topographical feature of the county, with its undulating surface, its perfection of drainage and its altitude high above malarial influences, which gives to Daviess County her greatest charm. A life-giving and invigorating atmosphere makes life enjoyable and home pleasant there.

The soil is very fertile; the chief products of the county is Indian corn, oats, wheat, potatoes, fruits, butter, wool, pork and live stock. Its manufactories consists of flour and lumber mills, wool-carding establishments, etc.

The southwestern branch of the Chicago, Rock Island and Pacific Ry., passes through the county from southwest to northeast, and the Wabash line passes through from northwest to southeast, following the general direction of Grand River. These two trunk lines, owned and operated by rival corporations, give active competition for the carrying traffic of the county.

In 1840 Daviess County had 2,736 inhabitants; in 1850, 5,298; in 1860, 9,606 and in 1870, 14,410. In 1880 the county had 19,145 inhabitants, distributed in the various townships as follows:

Benton Township	1,875
Colfax Township	1,167
Grand River Township	1,652
Harrison Township	756
Jackson Township	1,505
Jamesport Township	1,369
Jefferson Township	1,372
Liberty Township	988
Lincoln Township	846
Marion Township	1,520
Monroe Township	869
Salem Township	982
Sheridan Township	967
Union Township	2,332
Washington Township	945

The five principal towns of Daviess County are: Gallatin, the county seat, with a population in 1880 of 1,141; Jamesport with 608; Jameson with

405; Pattonsburg with 399, and Winston with 304 inhabitants.

HISTORY.

Up to 1830 that part of Missouri which now comprises Daviess County was the undisturbed home of the Indians—a home with which they were loth to part, and which for years afterwards they continued to visit and occupy as hunting ground. "It was a migratory field for the restless buffalo; the elk and the bear roamed its wooded hills; the deer and the wild turkey made it their home; the valleys and the uplands were filled with smaller game; fish sported in the cool, pellucid waters of the rivers and creeks; and in shady nooks and near bubling springs the aborigines built their wigwams. It was a paradise for the hunter, and the red man was the lord of all."

In the spring of 1830 the first white settlers trod the soil of what is now Daviess County. Hunters and trappers had plied their vocations through this Grand River country as early as 1826, but no log cabin reared its front until the spring of the year above mentioned. It was a grand country for game and wild honey, and venturesome spirits passed to and fro ere the Indians had ceased to be jealous of the encroachments of the whites. The first man who raised his cabin within Daviess County was John Splawn, and with him was his son, Mayberry Splawn. The cabin was erected near the spot where the Rock Island depot now stands, but was soon after removed to what was known as Splawn's Ridge, about three miles east of Gallatin, and near what afterward became the town of Millport, and just south of the site of that old but now plowed up town. They came in January, 1830. Who built the second cabin has not been determined, but it probably was raised soon after the above date. The third cabin in Daviess County was put up by John Tarwater, who settled on Section 34, in Township 59 of Range 27, just above the mouth of Honey Creek. Stephen Roberts settled the same month. These men were the first settlers in the county and came in January and February, 1830, followed by Daniel Devaul and others in April of the same year.

Quite a number of other settlers came in 1831. Among them were Josiah and Jesse Morin, who settled what afterwards became Millport and were merchants there. That year also, Robert P. Peniston, sen., a Kentuckian, settled in Daviess County, and built the first house in Millport. His only grown up son, Wm. P. Peniston (who afterwards became so notorious for his persecutions of the Saints), and a negro by the name of Jake, put up the house. Robert P. Peniston also built the first mill in the county. In 1834 Adam Black, who subsequently took an active part in bringing trouble upon the Saints, settled in Jamesport Township, together with several others.

During the Black Hawk war of 1831-1833, most of the settlers abandoned their homes in Daviess County and went southward, but nearly all returned after peace was restored. New settlers also came in, and a town began to make an appearance around the site of what afterwards became Peniston's Mill and later Millport.

The life of the settlers of 1830 to December, 1836, when Daviess County was organized as an independent municipal corporation, was a season of many privations and hardships. Up to that time Daviess was a part of Ray County, and under its civil jurisdiction the pioneer pre-empted and staked his claim, but the county was not surveyed until the winter of 1836-1837, and was not open to entry until 1838.

The history of Daviess County, published in 1882 by Birdsall and Dean (a Kansas City firm), in commenting upon early life in that part of the country, says:

"The pioneer erected his cabin upon his claim and the neighbors came from miles around to help him. They gave him the right hand of fellowship and a warm welcome, and the new settler felt at home at once. The latch-string hung on the outside, and what the cabin had was at the command of the traveler or neighbor. Corn was their principal article of food, and the wild game furnished the meat for the family. A cow was generally secured, and the pioneer then was happy as well as rich. Store goods were not often seen. Dressed deer skins served for the men's clothing, and moccasins for their feet. The pioneer's wife did the making, and spun and wove the homemade cotton for herself and daughters. Eight yards were sufficient, and a dress would last for a year or two. Sometimes a piece of gingham found its way west, but few had the wealth to purchase such costly material. An extra quality and color of homespun was the general Sunday meeting dress of the women of that day, and when the men wanted to put on style, they purchased an article of cloth called Kentucky jeans. But the dress of deer skin and a coon skin cap was all the rage in those early days for solid wear. The cabin, with either a puncheon or earthen floor, and chairs and table, was the regulation style. The fireplace took up nearly one end of the cabin, and the chimney was made of sticks and the best Daviess County mud. Now and then a cup of coffee, sweetened with honey, the product of a lucky find in the shape of a bee-tree; a juicy venison steak, or a piece of turkey, and corn-bread made of cracked or mashed corn, composed the steady weekday and Sunday diet of the old pioneer.

"The first few years, before Millport had either a habitation or a name, it was a pretty serious affair to 'go to store.' The store was situated down on the river, at either Richmond, Liberty, Platte City or St. Joseph, and the customers came from the northern wilds of Ray County. The old pioneer loaded his ox-wagon, and with a little honey, a few venison hams, deer, mink and coon skins, and 'such kind of truck,' started in the fall for one of these far distant towns to lay in his winter supply. To go and return, the distance was from 160 to 180 miles to travel, and part of the way the roads wer not all a traveler could wish for. There were 'slow' places found and here and there a hole without a bottom, but when they couldn't go around them they took their chances and went through some way. The purchases consisted of a little coffee and tea, perhaps a calico dress, some flour for company, and a jug to meet the spirit of any joyful occasion that might arise, or for a medicinal dose to benefit a deranged system. The historian will mention right here that the latter article was not used in those days for intoxicating purposes, The old pioneer was the advance-guard of civilization, but he left it to a later, and by some called a more cultured era, to introduce whisky as a beverage, and to furnish to this higher type of civilization the 'common drunkard.'

"A few years later these trips paid a little something beside expenses. Merchants made their wholesale purchases at the same towns, and the settlers hauled these goods back at the rate of sixty cents per one hundred pounds. Thus loading both ways and paying them something for the trip.

"Settlers flowed in and the year 1834 found many new-comers. Those who came in 1831 felt as though they were living in a populous country. Miles between cabins had been greatly reduced, and 'raising-bees' were becoming common and were greatly enjoyed. A new-comer cut the logs for his cabin, hauled them to the ground ready to put up, and then the neighbors came from miles around, and the way that cabin went up in a square shape, capped with weight-poles, was a 'caution to slow coaches.' And they sang at their work:

"Our cabins are made of logs of wood,
"The floors are made of puncheon,
"The roof is held by weight-poles,
"And then we 'hang off' for luncheon.

"This was followed by a 'swig from the little brown jug' kept especially for the occasion, and then with a hearty shake of the hand and a 'wish you well' the neighbors left the new-comer to put on the finishing touches to his cabin himself. And this was a 'raising-bee' in the olden times."

By an act passed by the Missouri

legislature and approved Dec. 26, 1836, Daviess County was first created; Caldwell County was organized at the same time. (See page 689.) The first election in Daviess County was held at the house of Elijah Frost, April 29, 1837. The first circuit court in the county was held in the log house of Elisha B. Creekmore, one mile from where the court-house of Gallatin now stands. Court opened in July, 1837, Judge Austin A. King presiding, and Thomas C. Burch acting as prosecuting attorney. Daviess County was then a part of the Fifth Judicial Circuit.

In 1837 the Saints, who were fast filling up Caldwell County on the south, began to extend their settlements into Daviess County, but it was not until the summer of 1838 that they located there in large numbers. The history of Daviess County, in speaking about those "Mormon" settlers, says: "It is but just to say that they (the Mormons) were an industrious, agricultural people, or at least that portion of them who located in the country round about the 'Stakes,' as these settlements (Far West, Adam-ondi-Ahman and De Witt) were called by them."

James M. Hunt, in his "History of the Mormon War," says:

"Early in 1837 Daviess County began to have an influx of Mormon immigrants. Their settlements were mainly south of Grand River. They had one settlement on Lick Fork, near the Weldon Settlement. Here a Mormon by the name of Bosley, and a widow by the name of Ives, besides others whose names are not remembered, settled. This part of the country, which is now Harrison Township, up to this time was being settled principally by Kentuckians. * * * Further up the river and in what is now Monroe Township, the Mormons formed another settlement—this was on Marrowbone and Honey Creeks, close to where Uncle Hardin Stone then lived. Here Perry Durfey, Roswell Stevens, Henry Belt, the Daleys, and John D. Lee, settled, and others also came in, whose names are not remembered.

It would be well to state here that at this time all the lands in Daviess County, excepting Colfax Township, were subject to preemption, not having as yet been brought into market. Colfax Township had been surveyed at the same time Ray and Caldwell Counties were, and was therefore in market. Here another settlement of Mormons was made, composed principally of a better class who were able to purchase their lands and improve them.

"Elijah Groves, a Mormon preacher, entered the land and settled the place on which Benny Rowell died. Levi Taylor entered and settled the lands on which old Uncle John Castor died, and John Freeman settled a part of the same lands. A man by the name of Swartwout entered land now owned by Robert Castor; James Bingham entered lands now owned by Squire Kelso and Gurney Brothers. The old man Woodland settled the lands on which Madison J. Benson now lives. John L. Butler settled on the ridge north of John Castor's. Charles McGee entered and settled the lands now owned by E. Kuhns and M. W. Young. * * * There were other Mormon families in this settlement.

"Another settlement (Adam-ondi-Ahman) was made on Grand River just below the mouth of South Big Creek. * * * Lyman Wight and other Mormon notables settled here. * * * Other Mormon families were scattered here and there over the county, but these were the only settlements. Excepting the settlement in Colfax Township, the Mormons were generally of the poorer class, in many instances not having a team with which to cultivate their lands, while on the other hand the Missourians, the then settlers of Daviess County, were generally men who were in good circumstences, the most of them having large herds of horses running on the prairies, and so kindly disposed were they toward the Mormens that they permitted them to go to their herds and select any animal they chose, with which to cultivate their fields, furnishing them with provisions to be returned only when they (the Mormons) had succeeded in raising enough for themselves."

The first power of attorney recorded in Daviess County was one bearing date of Oct. 3, 1838, and executed by Levi Taylor and Ann Taylor, his wife, both Latter-day Saints. It authorized Abram O. Smoot (now President of the Utah Stake of Zion) "to obtain possession of a certain lot of negro men and women," the property of parties named.

The first deed recorded in Daviess County was one executed by Francis C. Case and Mary Case (witnessed by W. W. Phelps and W. Waterman Phelps), conveying "the southwest quarter of the southwest quarter of Section 13, Township 58, Range 29, containing 40 acres more or less; and also the southeast quarter of the southwest quarter of Section 13, Township 58 of Range 49, containing 40 acres," to Elisha H. Groves, a member of the Church, for a consideration of $2,060. This deed is dated Jan. 13, 1838.

The first marriage certificate recorded in Daviess County was filed by a Latter-day Saint and reads as follows:

"I, Elisha H. Groves, a Minister of the Gospel of Jesus Christ, hereby certify that I solemnized the bonds of matrimony between Enoch Riggs and Ann Littlefield, both of the county of Daviess and State of Missouri, on the 27th day of May, 1838. As given under my hand this 21st day of August, 1838. ELISHA H. GROVES.

"R. WILSON, Recorder."

As the history of the persecutions of the Saints in and their final expulsion from Daviess County is given in connection with the history of Caldwell County and in the article on *Adam-ondi-Ahman* (page 45-48), we will here only make a few extracts from the above mentioned history of Daviess County, in which the author says:

"The first outbreak (of difficulties between the Saints and the Missourians) was at an election in August, 1838. (See page 598.) The Mormons were in favor of John A. Williams for sheriff and William P. Peniston was indorsed by the Missourians. The latter, it must be admitted, began the row. A man by the name of Richard Weldon first commenced to abuse a Mormon preacher and finally knocked him down. The blow was uncalled for, but it seems there were a few rough characters in favor of a fight and they got it. The Mormons rushed for a pile of stakes, and grabbing these they made a vigorous onslaught. There was one man stabbed with a knife and some twenty or twenty-five others pretty badly hurt, but none were killed. The Mormons at Far West heard that a large number of their people had been killed, and they came over two hundred strong to look into the matter. This trouble laid the foundation for the succeeding troubles, and the people refused to live quietly with the Mormons around. Adam Black, who lived in what was then Grand River Township, now Jamesport, and who was a justice of the peace, made a statement under oath, before John Wright and Elijah Foley, fellow justices, that Joseph Smith and others to the number of 154, exacted from him about Aug. 8, 1838, a written promise to support the Constitution of the United States and of this State, and not to support a mob, nor attach himself to any mob, nor to molest the Mormons. To answer this charge, Smith, Wight and others were arrested and recognized to appear for trial. Other disturbances followed and a deputation of citizens from this county (Daviess) called for assistance. Major-General David R. Atchison, at the head of a portion of the 3rd division of militia numbering about one thousand men, came to the scene of troubles, and found the Mormons and citizens in battle array and dispersed both parties, and reported to the governor that no further depredation was to be feared from the Mormons.

"At this time disturbances also occurred in Caldwell and Carroll Counties. The citizens determined to drive the Mormons out of the State; the Mormons refused to go. Representatives from Daviess County informed General Atchison, on Sept. 10th, that they held a Mormon prisoner in custody, and that the Mormons held John Comer, William McHoney and Allen Miller, prisoners, as hostages. Certain citizens and Mormons of Carroll County petitioned the governor from De Witt, stating the committal of lawless acts against them, among which was an order to leave the country, giving them until Oct. 1st, and they asked interference and relief. This petition was dated Sept. 22, 1838.

"The appearance of the soldiers, ordered by the governor to look after the trouble in Daviess County, was always met by the Mormons with every appearance of peaceful intentions on their part. They were the ones that were in trouble, not the Gentiles. All the reports to the governor, from Generals Parks, Atchison and Doniphan was to the effect that the Mormons were peaceable and had no hostile intentions.

"Hostile feeling, however, culminated rapidly. The citizens, in the absence of the military, gathered their forces together over in Carroll County and on the night of Oct. 1, 1838, invested De Witt, the Mormons asking for protection and acting on the defense. They reported, also, that a portion of their assailants were on the march to Daviess County with one piece of artillery, and General Atchison wrote that nothing 'but the strongest measures within the power of the executive will put down this spirit of mobocracy.' This was in the month of October.

"The Mormons resisted, and in their turn plundered the store of Jacob Stollings in Gallatin, removed the goods and burned the store and other buildings in Gallatin and Millport. Many brutal acts were committed on both sides. * * * The citizens were now in dead earnest, and the Mormons equally so. It was war and the destruction of property on both sides, and Governor Boggs issued orders to General John B. Clark, placing him in command of the forces necessary, with instructions that he was in receipt of information of the most appalling nature, 'which entirely changed the face of things, the Mormons being in armed defiance of the laws, that they must be treated as enemies, and be exterminated or driven from the State if necessary for the public peace—their outrages are beyond all description.' (See page 705.)

"In obedience to this order General Clark, associated with General Lucas, proceeded to the seat of war, and, without much resistance, disbanded the armed forces of the Mormons, received their arms and took Joseph Smith, Sidney Rigdon, Hyrum Smith and fifty other leading Mormons prisoners, to be tried on various charges—high treason against the State, murder, burglary, arson, robbery and larceny. These men were examined before Austin A. King, then judge of the Fifth Judicial Circuit of which Daviess County was a part, at the session of the court in November, 1838, at Richmond, Ray County. At this examination some were discharged for lack of evidence, but Joseph Smith, (Sidney Rigdon,) Lyman Wight, Hyrum Smith, Alexander McRae and Caleb Baldwin were held for trial and committed to the Clay County jail. It was for guarding these men that Daviess County had to pay the jailers $480. Not, however, until the justice of the claim had been decided by the court in session in Caldwell County. The property taken by the Mormons was returned by them, and the war was at an end.

"The Mormons began leaving at once, and continued until all were gone except a few who gave up their associates rather than their property and who had friends among the citizens. Many sold out for what they could get, others left being unable to sell at all. Their leaders were prisoners, their means of defense as well as offense were taken from them, and the order of the governor caused some twelve thousand of them to be driven from the State. The official statement of the number killed and wounded on both sides in this Mormon war was officially stated as 'forty Mormons killed and several wounded, and one citizen killed and fifteen badly wounded.' Messrs. Smith, Rigdon, Wight and other comrades in jail at Liberty took a change of venue to Boone County, and the Daviess County officers started with the prisoners to their destination in Boone County. Some of the prisoners having no horses, William Bowman, the first sheriff of Daviess County, furnished the prisoners three, and they left in the charge of William Morgan, the sheriff of the county. The sheriff alone returned on horseback, the guard, who accompanied him, returning on foot or 'riding and tying' by turns. The sheriff reported that the prisoners had all escaped in the night taking the horses with them, and that a search made for them proved unavailing. The people of Gallatin were greatly exercised and they disgraced themselves by very ruffianly conduct. They rode the sheriff on a rail, and Bowman was dragged over the square by the hair of his head. The men guilty of these dastardly acts accused the sheriff, Morgan, and ex-sheriff, Bowman, of complicity in the escape of the Mormon leaders; that Bowman furnished the horses and that Morgan allowed them to escape, and both got well paid for their treachery. The truth of history compels us to state that the charges were never sustained by any evidence adduced by the persons who committed this flagrant act of mob law. The prisoners arrived safely on the Illinois shore and there they are left to again found a city (Nauvoo, Illinois), and to be once more driven from the land of their adoption. Joseph and Hyrum Smith were afterwards killed by an

Illinois mob, June 27, 1844, and two years later the Mormons were expelled from that State, and, under the leadership of Brigham Young, made their home on the banks of the Great Salt Lake, and Utah became their Eden, and is still their home."

With the exception of the statement in regard to the house-burning in Gallatin and Millport by the "Mormons," the above extracts are in the main correct.

GALLATIN.

Gallatin, the county seat of Daviess County, "is situated upon a portion of the highest ground in the county, and surrounded on all sides by a range of highlands, thickly studded with timber on three sides, while on the south and southwest is seen a beautiful landscape of high and rolling prairie, dotted here and there with residences, orchards and shady groves. It lies west and southwest of the Grand River, about one mile from the latter point, and is laid out upon a succession of hills, with intervening ravines, and covers about three-fourths of a section of land." It is 45 miles south of the Iowa State line, 455 miles from Chicago, 252 miles from St. Louis and 72 miles from Kansas City. It is also 60 miles northeast of Liberty, Clay Co., about 50 miles north of Richmond, Ray Co., and the same distance northeast of St. Joseph.

Gallatin was first settled in 1837. On Sept. 13th of that year the townsite was laid off and its metes and bounds given. In December following the site was surveyed into blocks and lots. The first sale of town lots took place Jan. 8, 1838; one of the first houses built was the store of Jacob S. Stollings, and during the year (1838) about half a dozen cabins were built altogether. These were all, with but one exception, burned during the "Mormon" difficulties in October, 1838. The first election in Gallatin took place Aug. 6, 1838. It was on that occasion that the difficulties commenced between the Missourians and the Saints in Daviess County. (See page 592.)

Another event which brings Gallatin into some degree of prominence in Church history is the mock trial held over Joseph Smith and his fellow-prisoners in April, 1838, when they had succeeded in getting a change of venue from Clay to Daviess County. (See page 459.) In relation to this trial the history of Hancock County says:

"The circuit court met in April, 1839, and at this time came up the Mormon difficulty. On the second day of the session the grand jury brought in the following indictments, and prompt action was taken in their cases. It was this taking a change of venue by all the defendants to Boone County, which resulted finally in their escape from William Morgan, then sheriff, and his guard, who took charge of the prisoners to convey them to the Boone County jail. (See page 460.) And it was that escape which so incensed the people of Gallatin against the sheriff when he reported their escape, that caused the said sheriff to be rode on a rail, and William Bowman, the first sheriff, who had furnished the Mormons horses, to be dragged around the public square by the hair of his head and otherwise maltreated. The following were the persons indicted, all being Mormons, and what crime the indictments charged them with. The grand jury returned into court and presented the following indictments:

"The State of Missouri vs. Joseph Smith, jun., et al., indictment for riot.

"The State of Missouri vs. Caleb Baldwin et al., indictment for arson.

"The State of Missouri vs. Caleb Baldwin et al., indictment for burglary.

"The State of Missouri vs. Joseph Smith, jun., Lyman Wight, Hyrum Smith, Caleb Baldwin et al., indictment for treason.

"The State of Missouri vs. Joseph Smith, jun., Lyman Wight, Hyrum Smith, Caleb Baldwin and Alexander McRae, indictment for treason.

"The judge of this court having been counsel in this cause; and the parties herein not consenting to a trial thereof in this court; but the said defendants, Joseph Smith, jun., Lyman Wight, Hyrum Smith, Caleb Baldwin and Alexander McRae, objecting thereto, for the reason that the judge of this court has been of counsel in this cause: It is ordered by the court here that said cause, as to the said Joseph Smith, jun., Lyman Wight, Hyrum Smith, Caleb Baldwin and Alexander McRae, be removed to the circuit court of the county of Boone, in the Second Judicial Circuit, in this State. It is further ordered by the court here that the sheriff of the county of Daviess do, and he is commanded, to remove the bodies of the said Joseph Smith, jun., Lyman Wight, Hyrum Smith, Caleb Baldwin and Alexander McRae to the jail of the county of Boone aforesaid, and there deliver them to the keeper of said jail, together with the warrant or process by which they are imprisoned or held."

Gallatin was incorporated as a city in 1857, but its growth was slow until 1870, when the first railway was built through Daviess County. Its population in 1860 was but 448, and in 1870 about 600. During the last few years Gallatin has more than doubled in population, and nearly all the fine substantial brick buildings, which now adorn the city, have been erected during the last 15 years.

ADAM-ONDI-AHMAN.

The site selected May 19, 1838, by the Prophet Joseph and a number of other brethren for the building of a city, to be called Adam-ondi-Ahman, consisted of four sections of land—two miles square, lying on both sides of Grand River—namely Sections 25 and 36, in Range 28, and Sections 30 and 31, in Range 27, all in Township 60. Shortly afterwards the town site was surveyed. (See pages 45-48 and 438.) The remains of the ancient altar mentioned in the history of Joseph Smith (see page 438) are yet to be found on the top of the hill, about two hundred yards east of the old Lyman Wight residence in the southwest quarter of Section 30. It is about 5 miles northwest of Gallatin, on the north side of Grand River. The notorious Adam Black, who acted so treacherously to the Prophet Joseph and his brethren in 1838, was the original settler on the northeast corner of Section 30. He settled there in 1834, but sold out his claim to Vinson Knight before the difficulties (See page 441.) The history of Daviess County says: "Di-Amon (Adam-ondi-Adman) was laid off by the Mormons in acre lots and extended two miles square. It had a few permanent buildings, of which but one remains, and is now occupied by Sarah McDonald, widow of the late Major McDonald; this house was originally built for Lyman Wight. At the time the Mormons surrendered there were many temporary buildings, generally covered with rawhide. After the Mormons were driven from Di-Amon, Dr. John Cravens established a new town within the limits of the old one and called it Cravensville. This place for a long time disputed with Gallatin for the county seat; and when there were only 280 taxpayers in the county, 93 petitioned for the removal of the seat of justice to Cravensville, but the petition was rejected by the county court. This town at one time had ten or twelve dwelling-houses, a number of stores and about sixty inhabitants."

MILLPORT,

A town mentioned in Church history as the headquarters of the mob who drove the Saints from their homes in Daviess County in 1838–39, was located on what is now known as the Stephen Smith farm, at a point three miles due east of Gallatin, across Grand River, and between that stream and Big Muddy Creek, on Section 23, Township 59 of Range 27. The municipal name of the township is Union. The distance between Millport and Adam-ondi-Ahman, both on the east side of Grand River, was about seven miles.

Millport was first settled in 1831; it was the first town in Daviess County, and up to 1837 the only one. Among its first settlers was Robert P. Peniston, who built a horse mill there, and laid it off as a town in 1836. It took its name from Peniston's mill, the only place where the pioneers of Daviess County could obtain meal or flour nearer than Richmond, or Liberty, Clay County.

"Going to Liberty, after meal," says the history of Daviess County, "or to pour the corn in a hole burned into a log and pound it, was rather up-hill work, so that the enterprise of Robert P. Peniston in putting up a corn-mill was viewed with delight. When that mill was finished it changed the whole aspect of the country. The cars of this day were not hailed with more joy or looked upon as advancing the interests of the people more than that corn-mill. Not only that, but the town of Millport came into life when that mill was completed. Josiah Morrin and his brother opened the first general store. John A. Williams is reported to have opened the first grocery store. Lomax & Jacobs kept a general store; so also did Worthingon & Co. * * * Milford Donaho, an expert rifle shot and mechanic, had his blacksmith shop there, the first in the county, and this was the way Millport, the first town within the limits of Daviess County, started. It became noted for miles around. The old settlers who lived nearly as far east as the line of Sullivan County came to this mill to grind their corn and do their trading, and Millport flourished."

The first post office in Daviess County was opened at Millport in the fall of 1835, but after the location of the county seat at Gallatin, the office was moved to that town.

In 1835–37 Millport was the centre of a large trade, and contained, when at the height of its glory, ten dwelling-houses, three stores, a grocery, blacksmith shop, horse-mill, post office, etc. It was at the time of its existence the largest settlement of Daviess County, but in the summer of 1837 it received its deathblow by Gallatin being selected as the county seat, and it never revived after being burned during the "Mormon" difficulties in the fall of 1838. "And now," says the history of Daviess County, "where once the metropolis of Daviess County stood, nothing is left to tell the tale. Waving fields of grain have grown and are growing where, in the early days, it was fondly hoped a town would be built that would extend its borders and its influence and become, as it then was, the centre of trade for a a vast circle of country. Trade came to Millport from the distance of 40 miles, but within a circle of from 15 to 30 it was the headquarters. The population was south and west of the river, and that is why Millport that was, is not now, but is gone forever."

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QUINCY, ADAMS COUNTY, ILLINOIS.

The city of Quincy, favorably known in the history of the Church, as the place where a large number of Saints met with a friendly reception, and were released from want, and perhaps starvation, in the cold winter of 1838-39, is situated on the east bank of the Mississippi River, 134 miles by rail northwest of St. Louis, Mo., and 262 miles southwest of Chicago, Ill. It is the centre of eight railroads, has some fine parks and public and private buildings, together with numerous manufactories, and several academies and churches. It now has a population of about 30,000, and is the third city of the State of Illinois in size. It is most picturesquely situated about 125 feet above the river of which it commands a fine view. A splendid bridge recently built across the river connects Quincy with West Quincy on the Missouri side.

Most of the Saints who fled from Missouri in the winter of 1838-39, under the cruel exterminating order of Governor Lilburn W. Boggs, made their way as best they could into the State of Illinois, and a majority of them crossed the Mississippi River at Quincy, then a small city of a few thousand inhabitants. The distance from Far West, Caldwell County, Missouri, from where most of the exiles came, was about 150 miles in a straight line, but the way the roads ran it was nearly 200 miles. When it is remembered that the roads were bad and heavy and the weather extremely cold, it is no wonder that a number of the exiles succumbed to their hardships and sufferings and found an untimely grave, before they could travel that distance and reach the land that would give them temporary shelter. It is not known how many of the Saints lost their lives during the Missouri persecutions. Some Church writers state the number to be three hundred, including those who were killed outright, and who died on the journey fleeing from their persecutors, and those who afterwards died in consequence of their sufferings and exposure at the time of the exodus. This is probably correct.

The Saints who were stripped of nearly all their earthly possessions, were necessarily in a deplorable and wanting condition, when they, bleeding and broken-hearted, arrived at Quincy, and they soon excited the sympathy of the citizens of that town and its vicinity. A kindly reception was given the homeless outcasts—a reception very similar to the one given to many of the same people by the inhabitants of Clay County, Missouri, when a cruel persecution had driven about twelve hundred of them from their homes in Jackson County five years before.

The Democratic Association of Quincy took the lead in extending relief to the "Mormon" exiles. On Feb. 23, 1839, a meeting was held by this association for the purpose of inquiring into the situation of the Saints. About all that was done at this meeting was to pass a resolution to the effect that the people called Latter-day Saints were in a situation requiring the aid of the people of Quincy. A committee of eight was appointed to call a general meeting of both citizens and "Mormons," and to receive a statement from the "Mormons" of their condition, with a view to relieving their necessities. The committee was instructed to get the Congregational church in which to hold the next meeting, but the directors having in charge that building would not allow it to be used for that purpose. Failing to secure the church, the second meeting was held in the court-house.

At this meeting, held Wednesday evening Feb. 27th, the special committee appointed at the first meeting reported their labors. They had received statements from Sidney Rigdon and others in relation to the expulsion of the "Mormons" from Missouri, and suggested a series of resolutions setting forth that the exiled strangers were entitled to the sympathy and aid of the people of Quincy; that a numerous committee composed of individuals from every part of the town be appointed to allay the prejudices of the misguided citizens of Quincy, and explain that it was not the design of the "Mormons" to lower the wages of the laboring classes, but to secure something to save them from starvation; that a standing committee be appointed to relieve, so far as in their power, the wants of the destitute and houseless, and to use their utmost endeavors to procure employment for those who were able and willing to labor. The report closed by saying:

> "We recommend to all the citizens of Quincy that in all their intercourse with the strangers, they use and observe a becoming decorum and delicacy, and be particularly careful not to indulge in any conversation or expression calculated to wound their feelings, or in any way to reflect upon those who, by every law of humanity, are entitled to our sympathy and commiseration."

This good work begun by the Democratic Association was continued by them, and substantial assistance was given to the suffering Saints, through their exertion, in behalf of the afflicted. At a subsequent meeting of the association, held Feb. 28th, the following resolutions were adopted:

> "That we regard the right of conscience as natural and inalienable, and the most sacredly guaranteed by the Constitution of our free government.
>
> "That we regard the acts of all mobs in violation of law, and those who compose them, individually responsible, both to the laws of God and man, for every depredation committed upon the property, rights or life of any citizen.
>
> "That the inhabitants upon the western frontier of the State of Missouri, in their late persecution of the people denominated Mormons, have violated the sacred rights of conscience and every law of justice and humanity.
>
> "That the governor of Missouri in refusing protection to this class of people, when pressed upon by a heartless mob, and turning upon them a band of unprincipled militia, with orders encouraging their extermi-

nation, has brought a lasting disgrace upon the State over which he presides."

Thus with expressions of sympathy and material aid did the people of Quincy assist the Saints, and bid them hope for better days. Nor was this kindly feeling confined to the people of Quincy and vicinity alone, but it extended throughout the State. And especially among the leading men thereof, including Governor Thos. Carlin, Stephen A. Douglass, Dr. Galland and others.

In the meantime the Saints continued to cross the river from Missouri. The family of Joseph the Prophet arrived at Quincy in care of Stephen Markham, Feb. 15, 1839. Shortly afterwards Brigham Young and other leading men of the Church (whose lives were sought by the Missourians) fled from their persecutors and joined those who had preceeded them at Quincy, where their presence was much needed to administer council and comfort to their fellow-sufferers.

At a special conference of the Church held in Quincy, March 17, 1839, Brigham Young, who presided over the conference, explained to the assembled Saints the circumstances of the Church at the time and the situation of the scattered members. He advised the Saints to settle, if possible, in companies, or in such a way that they could be organized into branches, so that they might be "fed by the shepherds; for without, the sheep would be scattered." After transacting various other business, Elder George W. Harris spoke about those who had left the Church during the time of perils, persecutions and dangers, and were now acting against the interests of theSaints. After a full expression of the conference, it was unanimously voted that the following persons be excommunicated from the Church: Geo. M. Hinkle, Sampson Avard, John Corrill, Reed Peck, Wm. W. Phelps, Frederick G. Williams, Thomas B. Marsh, Burr Riggs and several others.

April 22, 1839, the Prophet Joseph arrived among the Saints in Quincy, having at last escaped from his enemies in Missouri, after a cruel imprisonment of over five months in that State. (See page 460.) Steps were immediately taken to secure a new location unto which the Saints might gather. (See page 464 and *Nauvoo.*)

Among the members of the Church who flocked into Quincy there were a few bad characters who were altogether unworthy of the association of Saints, and who preyed upon the hospitality of the people of Quincy to such an extent that the Church authorized Apostle John Taylor to write the following letter, which was published in the Quincy *Argus* about the 1st of May, 1839:

"In consequence of so great an influx of strangers, arriving in this place daily, owing to their late expulsion from the State of Missouri, there must of necessity be, and we wish to state to the citizens of Quincy, and the vicinity, through the medium of your columns, that there are many individuals among the numbers who have already arrived, as well as among those who are now on their way here, who never did belong to our Church, and others who once did, but who, for various reasons, have been expelled from our fellowship. Amongst these are some who have contracted habits, which are at variance with principles of moral rectitude (such as swearing, dram-drinking, etc.), which immoralities the Church of Latter-day Saints is liable to be charged with, owing to our amalgamation under our late existing circumstances. And as we as a people do not wish to lay under any such imputation, we would also state, that such individuals do not hold a name or a place amongst us; that we altogether discountenance everything of the kind; that every person once belonging to our community, contracting or persisting in such immoral habits, have hitherto been expelled from our society; and that such as we may hereafter be informed of, we will hold no communication with, but will withdraw our fellowship from them.

"We wish further to state, that we feel laid under peculiar obligations to the citizens of this place for the patriotic feelings which have been manifested, and for the hand of liberality and friendship which was extended to us, in our late difficulties; and should feel sorry to see that philanthropy and benevolence abused by wicked and designing people, who, under pretense of poverty and distress, should try to work up the feelings of the charitable and humane, get into their debt without any prospect or intention of paying, and finally, perhaps, we as a people be charged with dishonesty.

"We say that we altogether disapprove of such practices, and we warn the citizens of Quincy against such individuals who may pretend to belong to our community."

This letter bears evidence of the honesty of the Church, and shows its disposition to treat the people of Illinois, who had so nobly and kindly received its members in the days of their distress, with candor.

"About this time too," writes Elder B. H. Roberts in his article "The Rise and Fall of Nauvoo" published in the *Contributor*, "the good feelings entertained towards the Saints by the people of Quincy and vicinity was not a little endangered through the unwise course of Lyman Wight. He began the publication of a series of letters in the Quincy *Whig*, in which he laid the responsibility of the outrages perpetrated against the Saints in Missouri upon the Democratic party, implicating not only the Democrats of Missouri, but indirectly the National Democratic Party. This gave much dissatisfaction to members of that party in the vicinity of Quincy, who had been very active in assisting the Saints; and a number of the leading men approached prominent brethren, who still remained in Quincy, and desired to know if the Church sustained the assertions of Lyman Wight. Under date of May 13, 1839, Elder R. B. Thompson wrote a letter to President Joseph Smith on the subject, in which he protested against the course taken by Wight, because of the influence it was having on many of those who had so nobly befriended the Saints in the day of their distress. Besides it was altogether unjust, for no particular political party in Missouri was responsible for the black cruelty practiced towards the Saints. Those who were in the mobs which robbed them of their homes, burned their houses, ran off their stock, and who whipped, murdered and finally drove the people from the State of Missouri, were made up of individuals of every shade of political faith, and of every religion, and many of no religion whatever. It was unfair then, under these circumstances, that the responsibility should be laid at the charge of any one party or sect of religion. So that Wight's course was not only doing much mischief, but was also unjust.

"To counteract the evil effect of Lyman Wight's communications to the *Whig*, Joseph Smith, Sidney Rigdon and Hyrum Smith, the First Presidency of the Church, published a letter in the *Whig*, dated May 17, 1839, from which we make the following extract:

" 'We have not at any time thought there was any political party, as such, chargeable with the Missouri barbarities, neither any religious society, as such. They were committed by a mob, composed of all parties, regardless of difference of opinion, either political or religious.

" 'The determined stand in this State, and by the people of Quincy in particular, made against the lawless outrages of the Missouri mobbers by all parties in politics and religion, have entitled them equally to our thanks and our profoundest regards, and such, gentlemen, we hope they will always receive from us. * * * We wish to say to the public, through your paper, that we disclaim any intention of making a political question of our difficulties with Missouri, believing that we are not justified in so doing'

"Lyman Wight was a bold, independent spirited man; inclined to be self-willed and refractory. No one could control him; and even counsel or advice was usually disregarded—except it was from Joseph Smith. A few years subsequent to the time of which we are now writing, Lyman Wight himself said: 'Joseph Smith is the only man who ever did control me; he is the only man who ever shall' But to Joseph's words Lyman Wight gave respectful attention, and bent his own strong will to comply with the wishes of the Prophet. He himself was a master spirit, and could apparently bring himself to acknowledge but one to whom he was willing to yield his own judgment, and his own will, and that one was Joseph Smith. And it is said by those acquainted with him, that in the Prophet's hands his spirit was as pliable as that of a child. * * *

"In reply to the letter of R. B. Thompson, the First Presidency writing under date of May 25th admitted, that the course of Wight was unfair, and said the Church was not willing to make of their troubles a political question; but they also said that they considered it to be 'the indefeasible right of every free man to hold his own opinion in politics and religion;' and therefore would have it understood that, as an individual, Lyman Wight had the right to entertain and express whatever opinion he pleased in regard to their troubles in Missouri; only intimating that care should be taken not to set forth individual views as the views of the Church. In writing to Lyman Wight on the subject, under date of May 27, 1839, Joseph did not upbraid him, nor peremptorily order him to discontinue the publication of his letters, or retract them, but he informed him that the matter had been considered in a council of the Church, and that the result was that his course was disapproved. But Joseph took occasion to express his confidence in Wight's good intentions, and said:

"'Knowing your integrity of principle, and steadfastness in the cause of Christ, I feel not to exercise even the privilege of counsel on the subject, save only to request that you will endeavor to bear in mind the importance of the subject, and how easy it might be to get a misunderstanding with the brethren concerning it; and though last, but not least, that whilst you continue to go on upon your own credit, you will steer clear of making the Church appear as either supporting or opposing you in your politics, lest such a course may have a tendency to bring about persecution on the Church, where a little wisdom and caution may avoid it.

"'I do not know that there is any occasion for my thus cautioning you in this thing, but having done so, I hope it will be well taken, and that all things shall eventually be found to work together for the good of the Saints. * * *

"'With every possible feeling of love and friendship for an old fellow-prisoner and brother in the Lord, I remain, Sir, your sincere friend.'

"Throughout this whole affair it will be observed that Joseph starts out with the idea that every individual is absolutely free and independent as to entertaining views and in giving expression to them, both in politics and religion, so long as he makes no one else responsible for them. That in correcting Lyman Wight he does it by appealing to the man's reason, and by pointing out the possible result of his course, which may be avoided by a little discretion; while the whole communication breathes such a spirit of confidence in the man he is correcting, and love for him as an 'old fellow-prisoner,' that it was altogether irresistable. And this is the secret of Joseph's power to control his brethren. There was no petty tyranny in his government. He was above that. Every right he claimed for himself, he accorded to others. While his mildness in correcting errors and his unbounded love for his brethren knit them to him in bands stronger than steel. It was ever his method to teach correct principles and let men govern themselves.

"Sidney Rigdon succeeded in escaping from the prison in Missouri before Joseph and the other brethren, who were confined in Liberty jail. And on his arrival in Quincy, his position as one of the Presidents of the Church, his education and eloquence, gave him the attention of the leading citizens of Quincy, and particularly enlisted the sympathy of Governor Carlin, of Illinois. By coming in contact with him, and relating the cruelties practiced against the Saints in Missouri, he conceived the idea of impeaching the character of Missouri on an item in the Constitution, viz., 'that the general government shall give to each State a republican form of government.' And it was his point to prove that such a government did not exist in Missouri. His plan was to present the story of the Saints' wrongs to the governors of the respective States, before the assembly of the several legislatures, and induce as many of them as possible to bring the case before the legislatures in their messages. Another part of the plan was to have a man at each State capital armed with affidavits that would give the necessary information to the legislatures. After the action of the State legislatures the case was to be presented to Congress for its consideration and action.

"To carry out his plans George W. Robinson was appointed to take affidavits and collect general information bearing on the subject. And Sidney Rigdon secured a letter of introduction to the governors of several States and to the President of the United States from Governor Thomas Carlin, of Illinois, and Governor Robert Lucas, of Iowa."

This gigantic plan arranged by Sidney Rigdon for the impeachment of Missouri was like many of his other plans—altogether impracticable. It was therefore abandoned by Joseph and the Church, and the policy adopted of appealing directly to Congress and the President.

At a conference of the Church held on the Presbyterian camp ground near Quincy, May 4th, 5th and 6th, 1839, it was unanimously resolved:

"That Almon W. Babbitt, Erastus Snow and Robert B. Thompson be appointed a traveling committee to gather up and obtain all the libelous reports and publications which have been circulated against our Church, as well as other historical matter connected with said Church, that they possibly can obtain.

"That this conference do entirely sanction the purchase lately made for the Church in the Iowa Territory, and also the agency thereof.

"That Elder Oliver Granger be appointed to go to Kirtland, Ohio, and take the charge and oversight of the House of the Lord, and preside over the general affairs of the Church in that place.

"That the advice of this conference to the brethren living in the Eastern States is, for them to move to Kirtland, and the vicinity thereof, and again settle that place as a Stake of Zion; provided they feel so inclined, in preference to their moving further west.

"That this conference are entirely satisfied with, and give their sanction to the proceedings of the conference of the Twelve and their friends, held on the Temple spot at Far West, Missouri, on Friday, the 26th of April last.

"That they also sanction the act of the council held the same date and same place, in cutting off from the communion of said Church certain persons mentioned in the minutes thereof.

"That Elders Orson Hyde and William Smith be allowed the privilege of appearing personally before the next General Conference of the Church, to give an account of their conduct; and that in the meantime they be both suspended from exercising the functions of their office.

"That the conference do sanction the mission intended for the Twelve to Europe, and that they will do all in their power to enable them to go.

"That this conference send a delegate to the city of Washington, to lay our case before the General Government; and that President Rigdon be the delegate.

"That Colonel Lyman Wight be appointed to receive the affidavits which are to be sent to the city of Washington.

"That Elder William Marks be hereby appointed to preside over the Church at Commerce, Ill.

"That the following of the Seventies have the sanction of this council to accompany the Twelve to Europe, namely, Theodore Turley, George Pitkin, Joseph Bates Noble, Charles Hubbard, John Scott, Lorenzo D. Young, Samuel Mulliner, Willard Snow, John Snider, William Burton, Lorenzo D. Barne [illegible] lton Holmes, Abram O. Smoot, Elias Smith; also the following High Priests, namely, Henry G. Sherwood, John Murdock, Winslow Farr, William Snow, Hiram Clark.

"That Elder J. P. Greene be appointed to go to the city of New York and preside over the churches there, and in the regions round about."

May 9, 1839, Joseph left Quincy, with his family, and removed to Commerce (afterwards Nauvoo). About the same time the majority of the Saints who had been so kindly treated by the citizens of Quincy also removed to Hancock Co., Ill., and Lee County, Iowa, which had been selected as gathering places for the Saints.

Quincy, however, continued to be the home of a number of Saints for some time afterwards. On the 25th of October, 1840, a Stake of Zion was organized there, of which Daniel Stanton was appointed President, with Stephen Jones and Ezra T. Benson as his Counselors. Also a Bishopric, consisting of George W. Crouse (Bishop), Azariah Dustin and Sylvester B. Stoddard (Counselors), was appointed at the same time. This Stake organization existed until the following spring (1840), when all Stakes outside of Hancock County, Illinois, and Lee County, Iowa, were discontinued, and all who obeyed the council of the constituted Church authorities removed to these places. Notwithstanding this we find that as late as Feb. 18, 1843, when a conference was held in Quincy, the branch of the Church there was represented to consist of 77 members, including 2 High Priests, 5 Elders, 1 Priest, 1 Teacher and 1 Deacon, mostly in good standing.

Friendly relations continued between the citizens of Quincy and the Saints as long as the latter remained in Illinois, and at the time of the exodus in 1846, Mayor John Wood and other leading men of Quincy, took an active part in trying to bring about a peaceable settlement of the difficulties existing between the contending parties; and the citizens of Quincy again rendered the Saints substantial aid while they were fleeing away from the borders of civilization.

HANCOCK COUNTY, ILLINOIS.

GENERAL DESCRIPTION.

Hancock County, Illinois, the headquarters of the Church from 1839 to 1846, is situated about forty miles north of the centre of the State of Illinois, on its west line, and within what is known as the "Military Bounty Land Tract." It it bounded on the south by Adams County, to which it was attached from 1825 to 1829, east by McDonough and Schuyler, north by Henderson, and west by the Mississippi River, which separates it from Clarke County, Missouri, and Lee County, Iowa, and constitutes about two-fifths of its whole boundary. It lies between 40 degrees and 10 minutes and 40 degrees and 40 minutes north latitude; and between 13 degrees and 35 minutes and 14 degrees and 5 minutes west longitude from Washington. It is 30 miles long from north to south, and on an average of 24 miles wide from east to west—its northern line measuring just 12 miles to its intersection with the Mississippi, while its southern measures a little over 30 miles. Its western line, following the meanderings of the river, measures about 45 miles.

The county includes 16 whole congressional townships and 8 fractional ones (the 8 being about equal to 5¼ whole ones), subdivided into 769 square miles, or sections, containing about 492,160 acres.

The central portion of the county is composed of one grand prairie, bordered on the west by the wooded bluffs of the Mississippi, and east and south by the timber lands skirting the margins of Crooked and Bear Creeks, and their numerous tributaries.

The Burlington branch of the Chicago, Burlington & Quincy Railroad, passing through the county from Dallas City to the southwest corner of Section 35, Township 3 north, of Range 7 west, cuts it into two nearly equal parts; while an east and west line, following the T., W. & W. Railroad to Carthage, thence east through the centre of Carthage and Hancock Townships, would divide it into nearly equal portions in the other direction. The east half of the county contains the most woodland, being intersected by the many streams tributary to Crooked Creek. Most of the woodlands bordering on Bear Creek and branches are in the west half.

The soil upon the prairie land is usually a deep black loam, with a brown clay subsoil. On the ridges that skirt the streams the soil is usually a chocolate brown, loamy clay, becoming locally light brown or yellow, on the slopes of the hills, from the predominant character of the subsoil. The timber on these ridges consists for the most part of black and white oak and hickory, with an undergrowth of red-bud, sassafras and hazel. On the more level portions of the timbered uplands we find, in addition to these, elm, linden, wild cherry and honey locust. The soil on the lands where the last named varieties of timber are found is fully equal, in its productive capacity, to that of the prairies, while that on the oak ridges is comparatively thin. In the southwest portion of the county there is a wide belt of alluvial bottom skirting the Mississippi River, commencing at the city of Warsaw, and extending to the south line of the county, with an average width of about three miles. A part of this bottom is prairie, and a part is covered with a heavy growth of timber, consisting of cottonwood, sycamore, red and slippery elm, black and white walnut, ash, hackberry, honey locust, pecan, persimmon, pawpaw, coffee-nut, white maple, red birch, linden and mulberry, and the common varieties of oak, and shell-bark and pig-nut hickory. The greater portion of this bottom is susceptible of cultivation, and possesses a sandy soil that is not surpassed in its productive capacities, by any other portion of the county. It is subject to overflow, however, during seasons of extraordinary high water.

Springs are not abundant in the county, but are occasionally found at the base of the river bluffs and in the valleys of the small streams. Good wells are usually obtained on the uplands at depths varying from twenty to forty feet. All the uplands are covered by accumulations of drift, varying in thickness from twenty to sixty feet or more.

"A large portion of the material composing the drift deposits," writes Mr. Worthen, in his "Geology of Illinois," "has been transported from a distance, and many of the boulders are derived from the metamorphic strata of Lake Superior, several hundred miles from the spot where they are found. Many of these boulders are of great size and many tons weight, and must have required a mighty force to transport them to their present position. One of these may be seen at the foot of the bluffs between Nauvoo and Appanoose, composed of the metamorphic rock of the Northwest, which is nearly twenty feet in diameter. The power required to wrench such a mass of rock from its native bed and transport it, for hundreds of miles, with a force sufficient to obliterate all its angles, is inconceivably great; but here is the boulder of granite, nearly five hundred miles, as the crow flies, from the nearest known outcrop of this kind of rock, giving unmistakable evidence that such a result has been accomplished. Several specimens of native copper have been found in the drift deposits of this county, which, from their appearance, leave no doubt that they have been transported from the copper region of Lake Superior."

Hancock County is well supplied with good building stone. There are numerous mounds throughout the county, as in many other sections of the State and the whole Mississippi valley. They are found chiefly on the bluffs bordering the river and the smaller streams. In some instances they are in the open prairie, but most of them are in the timbered lands, and often covered with large trees. They are mostly small, of various sizes and elevations, from a few feet in height up to 15 or 20, and from 10 to 40 or 50 feet in diameter.

Two larger mounds, however, are known. One of these is the Gittings Mound in the north part of the county, which covers nearly a section of land and is perhaps 50 feet high. The other is what is known as the "Big Mound" in Appanoose Township. This mound, which is situated about seven miles east of Nauvoo, on the open prairie, is mentioned several times in the history of Joseph Smith. On the east, south and west of it, the prairie is quite level for several miles, but on the north it is approached by the broken timbered lands skirting the river bluffs. It is not less than 40 to 50 feet high, while it is about one-fourth of a mile in diameter. It belongs to the estate of the late Amos Davis, who chose it for the site of his fine residence, which occupies its summit.

The population of Hancock County in 1880, according to the U. S. census, was 35,376 (559 less than in 1870), divided among its 26 townships as follows:

Augusta Township	1,894
St. Mary's Township	1,538
Hancock Township	1,130
Fountain Green Township	1,254
La Harpe Township	1,898
Chili Township	1,418
Harmony Township	1,246
Carthage Township	2,686
Pilot Grove Township	1,229
Durham Township	1,098
St. Alban's Township	1,280
Bear Creek Township	1,189
Prairie Township	1,229
Rock Creek Township	1,444
Pontoosuc Township	789
Dallas Township	1,144
Walker Township	1,612
Wythe Township	1,135
Montebello Township	1,977
Sonora Township	1,399
Appanoose Township	846
Rocky Run Township	855
Wilcox Township	588
Warsaw Township	3,105
Nauvoo Township	1,399

The eight principal towns of the county at that time ranked in population as follows: Warsaw 3,105; Carthage, the county seat, 1,594; Nauvoo 1,402; Hamilton 1,025; Augusta 1,015; La Harpe 958; Dallas 714, and Plymouth, 593.

HISTORY.

That part of Illinois which now constitutes Hancock County, was first settled in 1814 by the establishment of Fort Johnson and Fort Edwards on the present site of Warsaw. Fort Johnson was burned by the troops a few months after it was first located, but Fort Edwards existed until 1824, when it was evacuated and its garrison removed to Fort Armstrong.

Illinois was admitted into the Union in 1818. Only eight or ten counties, including Madison, had then been organized. Out of Madison Pike County was formed in 1821, and in 1825 several counties were formed from the latter, among which were Adams and Hancock Counties —the latter being attached to Adams until such time as its population would justify a separate organization.

Whether there was at the date of the State's admission into the Union a single white inhabitant, other than the garrison at Fort Edwards, within the territory now included in Hancock County, is not known; but there were a few in 1825, when Adams County was organized.

Hancock was first organized as a separate county in 1829, and the order issued for its organization represented that the county at that time contained 350 persons, the number fixed by law to enable it to maintain a separate existence. Counting one to five of its population would give it 70 adult male citizens. At the first session of the county commissioners court, held in August, 1829, there were 66 men chosen to serve as jurors and fill the various offices in the county. Thus it will be seen that it required nearly all the male citizens to put the county machinery in motion.

In the history of Hancock County by Thomas Gregg, published in 1880, the status of the county at the time the Saints settled there is given in the following language:

"At that time (1839) there was a little village on the river shore, where Nauvoo now stands, called Commerce, with but a few houses. Below was the farm of Hugh White, and out northeast on the hill, where the Temple since stood, was the farm of Daniel H. Wells, another old settler, who * * * joined the Church, and finally left with the rest for Salt Lake, where he has since become a leader high in authority among them. Alongside of this village of Commerce lay the lots and squares, and streets and parks of Commerce City—a *paper town* which, a few months before, had been ushered into existence by a brace of Eastern speculators.

"Opposite, across the Mississippi, in the then Territory of Iowa, stood the barracks of the old fort Des Moines, but lately vacated by the U. S. Dragoons and occupied by a few settlers. Here was also the land-office of the New York half-breed land company. The village of Keokuk, on the same side and twelve miles below, also on the half-breed lands, had but a few inhabitants, while Fort Madison, above, had a somewhat larger population.

"In Hancock County was Warsaw, 18 miles below, with a population of, say, 300; Carthage, the county seat, had not so many; Augusta, St. Mary's, Plymouth, Fountain Green, La Harpe, Chili, and a few others, had been laid out (chifly in 1836), and contained each a few families, and were in the midst of young and fast growing settlements. There was no newspaper in the county; *The Carthagenian*, at Carthage, had, in 1836-37, a sickly existence, and had now 'gone where the woodbine twineth.' The population of the county was probably 6,000; by the census of 1840 it was 10,000, including the then Mormon emigrants.*

"Such was the status of Hancock County and its neighborhood when the Mormon exodus from Missouri began. That people crossed directly eastward to Quincy, in Illinois, through North Missouri, as the nearest and best route to a place of safety. Their leader was yet in jail, but he, somehow escaping, soon made his appearance among them, and at once began operations for planting a 'new Stake,' and gathering his followers around him. The first intention was to settle on the half-breed lands in Iowa, to which Smith had been invited through correspondence with Dr. Isaac Galland before leaving Missouri. Dr. Galland had interest in those lands, and also resided and held some interest at Commerce. For various reasons, chief of which was imperfect title, the negotiation as to the half-breed lands fell through, and the main body of the Mormons remained in Hancock County, though numbers had already settled on the other side of the river."

NAUVOO.

Nauvoo is situated on the east bank of the Mississippi River, in Hancock County, Illinois, near the head of what are usually called the Des Moines Rapids, 12 miles by river above Keokuk (Iowa) and Hamilton (Illinois), 18 miles above Warsaw (Illinois), 50 miles above Quincy, (Illinois), 190 miles above St. Louis (Mo.) and 1,200 miles above New

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*The official census for 1840 gives the population of Hancock County as follows: 5,284 males, 4,724 females; total 10,008. Of this number 1,838 were subject to military duty. In 1830 the population of the county was 448, thus showing an increase of 9,560 during the ten years.

Orleans. It is also 9 miles by river below Fort Madison (Iowa), 30 miles below Burlington (Iowa), and 100 miles below Rock Island (Iowa).

The word Nauvoo comes from the Hebrew, and signifies beautiful situation. "Carrying with it also," says the Prophet Joseph, "the idea of rest." And, indeed, the location of the city is most commanding and beautiful. But few, if any, sites on the Mississippi River, all the way from New Orleans to the head-waters of navigation, can compare with it. No sooner does one come in view of it than he exclaims: "It is rightly named." The Mississippi, which, opposite what was once Commerce, is over a mile in width, gracefully sweeps round its rock-bound shore in a semi-circle, then falls off to the first chain of the rapids. Above the city the river approaches in a westerly course; below, it glides winding over the rapids southward, presenting a long reach of green and wooded bluffs on either side to Keokuk and Hamilton. From the immediate bank of the river—a few feet above high water mark—the ground is nearly level for six or seven blocks, when begins a gradual ascent to the Temple Block, where, after a rise of 60 or 70 feet, it again falls off to the common level of the prairie, which stretches out to the eastward further than the eye can reach, in a beautifully undulating surface, once covered by a luxuriant growth of natural grasses and wild flowers, relieved here and there by patches of timber, but now chequered with meadows and well cultivated farms. Within the city limits there are a few bad ravines and broken bluffs, which break the monotany and give variety to the landscape.

The curve of the river around the city forms a somewhat pointed half circle. A straight line back of it, from where it intersects the shore above and below, will measure about four miles; while the water line measurement around its western side is nearly twice that distance.

Opposite Nauvoo, on the west bank of the river, the bluffs rise rather abruptly, almost from the water's edge, and are covered for the most part with a fine growth of timber. Nestling near the foot of one of the highest of these bluffs, and immediately on the bank of the river is the little town of Montrose. Back of the bluffs rolls off the alternate prairie and woodlands of Iowa. Between Montrose and Nauvoo, and perhaps two-thirds of the distance across the river from the Illinois side, is an island about three-fourths of a mile in length and from 50 to 200 yards in width, having its greatest extent north and south. On this island is a heavy growth of small timber, which prevents Montrose from being seen from the opposite Nauvoo shore.

The Des Moines Rapids below Nauvoo were formerly a serious obstacle to the navigation of the Mississippi River at this point, as in the season of low water they could not be passed by the steamboats plying the river. This difficulty of late, however, has been obviated by the general government building a fine canal running parallel with the west bank of the river, from Keokuk to Nashville, a distance of seven miles. It cost about four million dollars.

The history of Nauvoo commences with Captain James White, a native of Ohio, who emigrated to Missouri Territory in 1818, three years before it beame a State. In 1823 or 1824 he came to reside and trade with the Sac and Fox Indians, who at that time had a large village of some 400 or 500 lodges at the head of the rapids where Nauvoo afterwards was built. In 1824 the treaty was made with those Indians by the Federal Government, by which they relinquished their lands on the east side of the river. Captain White wishing to obtain possession of the site of their village, induced them to vacate in his favor in consideration of 200 sacks of corn, which he paid them. They then loaded their *wik-ke-ups* and other "plunder" into their canoes and paddled across the Mississippi to the Iowa shore. On the vacated spot Mr. White opened out a farm, but his chief occupation during the remainder of his life—or until the business was superseded by steamboats—was that of keelboating on the Mississippi. His old residence stood on the bank of the river near where the Nauvoo House or L. C. Bidamon's residence now stands, at the head of the Des Moines Rapids.

A few years after he settled there a post office—the first one in Hancock County—was established at, or near his residence, and called Venus. The name was perhaps suggested by Mr. White, but the Hancock County records do not show that a town ever was laid out by that name. Venus contained the residence of Captain White, a store owned by Alexander White, one of the captain's sons, and the residence of George Y. Cutler, near by. But whether these houses were near enough together to constitute a village is unknown.

We have been unable to learn what year the post office of Venus was first established, or who the first postmaster was, but it seems that the place was known as Venus in 1829, when the first court was held in Hancock County. At that time there were only two villages in the county—Venus and Montebello, the latter being situated on the river a few miles below Venus. At Montebello the first session of the Hancock County court was held, and the two neighborhoods competed with each other for the possession of the county seat, neither, however, being successful in obtaining what was desired, as Carthage, which was more centrally located, was selected for the county seat in 1833.

Captain White died in June, 1837. One of his sons, Hugh White (of whom the Church bought their first parcel of land in Hancock County in 1839), resided for many years near the old place and followed the business of steamboat piloting; he was widely known between St. Louis and Galena.

In 1834 a town was laid out by Joseph B. Teas and Alexander White about a mile up the river from Venus and called Commerce, and about three years later, in 1837, Commerce City, immediately above its namesake on the river was laid out by Horace R. Hotchkiss and John Gillett, two speculators from Connecticut. The streets of these two *paper towns* were laid out square with the shore opposite them, and were afterwards included in Nauvoo, although not made a part of the plat of that city.

In the fall of 1838, a brother in the Church by the name of Israel Barlow left the State of Missouri under the exterminating order of Governor Lilburn W. Boggs. By missing his way, or, what is more likely, directed by the hand of a kind providence, he did not leave the State by the same route as the great body of the people, but, taking a northeasterly course, struck the Des Moines River a short distance above the mouth, in the Territory of Iowa. He was without food, destitute of clothing and in a sad condition. Making his wants known to the people living in that locality, they kindly supplied him with food and raiment. To them he related the story of the persecutions of the Saints in Missouri, and how his people, poor and destitute as himself, were fleeing from the State *en masse.* His relation of the sufferings of the Saints, and the cruelties heaped upon them by their heartlesss persecutors enlisted their sympathies, and they gave Elder Barlow letters of introduction to several gentlemen; among which was one to Dr. Isaac Galland, a gentleman of some influence living at Commerce. Dr. Galland owned considerable land in Commerce, and under date of Feb. 26, 1839, he wrote to the Saints located in Quincy, that several farms could doubtless be rented in that locality, and that perhaps some fifty families could be accommodated at Commerce. In addition to this offer of lands made to the Church, another and a previous one had been made of 20,000 acres, between the Des Moines and Mississippi Rivers. This tract was offered for sale at $2.00 per acre, to be paid in 20 annual payments without interest.

Coseqnently a conference was convened by the Saints at Quincy in February, 1839, and the advisability of making the purchase, and settling the Saints in a body came up for consideration. But it was decided at that time that it was not advisable to locate lands at present.

Subsequently, however, March 9, 1839, the Saints, having received further offers of land in Illinois and Iowa, called another public meeting and appointed a committee to go and examine the lands offered. In Iowa, the people and officers of the Territory expressed a kindly feeling toward the exiled Saints. Robert Lucas, the governor of Iowa, had known the Saints in Ohio, and testified to Dr. Galland that the "Mormon" people, when they were in Ohio, were good and virtuous citizens, and he respected them as such now, and would treat them accordingly, should they, or any part of them, decide to settle in his Territory. In conversation with Dr. Galland, Isaac Van Allen, Esq., attorney general for the same Territory, gave him to understand that he would so far as within his power, protect the "Mormon" people from insult and injury. It was these assurances of sympathy and protection which led to a reconsideration of the conclusion of the former conference, and the appointment of a committee to examine the lands offered. But little or nothing, was ever done by this committee.

Joseph's arrival at Quincy, April 22, 1839, was the signal for action. Two days after his arrival (April 24th) he called and presided over a council of the Church, at which, in connection with Bishop Vinson Knight and Alanson Ripley, he was appointed to go to Iowa to select a place for the gathering of the exiled Saints. The conference also advised the brethren, who could do so, to go to Commerce and locate in Dr. Galland's neighborhood.

The committee appointed started

for Iowa on the 25th (April), and spent several days looking at the different locations which were presented in Lee County, Iowa, and about Commerce, Hancock County, Illinois. On the 1st of May, Joseph, in connection with other members of the committee, purchased from Hugh White a farm of 135 acres, for which they agreed to pay $5,000; also another and larger farm (lying west of the White purchase) of Dr. Isaac Galland for $9,000. The committee desired that these farms should be deeded to Alanson Ripley, but Sidney Rigdon, manifesting a rather sour disposition, said that no committee should control any property that he had anything to do with. So the purchase made of Dr. Galland was deeded to Rigdon's son-in-law, George W. Robinson, with the understanding that he should deed it to the Church as soon as they had paid for it according to the contract. This was the first purchase of lands made in Commerce, and the place is thus described by Joseph:

> "When I made the purchase of White and Galland, there were one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce. * * * The place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it so wet that it was with the utmost difficulty a footman could get through, and totally impossible for teams. Commerce was so unhealthy that very few could live there; but believing that it might become a healthy place by the blessing of heaven to the Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city."

The small collection of houses mentioned by Joseph, was situated immediately on the banks of the river, and scattered between them and what afterwards became the south part of the city of Nauvoo were one stone and three small log houses. It was one of these humble dwellings (one of the log houses) into which Joseph moved with his family May 10, 1839. This house also stood on the bank of the river about a mile south of Commerce City on grounds that afterwards became "Block 155 of the White Purchase" or the corner of Water and Main Streets. The Nauvoo House was subsequently commenced on the block lying immediately east of it, across Main Street.

In the forepart of June, 1839, Elder Theodore Turley raised the first house built by the Saints in Commerce, on "Lot 4, Block 147, of the White Purchase," or on the corner of what afterwards were named Water and Carlin Streets, on the same block upon which Joseph afterwards built the Nauvoo Mansion.

After securing the first farms of Hugh White and Doctor Galland, the Church subsequently made more extensive purchases of Dr. Galland, Davidson Hibbard, Daniel H. Wells, Horace R. Hotchkiss, Wm. White and others. At intervals, down to May, 1843, Nauvoo received as many as fifteen additions by Hiram and Ethan Kimball, Hyrum Smith, Daniel H. Wells, Davidson Hibbard, Herringshaw & Thompson, George W. Robinson, Joseph Smith, James Robinson's heirs, Benjamin Warrington and John T. Barnett. Some of these additions lie in Sonora Township.

Considerable difficulty and embarrassment to Joseph personally and to the Church arose over misunderstandings about the Hotchkiss land purchase. Hotchkiss sold to Joseph for the Church upwards of five hundred acres of land in Commerce, for which he was to receive $53,500, half to be paid in ten years, and the remainder in twenty years. This amount was secured to Hotchkiss & Company by two notes, one payable in ten years and the other in twenty, signed by Joseph and Hyrum Smith and Sidney Rigdon. The difficulty connected with this extensive land purchase arose from some exchanges that were made of property in the East, by some of the Saints, for its equivalent in value in land out of the Hotchkiss purchase in Commerce; but this matter was finally amicably settled.

The terms on which Dr. Galland let the Church have lands were extremely advantageous to the Saints. He sold at a reasonable rate, and on long credit, that the people might not be distressed in paying for the inheritances they purchased. In addition to the first purchase, he exchanged lands with the Saints in the vicinity of Commerce for lands in Missouri, to the value of $80,000. And he gave them a good title to the same. He is described as a man of literary attainments and extensive information and influence, all of which he used for the good of the exiled Saints in giving them a character among his friends. Finally he joined the Church, thus casting his lot with the exiled people he had assisted, and from that time until his death partook of their joys and their sorrows, and shared their fortunes and reverses.

In addition to these land purchases in Hancock County, the village of Nashville, in Lee County, Iowa, and 20,000 acres of land adjoining was bought. (See *Nashville*.) Another purchase also in Iowa was made by Bishop Vinson Knight, and a settlement started there, called Zarahemla, which was opposite Nauvoo. (See *Zarahemla.*)

"During the summer of 1839" writes B. H. Roberts, "the Saints who had been driven from Missouri continued to gather at Commerce, and settle on the lands which had been purchased by the Church authorities. The violent persecution they had passed through in Missouri had well nigh wrecked the people. They had been stripped of their earthly possessions, until they were reduced to the most abject poverty. And the exposure and hardships endured, made them an easy prey to the malaria that infected Nauvoo and vicinity. Another thing which doubtless contributed to make them unable to resist the ravages of disease, was the fact that a period of relaxation was following the intense excitement, under which they had lived for nearly a year past.

"The spirit has such power over the body when it is once thoroughly aroused, that for a time it so braces up the body that it is almost impregnable to disease, and knows no fatigue. But this cannot continue long. It wears out the body; and as soon as the excitement is removed, then comes the period of relaxation, when the body sinks down from sheer exhaustion.

"Such was the condition of the exiled Saints who came flocking into Nauvoo, in the summer of 1839. They had reached a haven of rest. The fearful strain on the nervous system under which they had labored during the mobbings in Missouri and their flight from that State was removed; and they fell down in Nauvoo exhausted, to be a prey to the deadly malaria. Such was their condition on the morning of the 22nd of July. Joseph's house was crowded with the sick that he was trying to nurse back to health. In his door-yard were a number of people camped in tents, who had but newly arrived, but upon whom the fever had seized. Joseph himself was prostrate with sickness, and the general distress of the Saints weighed down his spirit with sadness. While still thinking of the trials of his people in the past, and the gloom that then overshadowed them, the purifying influence of God's Spirit rested upon him and he was immediately healed. He arose and began to administer to the sick in his house, all of whom immediately recovered. He then healed those encamped in his door-yard, and from thence went from house to house calling on the sick to arise from their beds of affliction, and they obeyed and were healed of their sickness." (See page 473.)

The Twelve Apostles, having returned from their visit to Far West in fulfillment of a revelation (see page 466), now began to make preparations to further comply with the words of God commanding them to "depart to go over the great waters, and there promulgate the Gospel." (See page 437.) Wilford Woodruff and John Taylor were the first of the quorum to leave Commerce for England. Elder Woodruff at this time was living at Montrose, and was rowed across the river in a canoe by Brigham Young, Aug. 8, 1839. On landing, he lay down to rest on a side of sole leather, near the post office. While there President Joseph Smith came along and said: "Well, Brother Woodruff, you have started on your mission?"

"Yes, but I feel and look more like a subject for the dissecting room than a missionary," was the reply.

"What did you say that for?" asked Joseph, "Get up and go along, all will be well with you."

Shortly afterwards Elder Woodruff was joined by Elder Taylor, and together they started on their mission. On their way they passed Parley P. Pratt, stripped, bare headed and bare footed, hewing some logs for a house. He hailed the brethren as they passed and gave them a purse, though he had nothing to put in it. Elder Heber C. Kimball, who was but a short distance away, stripped as Elder Pratt was, came up and said: "As Brother Parley has given you a purse, I have a dollar I will give you to put in it." And mutually blessing each other, they separated to meet again in foreign lands.

Aug. 29th, Parley P. Pratt and his brother Orson started for England, leaving Nauvoo in their own carriage.

On the 14th of the following month Brigham Young left his home at Montrose and started for England. He had been prostrated for some time with sickness, and at the time of starting on his mission was so feeble that he had to be assisted to the ferry, only about thirty rods from his house. All his children were sick, and he left his wife with a babe but ten days old, and in the poorest of circumstances; for the mobs of Missouri had robbed him of all he had. After crossing the river to the Nauvoo side, Israel Barlow took him on a horse behind him and carried him to the house of Elder Heber C. Kimball, where his strength altogether failed him, and he had to remain there for several days, nursed by his wife, who, hearing that he was unable to get further than Brother Kimball's, had a boy carry her in a wagon to him. On the 18th, however, Brigham, in company with Heber C. Kimball, made another start. A brother by the name of Charles Hubbard sent a boy with a team to take them a day's journey on their way. Elder Kimball left his wife shaking on the bed with ague, and all his children sick. With the assistance of some of the brethren they climbed into the wagon.

"It seemed to me," says Elder Kimball, "as though my very inmost parts would melt within me at the thought of leaving my family in such a condition, as it were, almost in the arms of death. I felt as though I could scarcely endure it."

"Hold up!" said he to the teamster. "Brother Brigham, this is pretty tough, but let us rise and give them a cheer."

Brigham with much difficulty rose to his feet, and joined Elder Kimball in swinging his hat and shouting, "Hurrah, hurrah, hurrah for Israel!"

They then continued their journey, without purse and without scrip, for England.

The departure of Elders George A. Smith, Reuben Hedlock and Theodore Turley, Sept. 21, 1839, was but little less remarkable. They were feeble in health, in fact, down with the ague. Before they were out of sight of Nauvoo their wagon upset, and spilled them out down the bank of the river. Elders Smith and Turley were unable to get up, not because of any injuries they had received, but because of their illness. Elder Hedlock helped them into their wagon and they resumed their journey. They had not proceeded far when they met some gentlemen who stopped their team and said to the driver: "Mr., what graveyard have you been robbing?" The remark was elicited by the ghostly appearance of the Elders *en route* for England.

Thus in sickness and poverty, without purse and without scrip, leaving their families destitute of the comforts of life, with nothing but the assurances of the people, who were as poor as themselves, that their families should be provided for, they turned their faces towards Europe, to preach the Gospel to the highly civilized peoples of the world.

On the 5th, 6th and 7th of October, 1839, a general conference of the Church was held in Commerce. It was the first conference held at that place. On the first day of the conference a Stake of Zion was organized at Commerce, over which William Marks was called to preside. N. K. Whitney was appointed to act as Bishop of the middle Ward, Edward Partridge of the upper Ward and Vinson Knight of the lower Ward. The following named brethren were chosen as members of the High Council: George W. Harris, Samuel Bent, Henry G. Sherwood, David Fullmer, Alpheus Cutler, William Huntington, Thomas Grover, Newel Knight, Charles C. Rich, David Dort, Seymour Brunson and Lewis D. Wilson.

On the same day a branch of the Church was organized on the other side of the river, in Iowa Territory. (See *Zarahemla.*) Orson Hyde and William Smith who had been temporarily suspended from their offices, were restored to their former positions as Apostles in the Church. During this conference about fifty brethren were ordained Elders in the Church, and Elias Higbee appointed to accompany Joseph Smith and Sidney Rigdon to Washington.

Oct. 21, 1839, the High Council voted that "James Mulholland be appointed clerk for the land contracts, that Joseph Smith act as treasurer, that Henry G. Sherwood, price, exhibit, contract and sell town lots in Commerce, and that $500 be the standard price of lots; that is, none less than $200, nor more than $800." On the 28th the High Council voted to build a stone house at Upper Commerce (Commerce City) to be used for boarding, and that Samuel Bent, Davidson Hibbard and David Dort act as trustees for building a stone school house which was in contemplation.

The following day, Joseph Smith, accompanied by Sidney Rigdon and others, started for Washington, D. C., from which trip he returned March 4, 1840. (See pages 473-479.)

In November, 1839, the first number of the *Times and Seasons* was published at Commerce by Ebenezer Robinson and Don Carlos Smith, in the interest of the Church. (See *Times and Seasons*.) At that time there was no other paper published in Hancock County. Three years previous, in June, 1836, Thomas Gregg published at Carthage the first newspaper ever issued in the county. It was called the *Carthagenian* and was owned by a company of citizens; but after a precarious existence of less than a year it was purchased by Dr. Isaac Galland, one of the proprietors, and removed to Fort Des Moines, Wisconsin Territory, now Montrose, Iowa, its editor-printer going with it. There the new paper was called the *Western Adventurer*, but it did not live very long. After the suspension of the *Carthagenian* Hancock County was without a newspaper of any kind until November, 1839, when the *Times and Seasons* was first issued.

In the spring of 1840, Daniel N. White, editor and publisher of the Pittsburgh *Gazette*, was induced to bring a press to Warsaw, where he commenced the publication of a paper called the *Western World*. It was a six column weekly, at $2.00 per year. At the end of six months Mr. White sold his establishment to Thomas C. Sharp and James Gamble, a journeyman printer. These men, at the end of the first year changed the title of their paper to the Warsaw *Signal*, a name which continued in Warsaw through various changes, with short intervals of rest, for a period of about thirteen years. It was the Warsaw *Signal*, through its editor, Mr. Thomas C. Sharp, which advocated in the strongest terms the expulsion of the Saints from Hancock County. Mr. Sharp is still alive and is now editing the Carthage *Gazette*, at Carthage, Illinois. The Warsaw *Signal*, and the periodicals issued at Nauvoo were the only papers published in Hancock County up to the time the Saints left.

April 21, 1840, through the influence of Richard M. Young, the postmaster-general at Washington, D. C., changed the name of the post office at Commerce to Nauvoo, agreeable to the wishes of the new citizens (the Saints) there, and appointed George W. Robinson postmaster.

By the 1st of June, 1840, the Saints had already erected about two hundred and fifty houses at Nauvoo. They were mostly block houses, but there were also a few frame dwellings. Many more houses were in course of erection and the town was rapidly increasing in population. By that time, also, about one thousand acres of land had been laid off into blocks and lots. Each block contained four lots, and each lot, except a few fractional ones, was 11 by 12 rods in size, "which," writes Alanson Ripley in the *Times and Seasons* of June, 1840, "makes excellent gardens, and fills the difinition of the Hebrew word Nauvoo, a delightful plantation."

Missouri was watching the progress of Nauvoo from a distance, and when she saw that the persecutions the Saints had endured in that State had not destroyed them as an organized community, but that they were on the eve of enjoying an era of prosperity as they never before had enjoyed, she employed all her cunning to incite the hatred of the citizens of Illinois against them. But this was not easy accomplished; and, at first, the misrepresentations of a State that had been guilty of such outrages as those committed by Missouri against the Saints had but little weight in Illinois.

Finding that their accusations against the people, whom they had so wronged, had little or no effect, an effort was made to give coloring to their statements; and stolen goods were conveyed from Missouri to the vicinity of Nauvoo, so that when they were found, suspicion might rest upon the people in whose neighborhood the stolen articles were discovered.

Nor did their outrages stop at this. But doubtless being emboldened by reason of the general government's refusing to make any effort to redress the wrongs of the Saints, a company of men led by William Allensworth, H. M. Woodyard, Wm. Martin, J. H. Owsly, John Bain, Light T. Tait and Halsay White, crossed over the Mississippi to Illinois, at a point a few miles above Quincy, and kidnapped Alanson Brown, James Allred, Benjamin Boyce and Noah Rogers; and without any writ or warrant of any character, whatever, they dragged them over to Missouri, to a neighborhood called Tully, in Lewis County. These unfortunate men were imprisoned for a day or two in an old log cabin, during which time their lives were repeatedly threatened. At one time Brown was taken out, and a rope placed around his neck; he was then hung up to a tree until he was nearly strangled to death. Boyce at the same time was tied to a tree, stripped of his clothing and inhumanly beaten. Rogers was also beaten, and Allred was stripped of every particle of clothing, and tied up to a tree for the greater part of the night, and threatened frequently, a man by the name of Monday, exclaiming: "G—d d—n you, I'll cut you to the hollow." He was finally, however, released without being whipped.

After they had received this inhuman treatment, their captors performed an act purely Missourian in its character; that is, they gave them the following note of acquittal:

"TULLY, MISSOURI, July 12, 1840.

"The people of Tully, having taken up Mr. Allred, with some others, and having examined into the offenses committed, find nothing to justify his detention any longer, and have released him.

"By order of the Committee.

H. M. WOODYARD."

As soon as the people of Commerce and vicinity were informed of this outrage, Gentiles as well as

"Mormons" were loud in their condemnation of it, and at once a mass meeting was called, July 13, 1840, and resolutions were adopted, expressing their unqualified indignation, and calling upon the governor of Illinois to take the necessary steps to punish those who had committed this outrage, and, by vindicating the law, give the Missourians to understand there was a limit beyond which their deeds of violence must not pass.

Daniel H. Wells, not then a member of the Church, and George Miller were appointed a committee to wait upon Governor Carlin, and lay the case before him. For this purpose they repaired to Quincy, and at the recital of the cruelties practiced upon the men who were the victims of the Missourians, the governor's wife, who was present at the interview, was moved to tears, and the governor himself was greatly agitated. He promised to counsel with the State attorney, who by law was made his adviser, and promised to take such steps as the case seemed to require, and the law to justify. Just what was done by Governor Carlin, however, we are unable to learn; but one thing is certain, and that is, the guilty parties were never brought to justice, nor even to a trial—indeed it may be that even then the love which Governor Carlin once had for the Saints, and which at last became dead, had begun to grow cold.

Scarcely had the excitement occasioned by the kidnapping of Allred and his associates subsided, when Governor Boggs of Missouri made a demand of Governor Carlin, of Illinois, for the persons of Joseph Smith, jun., Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin and Alanson Brown, as fugitives from justice. (See page 478.)

These circumstances gave the Saints to understand that their peace in their beautiful situation on the banks of the Mississippi was not to be without alloy. They gave to them a premonition of danger, for these incidents were indeed the few drops of rain which sometimes precede the storm. A kind Providence, however, shut out from their vision how fierce that storm would be.

During the year 1840, a number of prominent men, who had proven themselves faithful and true to the cause of God, died in Nauvoo, some of them from the effects of their sufferings in Missouri. Among them was Bishop Edward Partridge who died May 27, 1840, and Joseph Smith, sen., the Prophet's father, who departed this life Sept. 14, 1840.

At the general conference held in Nauvoo, Oct. 5th, 6th and 7th, 1840, it was resolved to petition the State Legislature to incorporate the town of Nauvoo, and Joseph Smith, John C. Bennett and Robert B. Thompson were appointed to draft a petition and a bill. At the same conference it was resolved to build a "House of the Lord" at Nauvoo. (See *Nauvoo Temple.*)

The bill for the incorporation of Nauvoo was duly presented to the Legislature, at Springfield, and passed the House of Representatives with only one or two dissenting votes, and the senate with no opposition, whatever. The charter, including charters for the "Nauvoo Legion" and the "University of the city of Nauvoo," was signed by Governor Thomas Carlin Dec. 16, 1840. The charter described the boundaries of the city—embracing nearly seven square miles, including the town plats of Nauvoo and Commerce—but gave to the citizens (whom it erected a body corporate and politic) the right to extend the area of the city whenever any tract of land adjoining should have been laid into town lots and recorded according to law. The city council was to consist of a mayor, four aldermen and nine councilors to be elected by the qualified voters of the city. The first Monday in February, 1841, was appointed for the first election of officers.

The charter granted to the citizens of Nauvoo the most plenary powers in the management of their local affairs. Indeed, about the only limit placed upon their powers was, that they do nothing inconsistent with the Constitution of the United States, and the State constitution of Illinois. But inside of those lines they were all powerful to make and execute such laws, as in the wisdom of the city council, were necessary for the peace, good order and general welfare of the city.

The leading men of the State appeared not only willing, but anxious to grant the privileges of this city government to the Saints. S. H. Little, of the upper house, especially, stood by the Saints, and pleaded for their rights, together with Snyder, Ralston, Moore, Ross and Stapp; while John F. Charles, the representative to the lower house from the district in which Nauvoo was located, manfully discharged his duties to the Nauvoo portion of his constituents, by using all his energy to secure them their city government.

The Saints rejoiced in the prospects of liberty secured to them by their city charter, and of it Joseph said:

> "I concocted it for the salvation of the Church and on principles so broad, that every honest man might dwell secure under its protective influences, without distinction of sect or party."

An inspection of the charter will bear out this opinion of it, for while it was "concocted for the salvation of the Church," it by no means secured that salvation by trespassing upon the rights of others, but by recognizing the rights of the Saints to be equal to the rights of other citizens. Nor was it intended that Nauvoo should be an exclusive city for the Saints; on the contrary, all worthy people were invited to come and assist in building it up and partake of its liberty and other advantages. An official proclamation of the Saints, issued over the signatures of Joseph Smith, Sidney Rigdon and Hyrum Smith (the First Presidency of the Church), contains the following passage:

> "We wish it likewise to be distinctly understood, that we claim no privileges but what we feel cheerfully disposed to share with our fellow-citizens of every denomination, and every sentiment of religion; and therefore say, that so far from being restricted to our own faith, let all those who desire to locate in this place (Nauvoo) or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege to reciprocate the kindness we have received from the benevolent and kind-hearted citizens of the State of Illinois."

By this time the inhabitants of Nauvoo had increased to more than three thousand souls. Much of the surrounding country had been brought into subjection to the skill of the husbandman, while industries of various kinds had begun a struggle for existence. A charter for a railroad between Warsaw and Nauvoo had been secured, which promised to obviate some of the difficulties of the commerce of the beautiful city, by reason of the rapids in the river during low water. A number of public buildings had been planned, among them the "House of the Lord," the foundation of which was begun ten days after the October conference, 1840. (See *Nauvoo Temple.*) The healthiness of the place during the past year had been greatly improved by the digging of wells and draining off stagnant waters, and there was now but little or no sickness among the inhabitants. The Saints were also blessed with an abundant harvest in the year 1840.

Feb. 1, 1841, the first election for members of the Nauvoo city council, as provided by the city charter, took place. John C. Bennett was elected mayor; Wm. Marks, Samuel H. Smith, Daniel H. Wells and Newel K. Whitney, aldermen; Joseph Smith, Hyrum Smith, Sidney Rigdon, Charles C. Rich, John F. Barnett, Wilson Law, Don Carlos Smith, John P. Greene and Vinson Knight, councilors. Two days later (Feb. 3rd) the city council was organized, on which occasion the mayor elect delivered his inaugural address. Henry G. Sherwood was appointed marshal; James Sloan, recorder; Robert B. Thompson, treasurer; James Robinson, assessor, and Austin Cowles, supervisor of streets. The first act of the city council, after its organization, was to express its gratitude for its privileges and powers conferred upon the city by its charter. For this purpose the following resolution was introduced by Joseph Smith, and adopted:

"*Resolved*, By the city council of the city of Nauvoo, that the unfeigned thanks of this community be respectfully tendered to the governor, council of revision, and legislature of the State of Illinois, as a feeble testimonial of their respect and esteem of noble, high-minded and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred; and that the citizens of Quincy be held in everlasting remembrance of their unparalleled liberality and marked kindness to our people, when in their greatest state of suffering and want."

The next move was to pass ordinances in relation to the Nauvoo Legion and the University. The latter appointed a chancelor (John C. Bennett) and board of regents A site for a building was subsequently selected and plans for the structure were drawn, but that was as far as the matter went, as the city had no funds with which to proceed with the work of construction.

On Feb. 15th, the city council passed a temperance ordinance, which practically made Nauvoo a prohibition city. (See page 480.)

On the 23rd of February, 1841, a bill, previously passed by the State Legislature, was approved by Governor Carlin, incorporating the "Nauvoo House Association" (see *Nauvoo House*), and on the 27th another incorporating the "Nauvoo Agricultural and Manufacturing Association;" the object of the last named association was the "promotion of agriculture and husbandry in all their branches, and the manufacture of flour, lumber and such other useful articles as are necessary for the ordinary purposes of life." The capital stock of this association was put at $100,000, with privilege of increasing to $300,000.

On the 1st of March an ordinance was passed by the Nauvoo city council in relation to religious liberty. It provided that all religious sects and denominations should have free toleration and equal privileges within the city, and that any person ridiculing or abusing another on account of his religious belief, should, on conviction thereof, before the mayor or municipal court, be fined in any sum not exceeding $500, or imprisonment not exceeding six months. On that day also the city council, at Joseph Smith's suggestion, divided Nauvoo into four Wards, to wit:

> "All that district of country within the city limits, north of the centre of Knight Street and west of the centre of Wells Street, shall constitute the 1st Ward. North of the centre of Knight Street and east of the centre of Wells Street, the 2nd Ward. South of the centre of Knight Street and east of the centre of Wells Street, the 3rd Ward. South of the centre of Knight Street and west of the centre of Wells Street, the 4th Ward."

The city council also ordered the town lots of Commerce to be vacated, that the survey of the city of Nauvoo might be carried through the town plats of Commerce, and that the same be incorporated forever with the city of Nauvoo. These things, together with training the Legion and preparing in a general way for the conference to be commenced on the 6th of April, 1841, occupied the attention of the people of Nauvoo through the winter.

At the general conference which was commenced in Nauvoo April 6, 1841, the corner stones of a Temple were laid. (See *Nauvoo Temple.*) During the remaining days of the conference, which was continued from Wednesday morning till Sunday night, and was one of the most important conferences ever held by the Church, the Saints were instructed in principle and doctrine; the quorums of the Priesthood were arranged in their proper order and the mportant questions of business put to each quorum separately and voted upon; especially the names of those whom God had appointed and reappointed to fill the respective positions alluded to in a revelation given a few weeks previous. (Doc. & Cov., Sec. 124.) Besides this the several charters of Nauvoo, the Legion, University, Agricultural and Manufacturing Association, Nauvoo House Association, etc., were read and accepted by the Church. Amasa M. Lyman was sustained to fill the vacancy in the quorum of the Twelve. John C. Bennett was presented in connection with the First Presidency as an assistant President, until Sidney Rigdon's health should be restored. Every thing necessary for the welfare, happiness and prosperity of the Saints was considered, and preparations made to push the work of God forward in all its departments.

The circumstances surrounding the Saints at that time were of a character to bid them hope that Nauvoo would be to them "a safe retreat." The friendship of nearly all the leading men of the State; the universal sympathy felt by the people of the State for the victims of Missouri's fury; the action of the State Legislature in granting the several charters all supported that hope. Yet, early in the summer of 1841, an event happened which threatened the peace of the inhabitants of Nauvoo. We allude to the arrest of Joseph Smith on a requisition from the governor of Missouri, June 5, 1841. (See pages 482-485.)

With the exception of the difficulties connected with this unwarranted arrest of the Prophet and a few minor ones, the summer of 1841 glided pleasantly by, bringing to the busy inhabitants of Nauvoo many seasons of social and spiritual refreshment. Their city was the most promising and thrifty in the great State of Illinois, and the fame thereof had gone abroad everywhere, which together with the peculiar religion of its inhabitants, attracted much attention of the people. Strangers from far and near made it a point to visit Nauvoo, and the peace, sobriety, industry and public spirit of the citizens challenged their admiration, whatever views they might entertain respecting their religion. A large bowery was constructed just west of the Temple site where the people assembled for worship. Here the young Prophet preached his most powerful discourses, and taught his people in the doctrine of the heavenly kingdom; and not unfrequently it happened that

> "Fools who came to mock,
> "Remained to pray."

Heber C. Kimball, writing from Nauvoo in July, 1841, described the appearance of the city at that time in the following language:

> "You know there were not more than thirty buildings in the city when we left about two years ago; but at this time there are 1,200, and hundreds of others in progress, which will be finished soon. On Friday last, 70 Saints came to Nauvoo, led by Lorenzo Barnes, from Chester County, Pennsylvania, in wagons, living in tents by the way. On the next day, a company came in wagons from Canada, all in good spirits, and in two or three days after, they all obtained places to live in. They are coming in from all parts of this vast continent daily and hourly, and the work is spreading in all of this land and calls for preaching in all parts. You will recollect when we built our houses in the woods there was not a house within half a mile of us. Now the place, wild as it was at that time, is converted into a thickly populated village."

Another account of the rapid progress which Nauvoo had then made, and of its thriving condition, we quote from the *St. Louis Atlas:*

> "The population of Nauvoo is between 8,000 and 9,000, and of course the largest town in the State of Illinois. How long the Latter-day Saints will hold together and exhibit their present aspect, it is not for us to say. At this moment, they present the appearance of an enterprising, industrious, sober and thrifty population, such a population, indeed, as in the respects just mentioned, have no rivals east, and we rather guess, not even west of the Mississippi."

While the leading men of the State of Illinois were generally favorably inclined towards the citizens of Nauvoo, the Saints on their part manifested a lively interest in the general concerns of the State; and by no means intended to make either their city or the Legion exclusively "Mormon." On the contrary they were willing to unite with their fellow-citizens in every good work and enterprise, and tolerate religious differences. Indeed, repeated invitations were sent out to the honorable men, not only of the State of Illinois, but of the United States, to men of capital and influence and integrity, asking them to come to Nauvoo and assist in building up a glorious city. In July, 1841, Sidney H. Little, of the State senate, was killed by leaping from his carriage, while his horse was unmanageable; and that the "Saints might mourn with those who are called to mourn," as Joseph puts it, the 18th of July, 1841, was set apart as a day of fasting among the Saints. By thus manifesting a feeling of sympathy and interest, they sought to cultivate peace and good will among their fellow-citizens, and a number of honorable, and some of them influential men, while not accepting the faith of the Saints, became friendly disposed towards them and associated with them in various business transactions.

But the good will of the Saints was not very generally reciprocated by the people of Illinois; and there were, even at that early date, envyings and bitterness manifested by those who were jealous of the prosperity and increasing power of the Saints in Nauvoo and vicinity. The same spirit existed to some extent in Iowa, as will be seen by the following occurrence: General Swazey, in command of the militia of Iowa Territory, invited Joseph and Hyrum Smith, and General Bennett to attend the parade of the militia of that Territory at Montrose, Sept. 14, 1841. The invitation was accepted, and General Swazey received his visitors courteously, and so did the militia. But during a recess in the exercises taken at noon, a Mr. D. W. Kilburn tried to create a disturbance by circulating the following note among the troops:

> "Citizens of Iowa: The laws of Iowa do not require you to muster or be reviewed by Joe Smith or General Bennett; and should they have the impudence to attempt it, it is hoped that every person having a proper respect for himself, will at once leave the ranks."

The facts are that these militia companies were not mustered by Joseph's order, nor did he expect to review them. He had simply accepted the general's invitation to witness the movements of the troops as other spectators were doing, and neither Joseph nor Hyrum were in uniform. General Swazey had been several times invited to attend the drills and reviews of the Legion at Nauvoo, and he had simply returned the courtesy to the officers of the Legion. Kilburn's effort, however. to create a disturbance was not successful, though the papers of the State commented upon it, and some began to whisper that it was Joseph's ambition to build up a military church and extend his faith, Mohammed-like, by the sword.

May 24, 1841, Joseph called upon the Saints everywhere to come into Hancock County, that there might be a concentration of effort to build up Nauvoo. The proclamation closes with these words:

> "Let it therefore be understood that all the Stakes excepting those in this county [Hancock] and in Lee County, Iowa, are discontinued; and the Saints instructed to settle in this county as soon as circumstances will permit."

The Twelve Apostles, who had left Nauvoo on their missions to England under very trying circumstances about two years before, returned during the summer, after accomplishing one of the most successful and remarkable missions in modern times. They were a tower of strength to Joseph, and he was not long in availing himself of their valuable support. At a special conference convened in Nauvoo Aug. 16, 1841, Joseph said that "the time had come when the Twelve should be called upon to stand in their place next to the First Presidency; and attend to the settling of emigrants and the business of the Church at the Stakes, and assist to bear off the kingdom victoriously to the nations." And he at once turned over to their management many of the temporal affairs with which he had been perplexed, and devoted himself more exclusively to spiritual labors.

One of the most pleasing events that happened, during the summer of 1841, was the visit of the Indian chief Keokuk, to Nauvoo. (See page 486.)

Oct. 2, 1841, the corner stones of the Nauvoo House were laid in Nauvoo. (See *Nauvoo House.*) On that day the semi-annual conference of the Church also commenced; it was continued for four days, and much good instruction was given. (See page 486.) Joseph made a full report of the Church property in his charge as trustee-in-trust for the Church; and a few days later, in an epistle of the Twelve Apostles to the Saints generally, an account was given of the Prophet's own earthly possessions, of which the following is a copy:

"Old Charley, a horse given to him several years before in Kirtland; two pet deers; two old turkeys and four young ones; an old cow given to him by a brother in Missouri; old Major, a dog; his wife, children, and a little household furniture."

A few bad characters had at that time attached themselves to the Church in Nauvoo and vicinity, and gavė a coloring to the charges that were made against the Church, to the effect that the leaders thereof sanctioned stealing, so long as it was practiced on those not belonging to the Church. Such were the rumors given out by some members of the Church engaged in this infamous business. On the 18th of November a nest of such vipers was uncovered at Ramus, a place 20 miles east of Nauvoo; and they were promptly excommunicated from the Church by the Apostles, who were holding a conference at the place on the date above mentioned. Both Joseph and Hyrum took advantage of the occasion to make affidavits before proper officers of the law to the effect: that they had never given their sanction to such infamous doctrine as that attributed to them; and the Twelve Apostles in an epistle to the public, disavowed ever sanctioning the crime of theft.

Hyrum in his affidavit dated Nov. 26, 1841, says:

"I hereby disavow any sanction or approbation by me of the crime of theft, or any other evil practice in any person or persons whatever, whereby either the lives or property of our fellow-men may be unlawfully taken or molested; neither are such doings sanctioned or approbated by the First Presidency or any other persons in authority or good standing in the Church, but such acts are altogether in violation of the rules, order and regulations of the Church, contrary to the teachings given in said Church, and the laws of both God and man."

In a public declaration dated Nov. 29, 1841, to which Joseph appended his affidavit the Prophet said:

"It has been proclaimed upon the housetops and in the secret chamber, in the public walks and private circles throughout the length and breadth of this vast-continent, that stealing by the Latter-day Saints has received my approval; nay, that I have taught them the doctrine, encouraged them in plunder, and led on the van—than which nothing is more foreign from my heart. I disfellowship the perpetrators of all such abominations; they are devils and not Saints, totally unfit for the society of Christians on men. It is true that some professing to be Latter-day Saints have taught such vile heresies, but all are not Israel that are of Israel; and I want it distinctly understood in all coming time, that the Church over which I have the honor of presiding, will ever set its brows like brass, and its face like steel, against all such abominable acts of villainy and crime."

Nor were the Twelve less forcible in denouncing this iniquity. In an epistle dated Dec. 1, 1841, and printed at the same time with the above, they said:

"We know not how to express our abhorrence of such an idea, and can only say it is engendered in hell, founded in falsehood, and is the offspring of the devil; that it is at variance with every principle of righteousness and truth, and will damn all that are connected with it. * * * We further call upon the Church to bring all such characters before the authorities, that they may be tried and dealt with according to the law of God and delivered up to the laws of the land."

About this time, too, there were gangs of robbers operating up and down the Mississippi River, from which the Saints suffered, as many of their horses and cattle were stolen; but more serious injury arose from the fact that the acts of these robbers were attributed to the Saints, and did much to prejudice the minds of the public against them.

In December, 1841, the attempt to build up the town of Warren, located one mile south of Warsaw, was abandoned. (See *Warren.*)

In the meantime Nauvoo was rapidly building up. The Temple and Nauvoo House were being pushed ahead with considerable vigor; and many neat cottage homes had taken the place of the rude temporary cabins that had been constructed to shelter the people until their industry could win better homes. The population in the spring of 1842 was between eight and ten thousand, and the stream of emigration from the British mission by that time had commenced to flow in. The new citizens assisted in no small degree to increase the prosperity of this central gathering place of the Saints.

"But the Church had passed through a long period of disaster," writes B. H. Roberts. "Time and again the early members of the Church had been driven away from their homes, and while their faith in their religion remained unshaken, these frequent drivings and mobbings stripped them of their property and of course ruined their financial schemes; and though their prospects at Nauvoo began to brighten, the people were constantly plagued by the presentation of old claims upon them, their creditors making small or no allowance for the disasters which had overtaken them. This was a constant draught upon their resources and a great hindrance to the growth of Nauvoo. Finally, as a means of protection against unreasonable, importunate creditors, a number of the leading brethren, among them the Prophet Joseph, took advantage of the bankrupt law. Under this law any one owing a certain amount more than he was able to pay, made out a schedule of his property and likewise of his debts, and placed both in the hands of an assignee, who paid his creditors whatever percentage of his debts his property amounted to; and the assignor could start again without being compelled to pay any of the old claims held against him previous to his declared insolvency. In whatever light this action on the part of the brethren may appear at first sight, an examination into all the circumstances will reveal the fact that as a means of self-protection it became absolutely necessary. They were financially down, and before they could rise to their feet, inexorable creditors were upon them to take away their substance. If it is possible for an individual or a company to be justified in taking advantage of the bankrupt law, then the 'Mormon' leaders were. There was no effort on the part of those who took advantage of the bankrupt law to defraud their creditors. To parties with whom Joseph had contracted for lands, he wrote that he still considered his contracts with them as good; and in the case of the Hotchkiss purchase he proposed to renew the contract; but this step placed the brethren beyond the power of their unjust creditors, and necessity compelled the action."

As early as Dec. 20, 1841, Joseph, as lieutenant-general of the Legion, issued orders for a general military parade and review of the Legion to take place on the 7th of May following. A subsequent order, issued in April, marking out the programme for the day's exercises contained the following clause:

> "At 3 o'clock p. m. the cohorts will separate and form in line of battle, the brigadiers assume their respective commands, and General Law's command [cavalry] will make a descent upon that of General Rich's [Cohort C. infantry] in order of sham battle."

The lieutenant-general had invited the consolidated staff of the Legion and their ladies to partake of a *repast militaire*, on the occasion, at his house.

On the morning of the day appointed for the drill and review, two thousand troops were in the field; and an immense concourse of spectators, both of Saints and strangers. Such was the interest taken in the movements of the people of Nauvoo, that a number of the prominent men of the State within easy reach of the city of the Saints attended the review. Judge Stephen A. Douglass adjourned the circuit court, then in session at the county seat, Carthage, in order to attend. As soon as the lieutenant-general heard of the presence of Judge Douglass, he sent him an invitation to attend the military dinner given at his house, which the judge accepted.

It was a glorious day, passing off without drunkenness or noise or disorder; and even the strangers expressed themselves as highly satisfied with what they had witnessed. But even during the brightest days clouds will sometimes drift across the sun's disc; so in the moments of man's supreme happiness, it often occurs that shadows arise to alarm his fears, and remind him how fleeting are the joys of this life So was it with the principal founder of Nauvoo on the day of the drill. When the respective cohorts were drawn up in line of battle, a treacherous attempt was made by John C. Bennett, to have Joseph placed in a position where his life would have been in imminent danger. Bennett was soon afterwards expelled from the Church because of his wickedness and whoredoms. (See pages 494-496.)

April 16, 1842, the first number of the *Wasp*, a miscellaneous weekly newspaper was issued in Nauvoo. The next year it was enlarged, and changed its name to the *Nauvoo Neighbor*.

In the summer of 1842, Joseph, who was wickedly accused of being an accessory before the fact of an attempt to murder L. W. Boggs, ex-governor of Missouri, found it advisable to absent himself from Nauvoo for a while. (See pages 497-500.) From his places of concealment, he directed the movements of the people at Nauvoo, and managed his own business through faithful agents, who met with him occasionally. Emma, his wife spent considerable of her time with him, and beguiled the loneliness of those weary hours of inactivity, that he whose life is the synonym for intense activity, had to endure.

During those days of exile, one gets a glimpse of the Prophet's private life and character, that in part explains the mystery of his power and influence over his friends and his people:—it was his unbounded love for them. Speaking of a meeting with his friends in the night of Aug. 11, 1842, on the little island near Nauvoo, in the account he gives of it in the Book of the Law of the Lord, he says:

"How glorious were my feelings when I met that faithful and friendly band on the night of the 11th [of August], on the Island, at the mouth of the slough between Zarahemla and Nauvoo! With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and choice of my heart. Many were the vibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and the consolations, from time to time, which had strewn our paths and crowned our board. Oh, what a commingling of thoughts filled my mind for the moment!—And again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma!"

Of his brother Hyrum on the same occasion he says:

"There was brother Hyrum, who next took me by the hand—a natural brother. Thought I to myself: Brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! Oh, how many are the sorrows we have shared together! and again we find ourselves shackled by the unrelenting hand of oppression. Hyrum, thy name shall be written in the Book of the Law of the Lord, for those who come after to look upon, that they may pattern after thy works."

So he goes on to call the faithful by their names and record their deeds of love manifested towards himself, and pronounces his blessings upon them; and if, as one of old said, "We know that we have passed from death unto life because we love the brethren"—surely Joseph Smith possessed that witness—he loved his brethren better than his life!

Some of the brethren proposed that Joseph should go up to the pine woods of Wisconsin, where a number of the brethren were engaged in getting out timber for the Temple and Nauvoo House, until the excitement should subside in Illinois. Of this proposition, Joseph said in a letter to Emma, dated Aug. 16, 1842:

"My mind will eternally revolt at every suggestion of that kind. * * * My safety is with you if you want to have it so. * * * If I go to the pine country, you shall go along with me, and the children; and if you and the children go not with me, I don't go. I do not wish to exile myself for the sake of my own life. I would rather fight it out. It is for your sakes, therefore, that I would do such a thing."

It appears that Joseph had resolved to submit no longer to the injustice he had suffered from the hands of the people of Missouri. It was rumored that the officers, on leaving Nauvoo, breathed out threats of returning with sufficient force to search every house in the city and vicinity; and Ford, the agent of Missouri, threatened to bring a mob against the "Mormons," if necessary, to arrest the Prophet. Hearing these rumors, Joseph exchanged several letters with Wilson Law, (who had been recently elected major-general of the Legion, *vice* John C. Bennett cashiered), in which he admonished him to have all things in readiness to protect the people in their rights, and not for one moment to submit to the outrages that were threatened. In a letter written to Law, dated Aug. 14, 1842, the Prophet said:

"You will see that the peace of the city of Nauvoo is kept, let who will, endeavor to disturb it. You will also see that whenever any mob force, or violence is used, on any citizen thereof, or that belongeth thereunto, you will see that that force or violence is immediately dispersed, and brought to punishment, or meet it, and contest at the point of the sword, with firm, undaunted and unyielding valor; and let them know that the spirit of old Seventy-six and of George Washington yet lives, and is contained in the bosoms and blood of the children of the fathers thereof. If there are any threats in the city, let legal steps be taken against them; and let no man, woman or child be intimidated, nor suffer it to be done. Nevertheless, as I said in the first place, we will take every measure that lays in our power, and make every sacrifice that God or man could require at our hands, to preserve the peace and safety of the people without collision."

To these sentiments there was a willing response of acquiescence on the part of the major-general, and he pledged himself to faithfully carry out Joseph's orders, provided the emergency for doing so should arise. After a little, however, the excitement began to subside; and as Joseph's hiding place at Derby's was discovered, by a young man who suddenly came upon Joseph and his kind host, on the 17th of August, while they were walking out in the woods for a little exercise, the Prophet moved quietly into the city, staying first at the house of one friend a day or two, and then removing to that of another.

In the meantime the situation was plainly placed before Governor Carlin; and the course that Joseph had taken fully vindicated by letters written to him by Emma, his wife, who displayed no mean ability in the correspondence she opened up with the governor, which so nearly concerned the peace of her family. She directed the attention of the governor to the fact that Joseph had not been in the State of Missouri for some three or four years—that if her husband had been accessory before the fact, to the assault upon ex-Governor Boggs, the crime, if committed at all—which she stoutly avered was not the case—was done in Illinois, and there was no law to drag a man from a State where the crime was committed, into a State where it had not been committed, for trial; and as her husband had not been in the State of Missouri for several years previous to the assault on Boggs, he could not have fled from the justice of that State, and therefore ought not to be given up under the fugitive-from-justice law.

Letters from other prominent citizens of Nauvoo were also sent to the governor; and the Female Relief Society called his attention to the threats of mob violence and invasion from Missouri, and asked that sufficient military protection might be given to insure the peace and safety of the citizens of Nauvoo. All these things the governor treated lightly, and claimed that the only excitement that existed was with the "Mormon" people at Nauvoo, and nowhere else; and there was no need, he insisted, of taking the precautions hinted at by the people. Though when talking on another subject he unwittingly remarked that persons were offering their services every day either in person or by letter, and held themselves in readiness to go against the "Mormons" whenever he should call upon them; but he never had the least idea of calling on the militia, neither had he thought it necessary. He maintained that the proper thing for Joseph to do was to give himself up to the authorities of Missouri for trial, and he had no doubt that he would be acquitted. Judge Ralston asked him how he thought Mr. Smith would go through the midst of his enemies without being subject to violence; and how after his acquittal, he would be able to return to Illinois. To that proposition the governor could give no satisfactory answer, but made light of the whole matter. And in spite of all the protests sent in by the people of Nauvoo, he made a proclamation that as Joseph Smith and O. P. Rockwell had resisted the laws, by refusing to go with the officers who had them in custody, and had made their escape, he offered a reward of $200 for each or either of those "fugitives from justice." Governor Reynolds also offered a reward for their arrest, $300 for each one or either of them.

Joseph continued to remain in the city and moved about cautiously, attending to his business. A tide of popular prejudice had set in of such proportions that it seemed that it would overwhelm the Saints. It had been created largely through the misrepresentations of John C. Bennett, and Joseph at once determined to counteract it if possible. He ordered that a special conference be called for the purpose of appointing Elders to go through the State of Illinois and the East to flood the country with the truth in relation to Bennett's character. The conference was called, and in the interim documents and affidavits were prepared, that the Elders might be armed with proofs, in relation to the facts respecting Bennett and his misrepresentations.

The conference convened on the 29th of August, 1842, the day appointed, and Hyrum Smith addressed the brethren on the mission many of them were expected to go upon. At the conclusion of his remarks Joseph stepped into the stand, to the great joy of his people, many of whom thought he had gone to Washington, and others to Europe. His appearance created great cheerfulness and animation among the people, and Joseph who was naturally impulsive, was overjoyed to again stand before the Saints. He addressed them in more than his usual spirited manner, and called upon the Elders to go through the States taking documents with them, "to show to the world the corrupt and oppressive conduct of Boggs, Carlin and others, that the public might have the truth laid before them."

In response to this call to sustain the Prophet's character, about three hundred and eighty Elders volunteered their services, and announced their willingness to go immediately.

For several days after the conference the Prophet continued about home, but it being revealed to him that his enemies were again on the move to take him, he found it necessary to drop out of sight. Still he occasionally visited his home, and while on one of these visits to his family, he nearly fell into the hands of the officers. (See page 501.)

Joseph's case was soon afterwards brought before the court in Springfield, and he was honorably acquitted. (See page 506.)

Notwithstanding the annoyance from the Missourians and the threatening altitude of the enemies of the Saints generally, Nauvoo continued to grow. On the 20th of August, 1842, the High Council, "Resolved that the city of Nauvoo be divided into ten Wards, according to the division made by the Temple Committee; and that there be a Bishop appointed over each Ward; and also that other Bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary. Resolved that Samuel H. Smith be appointed Bishop in the place of Bishop Vinson Knight, deceased; also that Tarleton Lewis be appointed Bishop of the Fourth Ward; John Murdock, of the Fifth Ward; Daniel Carn, of the Sixth Ward; Jacob Foutz, of the Eighth Ward; Jonathan H. Hale, of the Ninth Ward; Hezekiah Peck, of the Tenth Ward; David Evans, of the district south of the city, called the Eleventh Ward; Israel Calkins, of the district east of the city and south of Knight Street; William W. Spencer, of the district east of the city and north of Knight Street."

At another meeting of the High Council held Dec. 4, 1842, the report of a committee previously appointed for dividing the city into Wards, for transacting Church business, was heard, accepted and adopted, as follows:

"The First Ward is bounded on the north by the city boundary line, and on the south by Brattle Street.

"The Second Ward is bounded on the north by Brattle Street or the First Ward, and on the south by Carlos Street or the Third Ward.

"The Third Ward is bounded on the north by Carlos Street or the Second Ward, and on the south by Joseph Street or the Fourth Ward.

"The Fourth Ward is bounded on the north by Joseph Street or the Third Ward, and on the south by Cutler Street or the Fifth Ward.

"The Fifth Ward is bounded on the north by Cutler Street or the Fourth Ward, and on the south by Mulholland Street.

"The Sixth Ward is bounded on the west by the Mississippi River, and on the east by Main Street or the Seventh Ward.

"The Seventh Ward is bounded on the west by Main Street or the Sixth Ward, and on the east by Durfee Street or the Eighth Ward.

"The Eighth Ward is bounded on the west by Durfee Street or the Seventh Ward, and on the east by Robinson Street or the Ninth Ward.

"The Ninth Ward is bounded on the west by Robinson Street or the Eighth Ward, and on the east by Green Street or the Tenth Ward.

"The Tenth Ward is bounded on the west by Green Street or the Ninth Ward, and on the east by the city boundary line."

In the *Times and Seasons* of Oct. 1, 1842, the following in regard to the status of the town at that time appears:

"For three or four miles upon the river and about the same distance back in the country, Nauvoo presents a city of gardens, ornamented with the dwellings of those who have made a covenant by sacrifice, and are guided by revelation. * * * The city is regularly laid off into blocks containing four lots of 11 by 12 rods each—making all corner lots. It will be no more than probably correct, if we allow the city to contain between seven and eight hundred houses, with a population of fourteen or fifteen thousand people. Many of the houses recently built are of brick, some one story and some two stories high, displaying that skill, economy and industry which have always characterized intelligent minds and laudable intentions. * * * We can therefore, of a truth declare, that within the same length of time, and with the same amount of means, no society on the face of the globe has a better right to the claim of improvement by their own industry, or have offered to their surrounding neighbors a plainer pattern of mechanical skill, domestic economy, practical temperance, common intelligence, every day virtue, and eternal religion, than the Church of Jesus Christ of Latter-day Saints. * * * Two steam mills have been put in operation this season, and many other buildings for mechanical labor, in the various branches of manufacture, are either under way or in contemplation; while the Temple of God (a work of great magnitude) and the Nauvoo House, which, when finished, will hardly be surpassed in the western world, are rising up as monuments of the enterprise, industry and reverence of the commandments of God."

Oct. 30, 1842, the Saints met for worship on the temporary floor of the Temple, for the first time. Previous to this meetings had been held in a grove on the brow of the hill immediately west of that building, the walls of which were now about four feet high or more above the basement.

Gradually the people of Illinois imbibed the same persecuting spirit which had followed the Saints in all their wanderings. After the election of Thomas Ford to the office of governor of Illinois—notwithstanding he was elected to that position by the votes of the Saints—he expressed himself dissatisfied with the privileges granted to Nauvoo in the charter of incorporation, under which the citizens had prospered. Some members of the Legislature talked of modification, and others, more rapid, of annulling all the charters granted to the city. The bias of the public mind in Illinois was not, however, fully against the people at that time, and consequently the charters were not interfered with, and the citizens of Nauvoo, anxious to believe that the unfounded prejudice against them would ultimately wear itself out, continued in their usual avocations, all tending to increase the importance of the city.

Occasionally, honorable individuals, who had visited the city, would publish accounts which contradicted many of the false reports in circulation against the Saints, which in many cases enlisted the sympathies and respect of persons far and near, and, in some measure, postponed the day of calamity which awaited it and its citizens.

A Mr. Prior, a Methodist minister, who visited the place in the spring of 1843, wrote of it and the people as follows:

"At length the city burst upon my sight, and how sadly was I disappointed. Instead of seeing a few miserable log cabins and mud hovels, which I expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equalled in this country. The far-spread plain at the bottom of the hill was dotted over with the habitations of men with such majestic profusion, that I was almost willing to believe myself mistaken; and instead of being in Nauvoo, of Illinois, among Mormons, that I was in Italy, at the city of Leghorn (which the location of Nauvoo resembles very much), and among the eccentric Italians. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall, majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants who have snached the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years, rescued it from a dreary waste to transform it into one of the first cities in the west. The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the Temple, which is now raised 15 or 20 feet above the level of the ground. The few trees that were permitted to stand were now in full foliage, and were scattered with a sort of fantastic irregularity over the slope of the hill. I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business—much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality; but was both astonished and highly pleased at my ill successs. I could see no loungers about the streets, nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred or impudent. I heard not an oath in the place. I saw not a gloomy countenance; all were cheerful, polite and industrious. I conversed with many leading men, and found them social and well-informed, hospitable and generous. I saw nothing but order and regulation in the society. Where then, I exclaimed, is all this startling proof of the utter profligacy of Nauvoo? Where, in the name of God, is the immorality charged upon the citizens of it; and what dreadful out-breaking crimes have given men the licence to deprecate this place as much as they do? Where is the gang of marauders, horse-thieves and ruffians, the drunkards and vicious men of Nauvoo? Where are the horrid forms of human beings distorted with hellish rage and maddened ire? Where are the dark and diabolical superstitions? Where are those specimens of credulity and ignorance? Where are those damning doctrines of demons? Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or willfully lied about it. I could but blush with disappointed shame for my friends who had so misinformed me, and very soon made up my mind, like the Queen of Sheba, not to believe any reports of enemies, but to always, like her, go and see for myself."

Indeed, Nauvoo was now rapidly advancing in population, wealth and every other characteristic of a great city. An Englishman, who saw it at that time, and wrote a letter to the *Times and Seasons*, said ·

"Look and see what they have done at Nauvoo during the comparatively short time they have been there. If they are enabled to proceed as they have commenced, their town ere long will become a mighty city. I do not believe that there is another people in existence who could have made such improvements in the same length of time under the same circumstances."

The 4th of July, 1843, was celebrated in grand style at Nauvoo. Two meetings were held in the grove, which were attended by nearly fifteen thousand people. In the forenoon Orson Hyde delivered a powerful and appropriate speech, and in the afternoon Parley P. Pratt treated the large assembly to a masterly discourse. During the day three steamboats arrived with passengers—one from Quincy, one from St. Louis, and one from Burlington—bringing from 800 to 1,000 passengers. On the arrival of each boat, the people were escorted by the Nauvoo Band to convenient seats provided for them, and were welcomed by the firing of cannon.

A member of the expedition from Quincy, writing of his visit to Nauvoo to the Quincy *Whig*, says:

"I left Quincy on the glorious Fourth, on board the splendid steamer *Annawan*, Captain Whitney, in company with a large number of ladies and gentlemen of this city, on a pleasure excursion to the far-famed city of Nauvoo. The kindness of the officers of the boat and the hearty welcome received from the citizens of Nauvoo on our arrival there, induced me to return to each and all of them my own and the thanks of every passenger on board the *Annawan*, as I am sure all alike feel grateful for the pleasure there experienced. We left Quincy at half-past eight, and reached Nauvoo at about two o'clock p. m., where we received an invitation from the Prophet to attend the delivering of an oration, which was accepted; and two companies of the Legion were sent to escort us to the Grove (on the hill near the Temple), where the oration was to be delivered. When we reached the brow of the hill, we received a salute from the artillery there stationed, and proceeded on to the Grove, where we were welcomed in a cordial and happy manner by the Prophet and his people.

"The large concourse of people, assembled to celebrate the day which gave birth to American independence, convinced me that the Mormons have been most grossly slandered, and that they respect, cherish and love the free institutions of our country, and appreciate the sacrifices and bloodshed of those patriots who established them. I never saw a more orderly, gentlemanly, and hospitable people than the Mormons, nor a more interesting population, as the stirring appearance of their city indicates. Nauvoo is destined to be, under the influence and enterprise of such citizens as it now contains, and her natural advantages, a populous, wealthy, and manufacturing city.

"The services of the day were opened by a chaste and appropriate prayer by an Elder whose name I do not know, which was followed by rich strains of vocal and instrumental music. Then followed the oration, which was an elegant, eloquent and pathetic one, as much so as I ever heard on a similar occasion.

"We started home about six o'clock, all evidently much pleased with Nauvoo, and gratified by the kind reception of her citizens. A CITIZEN OF QUINCY."

After Joseph's arrest near Dixon, Ill., and his subsequent trial and acquittal by the municipal court of Nauvoo (see pages 516-526), nothing of importance transpired at Nauvoo until Aug. 7, 1843, when the general election for State officers took place. On that occasion the Saints generally voted the Democratic ticket, but Joseph himself, in fulfilment of a pledge he had formerly made to Cyrus H. Walker, who was the Whig candidate for representative to Congress, voted the Whig ticket.

The fact that the Democrats gained the victory by "Mormon" votes, stirred up to the very depths the enmity of the defeated political party; and when, shortly after the election, Robert D. Foster, who had been elected school commissioner, and George W. Thatcher, who had been elected clerk of the commissioner's court for the county, appeared at the court-house in Carthage to take the oath of office, and file their bonds, an attempt was made to keep them from doing so; and the court was threatened with violence if the "Mormons" were permitted to qualify.

But they qualified, nevertheless; whereupon a call was issued for an anti-Mormon meeting to convene in Carthage on the following Saturday, Aug. 19. 1843, to protest against the "Mormons" holding office. The people of Carthage and vicinity assembled at the appointed time, and organized with a chairman (Major Reuben Graves) and a secretary (W. D. Abernethy). A committee of nine was appointed to draft resolutions. After listening to speeches by Valentine Wilson, Walter Bagby and others, the meeting adjourned to meet again on the 6th of September.

To enumerate the crimes alleged against the Saints in general, and particularly against Joseph Smith, in the preamble to the resolutions adopted at their second meeting, held in Carthage, Sept. 6, 1843, would be drawing up a list of all the crimes that ever threatened the peace, happiness, prosperity and liberty of a nation. They resolved that, from recent movements among the "Mormons," there were indications that they were unwilling to submit to the ordinary restrictions of law; and therefore concluded that the people of Illinois must assert their rights in some way. That while they deprecated anything like lawless violence, they pledged themselves to resist all wrougs the "Mormons" should inflict upon them in the future—of course. They called upon all good and honest men to assist in humbling the pride of that "audacious despot," Joseph Smith; pledged themselves to raise a *posse* and take him, if the authorities of Missouri made another demand for him; that it might not be said of them, they allowed the most outrageous culprits "to go unwhipped of justice." They agreed to support no man of either political party who should truckle to the "Mormons" for their influence, and finally

> "Resolved that when the government ceases to afford protection, the citizens of course fall back upon their original inherent rights of self-defense."

One of the principal movers in these meetings was Walter Bagby, the county collector, with whom Joseph had had some difficulty in relation to the payment of taxes. In the dispute that arose Bagby told Joseph he lied, and for the insult Joseph struck him several times, and would doubtless have thrashed him soundly but for the interference of Daniel H. Wells. From that time on, Bagby became the relentless enemy of Joseph and the inspirer of these meetings at Carthage; and afterwards went to Missouri where he conferred with the Prophet's old enemies, and brought about that concerted action between the Missourians and the anti-Mormons of Illinois, which resulted finally in the Prophet's assassination.

Later on in the fall, acts of violence began to be perpetrated upon the Saints who lived at a distance from Nauvoo; and threats of violence were frequent. In December, 1843, a member of the Church, living near Warsaw, by the name of Daniel Avery, and his son Philander, were kidnapped by Levi Williams of Warsaw, John Elliot and others, and run across the Mississippi River to Missouri, where for several weeks Daniel Avery was kept a prisoner in Clarke County, while one Joseph McCoy was hunting up witnesses to prove that he had stolen a mare from him. Philander Avery escaped and returned to Illinois; but his father remained a prisoner, and suffered great cruelty at the hands of his captors. Finally, however, he was released by writ of *habeas corpus*, and went to Nauvoo where he made affidavit as to his treatment.

The air was also filled with wild rumors as to what the Missourians were intending to do; and some of the letters from Missouri that fell into Joseph's hands, through friends of his, threatened Illinois with invasion, and for a season it would seem that a border war was inevitable. Joseph was careful to keep Governor Ford informed as to all acts of violence perpetrated upon his people, and especially as to the threats of the Missourians respecting an attack, and went so far as to tender the services of the Legion to repel it, should it occur. Governor Ford, however, refused to believe there was any danger in the threats, and therefore would detail no portion of the Legion, or of the State militia, to be ready for such an assault.

A petition signed by nearly all the citizens of Nauvoo, asking the governor to issue no more warrants at the demand of Missouri for the arrest of Joseph Smith on those old charges, was also presented to the executive, but the governor refused to give the people any encouragement that he would favorably entertain their suit.

In the summer of 1843 great improvements were made in Nauvoo. Fine residences now adorned both the high and low lands upon which it stood, and a number of public buildings were in course of erection, among which was the Masonic Temple, a substantial three-story brick building, on Main Street. The corner stones of that historic building, which is still standing, were laid June 24, 1843; it was dedicated April 5, 1844. An arsenal was also built at a convenient place near the Temple, for the accomodation of the Legion.

During the winter of 1843-44 another important event began to take shape. As the time of the Presidential Election was approaching the probable candidates for the office began to be discussed. It was well known that the vote of the citizens of Nauvoo would be important, as it would most likely determine whether Illinois would go Whig or Democratic. The political friends of John C. Calhoun at Quincy early perceived the importance of securing their favor, and began to work for it. A Colonel Frierson of Quincy, the political friend of John C. Calhoun, expressed great sympathy for the Saints because of the injustice and persecution they had received at the hands of Missouri, and intimated to brother Joseph L. Heywood that the Hon. B. Rhett, a representative from South Carolina to the United States Congress, and also a political friend of Mr. Calhoun, had expressed a willingness to present to Congress a memorial for a redress of wrongs suffered by the Saints in Missouri; but was careful to intimate to Brother Heywood, and through him to the citizens of Nauvoo that he supposed that Mr. Calhoun would be a more acceptable candidate to them than Mr. Van Buren.

In November, 1843, Colonel Frierson went to Nauvoo, met in council with the leading citizens, and drafted a memorial to Congress; a copy of which he took with him to Quincy to obtain signers, but it probably never reached the House of Representatives.

This incident, however, suggested to the brethren the propriety of addressing letters to each of the candidates for the Presidency—five in number, viz.,—John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay and Martin Van Buren; and ascertain what policy they would adopt respecting the Saints, and redressing the wrongs done them by Missouri. Only two out of the number, however, gave a reply, namely, Calhoun and Clay. (See pages 534-537.)

At a political meeting held in Nauvoo Jan. 29, 1844, Joseph Smith was nominated a candidate for the Presidency of the United States (see page 540), which nomination was ratified at a State convention held at Nauvoo, May 17, 1844, together with Joseph's "Views and Powers of the Policy of the Government of the United States." (See page 548.) This convention also put in nomination Sidney Rigdon for Vice President and passed a series of resolutions, inviting all men of all parties to assist in the work of reforming the government. One of the resolutions adopted on that occasion read as follows:

> "Resolved, that the better to carry out the principles of liberty and equal rights, Jeffersonian Democracy, free trade and sailors' rights, and the protection of person and property, we will support General Joseph Smith for the President of the United States at the ensuing election."

Arrangements were entered into, to hold a national convention in New York on the 13th of July following, and preparations made for an active campaign in favor of the Prophet nominee; but before the time for the national convention had arrived, the standard bearer of the new party of reform, Jeffersonian Democracy, free trade and sailors' rights, fell pierced by assassins' bullets, the victim of a cruel mob.

Of course Joseph had no hope that he would be elected to the Presidency, but by becoming a candidate, he gave the citizens of Nauvoo an opportunity to act consistently with their views of what ought to be done for the general good of the nation, and, at the same time, avoid the wrath of the political parties in the State of Illinois by affiliating with neither of them in the ensuing election; for whenever they voted with one of those parties the other became enraged and *vice versa*.

As an evidence that Joseph entertained no thought of success in his candidacy for the office of chief executive, we may mention the fact, that during the time that vigorous preparations were being made for the Presidential canvass, he was setting on foot a scheme for taking the body of the Church into the west to settle Oregon. (See page 541.)

Subsequently a memorial was drawn up by Joseph, asking Congress to pass an enactment, authorizing him to raise a company for the purpose of establishing colonies in the unsettled section of country in the Far West, known under the general name of Oregon. At that time there was no particular government existing in the vast region to which the name of Oregon and California was given. Nor was it certain whether it would fall into the possession of England or the United States, as the northern boundary line question was then unsettled, and England and the United States held the country by a treaty of joint occupancy. As the Prophet preferred having an assurance of protection from the government on his enterprise, he asked Congress to pass the act before alluded to.

Orson Hyde and Orson Pratt went to Washington in the interest of this scheme, and through the influence of Joseph P. Hoge, representative to Congress from the district in which Nauvoo was included, John J. Hardin and Stephen A. Douglass succeeded in approaching a number of members of Congress, but received small encouragement, as congressmen then, as now, were extremely cautious in engaging in anything affecting their reputation and prospects for political preferment for the future. But however much these men objected to advocating anything which looked like favoring openly the scheme of the Prophet, they all concurred in affirming that he had the right to lead his people to Oregon to settle, and the government would protect them. Stephen A. Douglass remarked, that if he could command the following that Mr. Smith could, he would resign his seat in Congress, to go to the West.

An event took place in the House of Representatives before the Prophet's petition was introduced, which put at rest all hopes of Congress doing anything at that time in relation to the Oregon Territory. A resolution was introduced to give Great Britain notice, that the treaty of joint occupancy of that country was at an end, and was promptly voted down. And that was virtually serving public notice that the Oregon question was not to be reopened by Congress, at least not until the conclusion of the Presidential election.

Altogether the winter of 1843-44 was big with events affecting the destinies of Nauvoo and her citizens, for there was set on foot several conspiracies, which culminated in the destruction of the city. Men who stood nearest to the Prophet Joseph, and who were bound in honor to defend his life, combined together in secret covenant for his overthrow.

Owing to the constant efforts of the Prophet's enemies in Missouri, to capture him and drag him to that State, where he might be murdered with impunity, the force of police in Nauvoo in January, 1844, was increased by the appointment of forty nightguards to patrol the city. These made it less convenient for the conspirators, who worked, as men ever do when engaged in such business, in the darkness. The nightguards several times came in contact with men moving about the city in a manner, which, to say the least, was suspicious, and soon complaints were made by these same parties that the city government was arbitrary and oppressive; they claimed that these night-watchmen threatened their peace and even started rumors that Joseph had appointed them for the purpose of intimidation.

"In the spring of 1844," writes B. H. Roberts, "the Prophet was apprized by two young men, Denison L. Harris and Robert Scott, the latter being in the family of William Law, of a secret movement then on foot to take his life, and the lives of several other leading men in the Church; among them the Prophet's brother Hyrum. These young men were invited to the secret meetings by the conspirators, but before going, conferred with the Prophet, who told them to go, but to take no part in the proceedings of these wicked men against himself. They carried out his advice, and at the risk of their lives attended the secret meetings three times, and brought to the Prophet a report of what they had witnessed. * * *

"In addition to the testimonies of these young men, was that of M. G. Eaton, who expressed a willingness to make affidavit that there was a plot laid to kill the Prophet and others, and would give the names of those who had concocted it. There was also one A. B. Williams who said the same thing. These men went before Daniel H. Wells, at the time a justice of the peace, and made affidavit that such a plot as we have spoken of existed. In their statements they name as leaders of the movement, Chauncy L. Higbee, R. D. Foster, Joseph H. Jackson and William and Wilson Law. These names correspond with those given by the young men before alluded to, except that they also name Austin Cowles, a member of the High Council, as one of the active and leading conspirators.

"These statements were shortly confirmed by the action of the conspirators themselves, as they soon came out in open as well as secret opposition to the leading Church authorities; and on the 18th of April, 1844, a number of them were excommunicated for unchristianlike conduct.

"A sickly effort was made by these apostates to organize a church after the pattern of the true Church, by the appointment of apostles, prophets, presidents, etc., but it failed miserably, as their following in Nauvoo was insignificant. (See page 547.) These men were desperately wicked, in addition to gross licentiousness they were guilty of theft and of counterfeiting money; brought much reproach upon the city of Nauvoo, since these things were traced to within her borders, and that fact went far towards undoing her reputation abroad But though these men at one time, and indeed up to the time of their excommunication, held high official positions in the Church and the city, their wickedness was not sustained either by the Church laws or by the members of the Church, or citizens of Nauvoo. It was known that there existed a band of desperate men within the city, and these parties were suspected, but it required some time to obtain proof sufficiently positive to act upon; and where the counterfeiting was done was never learned.

"The mask having at last fallen from the faces of these men, they joined with the avowed enemies of the Saints outside of Nauvoo, and openly advocated the repeal of the city charter, which, but a short time before they had assisted to obtain. They violated on several occasions the city ordinances, resisted the city officers, and threatened the life of the mayor. These disturbances led to arrests and trials before the municipal court, from which they were generally appealed to the circuit courts, and followed by counter arrests of the city authorities for false imprisonment, defamation of character, etc. In all these cases the power of the municipal court to grant writs of *habeas corpus* was freely exercised, and the city authorities released, as the actions were malicious, and without sufficient cause on which to base the complaints.

"Thus the affairs of Nauvoo became more and more complicated, and the bitterness was constantly increasing. At last the disaffected parties imported a press into the city and proposed publishing a paper to be called the Nauvoo *Expositor*. It avowed its intention in the prospectus it published to agitate for the destruction of the Nauvoo charter, and also announced that since its position in the city of the Saints afforded it opportunities of being familiar with the abuses that existed within the city, they intended to give a full, candid and succinct statement of facts as they really existed in the city of Nauvoo—fearless of whose particular case the facts might apply to. The proprietors of the paper were the band of conspirators already named, and Sylvester Emmons was employed as editor.

"The first, and indeed the only number of the *Expositor*, was published on the 7th of June, 1844, and contained a most scandalous attack upon the most respectable citizens of Nauvoo. It at once filled the entire city with indignation, and the city council immediately took into consideration what would be the best method of dealing with it. The result of the council's meditations was this: Blackstone declared a libelous press a nuisance; the city charter gave to the city authorities the power to declare what should be considered a nuisance and to prevent and remove the same; therefore it was

"Resolved, by the city council of the city of Nauvoo, that the printing office from whence issues the Nauvoo *Expositor* is a public nuisance, and also all of said Nauvoo *Expositors*, which may be or exist, in said establishment; and the mayor is instructed to cause said printing establishment and papers to be removed without delay, in such manner as he may direct.

"On receiving this order the mayor issued instructions to the city marshal to destroy the press without delay, and at the same time gave orders to Jonathan Dunham, acting major-general of the Nauvoo Legion, to assist the marshal with the Legion, if called upon to do so.

"The marshal with a small force of men appeared before the *Expositor* printing establishment, informed one or more of the proprietors of the character of his mission, and demanded entrance into the building to carry out his instructions from the mayor. This was denied and the door locked; whereupon the marshal broke in the door, carried out the press, broke it in the street, pied the type and burned all the papers found in the office, and then reported to the mayor, who sent an account of these proceedings to the governor of the State.

"This act enraged the conspirators to a higher pitch of desperation. They set fire to their buildings and then fled to Carthage, the county seat of Hancock County, with the lie in their mouths that their lives were in danger in Nauvoo, and that they were driven away from their homes. Fortunately the police discovered the flames started by these men in time to extinguish them, so that they failed to have the smoking ruins of their own houses to support their story; but their misrepresentations spread like wild-fire and inflamed the public mind, already blinded with prejudice against the Saints, to a point which made violence almost certain.

"Francis M. Higbee made a complaint before Thomas Morrison, a justice of the peace, against Joseph Smith and all the members of the Nauvoo city council for riot committed in destroying the anti-Mormon press. The warrant issued by the justice was served by Constable Bettisworth upon Joseph June 12, 1844, and required him and the others named in the warrant to be taken before the justice issuing the warrant, 'or some other justice of the peace.' Joseph called the attention of the constable to this clause in the writ, and expressed a willingness to go before Esquire Johnson, or any other justice of the peace in Nauvoo. But Bettisworth was determined to take Joseph to Carthage before justice Morrison, who had issued the writ. Joseph was equally determined not to go, and petitioned the municipal court for a writ of *habeas corpus* which was granted, and under it the prisoner was honorably discharged. The other parties mentioned in the writ followed his example and they too were likewise discharged.

"Meantime indignation meetings were held first at Warsaw, and afterwards in Carthage. The men who had used their uttermost endeavors, for more than two years, to incite the people to acts of mob violence against the Saints, had now a popular war cry—'unhallowed hands had been laid upon the liberty of the press.' 'The law had ceased to be a protection to their lives or property! A mob at Nauvoo, under a city ordinance, had violated the highest privilege in the government; and to seek redress in the ordinary mode would be utterly ineffectual.' Therefore these meetings adopted resolutions announcing themselves at all times ready to co-operate with their fellow-citizens in Missouri and Iowa to exterminate, utterly exterminate the wicked and abominable 'Mormon' leaders, the authors of their troubles.

"Committees were appointed to notify all persons in the respective townships suspected of being the 'tools of the Prophet, to leave immediately, on pain of instant vengeance.' And it was further recommended that the adherents of Smith, as a body, be 'driven from the surrounding settlements into Nauvoo; that the Prophet and his miscreant adherents should then be demanded at their hands; and, if not surrendered, a war of extermination should be waged to the entire destruction, if necessary, for the mob's protection, of his adherents;' and to carry out these resolutions every citizen was called upon to arm himself.

"The mass meeting at Carthage, which had adopted the Warsaw resolutions was in full blast June 13, 1844, when the news arrived of the failure of Constable Bettisworth to drag the Prophet into their midst. This increased the excitement, and poured more gall into the cup of bitterness. It was resolved that the 'riot' in Nauvoo was still progressing, and of such a serious character as to demand executive interference; and therefore two discreet citizens were appointed to go to Springfield and lay the case before Governor Ford. But this appeal to the executive was not to interfere with the resolutions before passed: active preparations for the extermination of the 'Mormons' were to be continued.

"The authorities at Nauvoo also dispatched trusty messengers to the governor, with truthful accounts of their proceedings, both as regards the destruction of the press and their action in refusing to accompany Constable Bettisworth to Carthage, that he might not be misled by a false representation of the case, or influenced by the thousand and one falsehoods that had been set on foot by the enemies of the Saints.

"Both parties then appealed to the executive of the State: the mob for assistance to carry out their murderous designs, and to give their proceedings a coloring of lawful authority; and the citizens of Nauvoo for protection against the combinations of their avowed enemies bent upon, and publicly pledged to their extermination.

"Without waiting the issue of this appeal, however, the mob forces in Carthage, Warsaw and other localities began active operations by sending their committees to the settlements of the Saints outside of Nauvoo, and threatening them with destruction if they did not accept one of three propositions: First, deny that Joseph Smith was a Prophet of God, and take up arms and accompany the mob to arrest him: or second, gather up their effects and forthwith remove to the city of Nauvoo: or third, give up their arms and remain quiet until the fuss was over. Usually a few days were given the people to consider these propositions, which were utilized by the people in conferring with the Prophet, to know what he advised under the circumstances. The advice given, in its general purport was to yield up none of their rights as American citizens to the demand of mobocrats, but to maintain their rights wherever they were strong enough to resist the mob forces, and when they were not strong enough retreat to Nauvoo.

"Besides the reports which came to Nauvoo from the Saints who were threatened, the air was filled with rumors of mob forces collecting on every hand.

"Great excitement was reported to exist in upper Missouri, from which the Saints had been driven but six years before; and it was reported that the Missourians were going over into Illinois in large numbers to assist the anti-Mormons in and around Carthage. That arms and ammunition were sent over the Mississippi to the mob, is quite certain; and it is also known that Walter Bagby, the tax collector for Hancock County, had spent some time in Missouri as an anti-Mormon agent, seeking to bring about a concerted action between the old enemies of the Saints, and those of like ilk in Illinois.

"While these active, hostile preparations were being made for his destruction, and the extermination of his people, those at all acquainted with the temperament of the Prophet Joseph, might well know that he was not idle. He kept an efficient corps of clerks busy copying reports and affidavits of threatened violence and insurrection, and sent them to the governor, whom he petitioned to come to Nauvoo, and in person investigate the causes of the disturbance. Information was also sent to the President of the United States, acquainting him with the prospects of an insurrection, and an invasion of Illinois by Missourians, and asking him for protection.

"Nor was Joseph and his associates neglectful of anything that would have a tendency to allay the excitement. Jesse B. Thomas, judge of the circuit in which Hancock County was located, advised him to go before some justice of the peace of the county and have an examination of the charges specified in the writ issued by Justice Morrison, of Carthage, and that would take away all excuse for a mob, and he would be bound to order them to keep the peace. Some advised the Prophet to go to Carthage, but that he emphatically refused to do. He and all others named in Justice Morrison's warrant, however, went before Daniel H. Wells, a justice of the peace in Nauvoo; had a thorough investigation and were acquitted June 17, 1844.

"In addition to these movements, a mass meeting was held in Nauvoo, June 16, 1844, at which John Taylor was chairman. Pacific resolutions were adopted, denying the misrepresentations of the apostates, and appointing men to go to the neighboring towns and settlements to present the truth to the people and allay excitement. These men were authorized to say that the members of the city council charged with riot and the violation of law, were willing to go before the circuit court for an investigation of their conduct in respect to the Nauvoo *Expositor*, and refused not to be bound over for such a hearing. But when this announcement was made and it was learned that Judge Thomas had advised this court to allay excitement, the mob motioned that a committee wait upon the judge and give him a coat of tar and feathers for giving such advice.

"These pacific measures appearing to have little or no effect, and active preparations for hostilities continuing on the part of the enemy, Nauvoo was placed under martial law June 18th; the Legion was mustered into service, and Joseph in person took command of it. He mounted an unfinished frame building near the Mansion, and addressed the Legion and the people for about an hour and a half; during which time he reviewed the events that had brought upon Nauvoo the issue that confronted them. * * * (See page 553.)

"Two days later Joseph requested his brother Hyrum to take his family and go with them to Cincinnati. But Hyrum demurred and said, 'Joseph, I can't leave you!' Joseph, turning to a number of brethren present, said: 'I wish I could get Hyrum out of the way, so that he may live to avenge my blood, and I will stay with you and see it out.' But Hyrum Smith was not the kind of man to leave his brother now that the hour of his severest trial had come upon him. His noble nature revolted at the thought, and though the Spirit had doubtless whispered Joseph that his life and that of Hyrum's would be sacrificed in the impending crisis, his pathetic words, 'Joseph, I can't leave you!' bears testimony to the nobility of the soul that uttered them, and is a witness to the strength of those bonds of love that bound him to his younger brother.

"On the 20th, also, Joseph wrote to the Twelve Apostles, who were on missions, and requested them to return to Nauvoo, as likewise all the Elders, and as many more good, faithful men as felt disposed to accompany them, to assist the Saints; and thus every effort was being put forth by the people of Nauvoo to resist oppression and maintain their rights.

"In the midst of these preparations, a message was received from Governor Ford, stating that he had arrived in Carthage in the interests of peace, and hoped to be able to avert the evils of war by his presence; and that he might the better judge of the situation he asked that well informed and discreet persons be sent to him at Carthage, where he had established for the time his headquarters. This request of the governor's was gladly complied with on the part of the people of Nauvoo; and John Taylor and Dr. J. M. Bernhisel were appointed to represent their version of the situation, and for that purpose were furnished with a copy of the proceedings of the city council, and the affidavits of a number of citizens bearing on the subjects that would likely be discussed.

"These representatives of the citizens of Nauvoo found the governor surrounded by their enemies—the Laws, Fosters and Higbees, besides others living at Warsaw and Carthage. The only audience given to Messrs. Taylor and Bernhisel was in the presence of these parties, by whom they were frequently interrupted in the most insulting manner, and the parties insulting and abusing them were unchecked by Governor Ford.

"After the governor had heard the statements of these gentlemen and read the documents presented by them, he sent a written communication to the mayor, Joseph Smith, in which he charged that by destroying the *Expositor* press, the city council of Nauvoo had committed a gross outrage upon the laws and liberties of the people, and violated the constitution in several particulars. He also claimed that the municipal court of Nauvoo had exceeded its authority in granting writs of *habeas corpus*. He accepted the statement of the mob at Carthage that Joseph Smith refused to be tried by any other court than the municipal court of Nauvoo, although he had before him the most positive proof that Joseph was willing to go before any justice of the peace in Hancock County, except Justice Morrison of Carthage, where an angry mob had collected, bent upon his destruction; and since the warrant was made returnable to the magistrate who issued it, or any other justice in the county, the Prophet expressed a willingness to go before any other justice, but very properly refused to go to Carthage; and was even willing to be bound over to appear in the circuit court to answer for the part he took in abating the *Expositor* press as a nuisance. Yet in the face of these facts—in the face of the fact that all the parties charged with a riot had appeared before Daniel H. Wells, a justice of the peace and a non-Mormon, and had an investigation and were acquitted—yet the governor charged the members of the city council with refusing to appear before any other than the municipal court of Nauvoo for an investigation. He demanded that the mayor and all persons in Nauvoo accused or sued submit in all cases implicitly to the process of the courts, and to interpose no obstacles to an arrest, either by writ of *habeas corpus* or otherwise. And in the case of the mayor and a number of the city council charged with riot, he required that they should be arrested by the same constable, by virtue of the same warrant, and tried before the same magistrate, whose authority he claimed had been resisted. 'Nothing short of this,' he added, 'can vindicate the dignity of violated law, and allay the just excitement of the people.' Messrs. Taylor and Bernhisel called his attention to the state of excitement in Carthage, and informed him that there were men there bent on killing Joseph, and that to ensure his safety it would be necessary for him to be accompanied by an armed force which would doubtless provoke a collision. In answer to this the governor advised them to bring no arms, and pledged his faith as governor, and that of the State to protect those who should go to Carthage for trial. He also made the same pledge in his written communication to Joseph.

"The conduct of the governor in thus adopting the reports of the enemies of the citizens of Nauvoo, and menacing the city with destruction, if his arbitrary demands were not complied with, created no small amount of astonishment in Nauvoo. Joseph, however, wrote a courteous reply, corrected the governor's errors, and also represented that the city council of Nauvoo had acted on their best judgment, aided by the best legal advice they could procure; but if a mistake had been made they were willing to make all things right. * * * (See page 557.)

"On a hasty consultation with his brother Hyrum, Dr. Richards and Messrs Taylor and Bernhisel, after the return of the latter from their conference with the governor, it was decided that Joseph should proceed to Washington and lay the case before President Tyler, and he informed Governor Ford of this intention in the letter above referred to. That plan, however, at a subsequent council meeting was abandoned; as Joseph received an inspiration to go to the West." (See page 557.)

This was between 9 and 10 o'clock on the night of the 22nd of June, 1844. Preparations were at once entered into to carry out this impression of the Spirit, and that night O. P. Rockwell rowed Joseph, Hyrum and Dr. Richards over the Mississippi to Montrose, and then returned with instructions to procure horses for them and make all necessary preparations to start for "the great basin in the Rocky Mountains." But through the strong persuasions of his wife Emma and others, Joseph returned to Nauvoo the next day (June 23rd), and went to Carthage on the 24th to give himself up to the governor, that official having pledged his honor and that of the State that he should be protected. The other brethren who were accused of riot in destroying the *Expositor* press, etc., also went to Carthage to stand another trial. Having arrived there Joseph and Hyrum, contrary to law, were remanded to prison and placed in the Carthage jail, where they were cruelly murdered in the afternoon of June 27, 1844. (See page 559-572.)

On the day of the murder Governor Ford had gone to Nauvoo to deliver a speech, and taken with him those of his troops who were most friendly to the Saints, thus leaving the prisoners to their fate. While the governor in his speech was insulting the citizens at Nauvoo, by assuming that all their worst enemies had said of them was true, and threatened them with dire calamities, the blood of the best men of the Nineteenth Century was being spilt in Carthage. The governor afterwards said that the people at Nauvoo manifested some impatience and anger, when he uttered his threats, and well they might, for baser falsehoods were never put in circulation to slander a people.

The governor was invited to stay all night, but he refused and left the city about 6:30 in the evening for Carthage, his escort riding with full speed up Main Street and performing the sword exercise, passed the Temple, and so left the city.

Three miles out he met George D. Grant and David Bettisworth, riding into Nauvoo with the sad news of the death of the Prophet. The governor took them back with him to Grant's house, 1½ miles east of Carthage, that the news might not reach Nauvoo until he had time to have the county records removed from the court-house, and warn the people of Carthage to flee, as he expected an immediate attack from the Nauvoo Legion, and that the whole country would be laid waste.

After being taken back to Carthage George D. Grant mounted another horse and rode that night with the news to Nauvoo.

On the arrival of Governor Ford at Carthage, the following note was addressed to Mrs. Emma Smith and Major-General Dunham of the Nauvoo Legion, dated 12 o'clock at night June 27th, Hamilton Tavern, Carthage:

> "The governor has just arrived; says all things shall be inquired into, and all right measures taken. I say to all citizens of Nauvoo—My brethren be still, and know that God reigns. Don't rush out of the city—don't rush to Carthage—stay at home and be prepared for an attack from Missouri mobbers. The governor will render every assistance possible—has sent orders for troops. Joseph and Hyrum are dead, will prepare to move the bodies as soon as possible.
>
> "The people of the county are greatly excited, and fear the 'Mormons' will come out and take vengeance. I have pledged my word the 'Mormons' will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord, be still; be patient, only let such friends as choose come here to see the bodies. Mr. Taylor's wounds are dressed, and not serious. I am sound.
>
> WILLARD RICHARDS."

To this note, which was also signed by John Taylor and Samuel H. Smith, Governor Ford added a postscript, telling the people of Nauvoo to defend themselves until the necessary protection could be furnished. The governor then, about 1 o'clock in the morning, went out on the public square and advised all present to disperse, as he expected the "Mormons" would be so exasperated that they would burn the town. Upon this the people fled in all directions, and the governor and his *posse* took flight in the direction of Quincy.

The next day (June 28th) the bodies of the murdered men were taken to Nauvoo. (See page 573.) Neither tongue nor pen can ever describe the scene of sorrow and lamentation which was there beheld. The love of these men for the Saints was unbounded, and it had begotten in the people an affection for them that was equally dear and unselfish. They lived in the hearts of fhe Saints, and thousands would have laid down their lives willingly to have saved theirs.

Arriving at the Mansion the bodies were taken into it to be prepared for burial; and Elder Willard Richards and others addressed some eight or ten thousand of the people in the open air. The Saints were advised to keep peace. Elder Richards stated that he had pledged his honor and his life for their conduct. When the multitude heard that, notwithstanding the sense of outraged justice under which they labored, and this cruel invasion of the rights of liberty and life—in the very midst of their grief and excitement, with the means in their right hands to wreck a terrible vengeance, they voted to a man to trust to the law to deal with these assassins; and if that failed them, they would call upon God to avenge them of their wrongs! History records few actions so sublime as this; and it stands to this day a testimony of the devotion of the Latter-day Saints to law and order, the like of which is not paralleled in the history of our country, if in the world.

Great uneasiness prevailed among the people outside of Nauvoo, respecting the intentions of the Saints. There had been so many falsehoods circulated about acts of violence which had been committed by them, that many supposed they would now seek revenge. They knew that the cold-blooded murder of Joseph and Hyrum while they were unarmed prisoners, relying upon the pledged honor of the governor and the pledged faith of the State, was a sufficient provocation to enrage any people holding the relationship which the Saints did to the Prophet and Patriarch, and to cause them to take the law in their own hands. Besides, many of those who felt this uneasiness were either members of the mob, or guilty of giving aid and comfort to the mob, and in their secret souls they felt that they merited punishment.

On the 1st of July, two gentlemen—A. Jonas and Hart Fellows—arrived at Nauvoo, with a message from Governor Ford to the city council. Their instructions from the governor were:

> "Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo, and ascertain what is the feeling, disposition and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to avenge themselves, whether any threats have been used, and what is proposed generally to be done by them."

These men were also requested to return to Warsaw and learn the state of feeling there and whether the militia, which was assembled there, intended to make an attack upon Nauvoo.

The city council of Nauvoo met, and, speaking for the people, passed the following resolutions:

> "Resolved, For the purpose of ensuring peace, and promoting the welfare of the county of Hancock and surrounding country, that we will rigidly sustain the laws and the governor of the State, so long as they, and he, sustain us in all our constitutional rights.
>
> "Resolved, secondly, That, to carry the foregoing resolutions into complete effect, inasmuch as the governor has taken from us the public arms, we solicit of him to do the same with all the rest of the public arms of the State.

"Resolved, thirdly, To further secure the peace, friendship and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the assassinators of General Joseph Smith and General Hyrum Smith by any of the Latter-day Saints. That instead of 'an appeal to arms,' we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

"Resolved, unanimously, That this city council pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city shall be made on the citizens of the surrounding country, but we invite them, as friends and neighbors, to use the Savior's golden rule, and 'do unto others as they would have others do unto them,' and we will do likewise.

"Resolved, lastly, That we highly approve of the present public pacific course of the governor to allay excitement and restore peace among the citizens of the country; and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo can go to Carthage, or any other place, for trial, without exposing themselves to the violence of assassins, we will uphold him, and the law, by all honorable means."

A copy of the foregoing resolutions was inclosed in a letter to the messengers of the governor, and they were invited to attend a public meeting of the citizens which was to be held that afternoon (July 1st) near the Temple.

The meeting was held, and was addressed by Mr. Jonas and others; the resolutions of the city council were read, all of which were endorsed by the people. Votes of thanks were also passed by the meeting to several gentlemen who had manifested friendly feelings and a disposition to see justice done to the Saints.

On the 2nd of July, Elder John Taylor was brought home in his wounded condition from Carthage. His own account of his removal from Carthage to Nauvoo is so graphic and interesting, that we make the following extract from it:

"Many of the mob came around and treated me with apparent respect, and the officers and people generally looked upon me as a hostage, and feared that my removal would be the signal for the rising of the 'Mormons.' I do not remember the time that I stayed at Carthage, but I think three or four days after the murder, when Brother Marks with a carriage, Brother James Allred with a wagon, Dr. Ells, and a number of others on horseback, came for the purpose of taking me to Nauvoo. I was very weak at the time, occasioned by the loss of blood and the great discharge of my wounds, so that when my wife asked me if I could talk, I could barely whisper 'No.' Quite a discussion arose as to the propriety of my removal, physicians and people of Carthage protesting that it would be my death, while my friends were anxious for my removal if possible.

"I suppose the former were actuated by the above named desire to keep me. Colonel Jonas was, I believe, sincere; he had acted as a friend all the time, and he told my wife she ought to persuade me not to go, for he did not believe I had strength enough to reach Nauvoo. It was finally agreed, however, that I should go: but as it was thought that I could not stand riding in a wagon or carriage, they prepared a litter for me; I was carried down stairs and put on it. A number of men assisted to carry me, some of whom had been engaged in the mob. As soon as I got down stairs I felt much better and strengthened, so that I could talk; I suppose the effect of the fresh air.

"When we had got near the outside of the town, I remembered some woods that we had to go through, and telling a person near to call on Dr. Ells, who was riding a very good horse, I said, 'Doctor, I perceive that the people are getting fatigued with carrying me; a number of 'Mormons' live about two or three miles from here, near our route; will you ride to their settlement as quietly as possible, and have them come out and meet us?' He started off on a gallop immediately. My object in this was to obtain protection in case of an attack, rather than to obtain help to carry me.

"Very soon after the men from Carthage made one excuse after another, until they had all left, and I felt glad to get rid of them. I found that the tramping of those carrying me produced violent pain, and a sleigh was produced and attached to the hind end of Brother James Allred's wagon, a bed placed upon it, and I propped up on the bed. My wife rode with me, applying ice and ice-water to my wounds. As the sleigh was dragged over the grass on the prairie, which was quite tall, it moved very easily and gave me very little pain.

"When I got within five or six miles of Nauvoo, the brethren commenced to meet me from the city, and they increased in number as we drew nearer, until there was a very large company of people, of all ages and both sexes, principally, however, of men.

"For some time there had been almost incessant rain, so that in many low places in the prairie it was from one to three feet deep in water, and at such places the brethren whom we met took hold of the sleigh, lifted it, and carried it over the water: and when we arrived in the neighborhood of the city, where the roads were excessively muddy and bad, the brethren tore down the fences, and we passed through the fields.

"Never shall I forget the difference of feeling that I experienced between the place that I had left and the one that I had now arrived at. I had left a lot of reckless, bloodthirsty murderers, and had come to the city of the Saints, the people of the living God, friends of truth and righteousness, thousands of whom stood with warm, true hearts to offer their friendship and services, and to welcome my return. It is true it was a painful scene, and brought sorrowful remembrances to mind, but to me it caused a thrill of joy to find myself once more in the bosom of my friends, and to meet with the cordial welcome of true, honest hearts. What was very remarkable, I found myself very much better after my arrival at Nauvoo than I was when I started on my journey, although I had traveled eighteen miles."

At this time the following address was published in the *Times and Seasons:*

"TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"Deeply impressed for the welfare of all, while mourning the great loss of President Joseph Smith, our 'Prophet and Seer,' and President Hyrum Smith, our 'Patriarch,' we have considered the occasion demanded of us a word of consolation.

"As has been the case in all ages, these Saints have fallen martyrs for the truth's sake, and their escape from the persecution of a wicked world, in blood to bliss, only strengthens our faith, and confirms our religion as pure and holy.

"We, therefore, as servants of the Most High God, having the Bible, Book of Mormon, and the book of Doctrine and Covenants, together with thousands of witnesses, for Jesus Christ, would beseech the Latter-day Saints, in Nauvoo and elsewhere, to hold fast to the faith that has been delivered to them in the last days, abiding in the perfect law of the Gospel.

"Be peaceable, quiet citizens, doing the works of righteousness, and as soon as the Twelve and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times will be pointed out, so that the murder of Abel, the assassination of hundreds, the righteous blood of all the holy Prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the bosoms of all intelligent beings, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood, have no forgiveness in this world nor in the world to come.

"Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice, then, that you are found worthy to live and die for God. Men may kill the body, but they cannot hurt the soul, and wisdom shall be justified of her children. Amen.

W. W. PHELPS,
W. RICHARDS,
JOHN TAYLOR."

Elder George J. Adams had been appointed to bear letters and other documents to those of the Twelve Apostles who were in the East, and to inform them of the massacre of the Prophet and Patriarch. He had plenty of means to accomplish his journey: but he failed to perform this mission. Elder Jedediah M. Grant, who also left Nauvoo about the same time, did not tarry till he found them and carried them the news. This incident illustrates the difference in the characters and fate of the two men. Adams became an apostate, and his subsequent career has been disgraceful. Jedediah M. Grant was a faithful, true man; he was subsequently ordained one of the First Seven Presidents of the Seventies, and at the time of his death he was President Brigham Young's second Counselor.

Colonel Fellows and Captain Jonas, the governor's commissioners, after leaving Nauvoo, went to Carthage, and from there to Warsaw. They were joined at the latter town by Colonel John Wood, the mayor of Quincy, and other gentlemen, who laid the object of their visit before the people of Warsaw, and Mr. Jonas made a speech to them in a public meeting which had been called. He requested them to say whether they would support Governor Ford in enforcing the law and upholding the Constitution, and they unanimously refused to give the pledge. The same sentiment was expressed afterwards to the commissioners by O. C. Skinner, a prominent lawyer, who professed to speak in the name of the citizens of Hancock County.

"If any person" writes George Q. Cannon, "had wished to know which were right and which were wrong—the 'Mormons,' or their enemies—in the troubles which existed in Hancock County, the proceedings at the meetings attended by the commissioners at Nauvoo and at Warsaw would have given him the necessary evidence.

"In the presence of the great and terrible wrongs which they had endured, and which were well calculated to exasperate and drive them to the commission of acts of violence, the Latter-day Saints, with a high regard for the rights of their fellow-citizens, and a desire to maintain peace, had agreed to sustain the governor and the laws in all righteousness, to take no private revenge and leave their cause with God.

"The people of Carthage and Warsaw had been the aggressors in every instance; they had formed themselves into mobs, had threatened the lives of the Saints, and had committed foul and bloody murder, and now refused to sustain the governor in enforcing the law and upholding the Constitution. This was in keeping with all their previous conduct. They had not been disturbed in the least of their rights; they did as they pleased: if a Latter-day Saint said or did anything that they thought interfered in the least with them, they raised a great outcry.

"While the Saints were peaceably building houses, making gardens, planting orchards, opening farms and rearing a beautiful city, strictly attending to their own business, these men, who now openly refused to sustain the governor and the laws, were making speeches, writing bitter articles, banding themselves together as mobs, and doing all in their power to create excitement in the country against the Saints and to bring about their destruction. By their refusal to meet the wishes of the governor's commissioners, they plainly exhibited the spirit of mobocracy which filled them.

"What they wanted, and what they seemed determined to have, was the entire removal of the Saints from Hancock County. Not satisfied with killing Joseph and Hyrum, they were eager for more victims. They had tasted blood, and their apetite was awakened, and like wolves, they panted for more.

"They said either the 'Mormons or, as they styled themselves, 'the citizens,' must leave the county, and that sooner or later one must go, even if force was necessary to accomplish it. Such a result as their leaving the county never entered their minds; for they knew very well that the Saints would never attempt to force them away. They fully calculated upon the 'Mormons' going, even if they had to use violence to drive them out. They were 'the citizens,' the Saints were only the 'Mormons.'

"They sent a committee to Governor Ford, to inform him of their fixed conviction that it was necessary that one of the parties should leave the county, and desired him to decide which should go. This kind of talk was barefaced deception, yet it deceived nobody. It was well known that the design of these men was to drive the Saints from their homes and lands, and that, while they lived, they would never be content until they had accomplished this. But this committee's speech puzzled poor Ford. He told them that it was not for him to decide such a question. He could not order any body of citizens, he said, whether 'Mormons' or anti-Mormons, out of the county or State.

"With such a reply as this he was doubtless very glad to get them away. Had he been a man of nerve, and disposed to do right, he would have given them a reply which they would probably have respected more than they did this. But they knew very well he was afraid of them, that he dared not do anything to interfere with them, and they despised him, and acted as though he was not in existence, except when it suited their purposes to use him.

"In a letter which Governor Ford wrote about this time, and sent to Nauvoo, he urged upon the people the necessity of being passive and unresisting, holding over their heads the terrors of mob violence, if they did not hold their peace. He then proceeded to tell what he was pleased to call 'the naked truth.' He declared it was not with any design of insulting their misfortunes, but 'in a pure spirit of friendly concern for the peace and safety of all who repose under the shade of our political fig tree.' Said he:

" 'The naked truth then is, that most well-informed persons condemn in the most unqualified manner the mode in which the Smiths were put to death; but nine out of every ten of such accompany the expression of their disapprobation by a manifestation of their pleasure that they are dead. The disapproval is most unusually cold and without feeling. It is a disapproval which appears to be called for, on their part, by decency, by a respect for the laws and a horror of mobs, but does not flow warm from the heart. The unfortunate victims of this assassination were generally and thoroughly hated throughout the country, and it is not reasonable to suppose that their death has produced any reaction in the public mind resulting in active sympathy; if you think so, you are mistaken. Most that is said on the subject is merely from the teeth out; and your people may depend on the fact, that public feeling is now, at this time, as thoroughly against them as it has ever been.'

"Governor Ford ought to be good authority for a statement of this kind, and we quote it here to show how wide-spread was the guiltiness of the people in approving of the shedding of that innocent blood which yet stains the floor of Carthage Jail and the soil of the State of Illinois. In this letter he acknowledged that the Saints had behaved well, much better than could have been expected under the circumstances; but if a mob should come against them, he could not protect them.

"He admitted that if he called

upon the 'Mormons' themselves, he would have a reliable force; but if he should do so, he thought it would lead to civil war, in which Nauvoo might be utterly destroyed. 'You may be disposed to ask,' said he, 'What use is there for law and government, if these things be so? I answer you, that cases like the present do not seem to be fully provided for by our constitutions.'

"Strange views these, for a man who wished to be thought a statesman to entertain of the authority of the government! Of what value would law and government be were such views to prevail among rulers? The minority, if unpopular, would be more likely to receive justice from a band of Indians than from a nation where governors held such opinions and acted upon them."

July 30, 1844, Samuel H. Smith, a younger brother of Joseph and Hyrum Smith, died in Nauvoo. (See pages 615-621.)

Before the President of the Twelve Apostles and the majority of the quorum could return to Nauvoo, an anxiety began to be exhibited by certain parties to arrange affairs to suit themselves. Among the first of these attempts was that of William Marks, who was President of the Stake of Zion at Nauvoo. He was eager to have a trustee-in-trust appointed to take charge of affairs; others were anxious to have the Church reorganized, and no doubt wanted to appoint a President; but Doctor Willard Richards, Bishop N. K. Whitney and other staunch men were opposed to any appointments or other business of that character being attended to before the Twelve Apostles returned from the East.

Brother George A. Smith, who, with other Elders, was laboring in Michigan at the time the news came to them of the murder of Joseph and Hyrum, reached Nauvoo on the night of the 28th of July. Elder Parley P. Pratt had arrived from his mission on the 10th inst., and the Elders from various parts of the States, having had the sad news of the death of the Prophet and Patriarch confirmed, began to arrive home. They seemed weighed down with gloom.

Aug. 3rd, Sidney Rigdon arrived from Pittsburg, and began immediately to lay his plans to have the Church accept him as President, or, as he called it, "guardian." Elders Parley P. Pratt, George A. Smith and Willard Richards saw him after his arrival, and an appointment was arranged to meet together in council the next morning (Sunday Aug. 4th); but he failed to meet with them. He evidently had no wish to come face to face with them, as he would have done had his intentions been honest, upright and honorable; but he desired to get at the people, and shunned councils in which the Apostles and the men of authority and understanding met. He was not averse, however, to holding secret councils with a certain class of persons—those who had lost their faith, and were in the dark, and were ready for any delusion that might present itself. To these he related certain visions and revelations that he claimed to have had, and which they accepted as divine. But in endeavoring to hide his plans from the Apostles, he plainly showed his true character, and that he was playing an underhanded game.

Sunday Aug. 4, 1844, at 10 a. m. the people assembled at the grove, which was the usual place for holding the larger meetings in the summer time, and Sidney Rigdon preached from the words: "For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord." He related a vision which he said the Lord had shown him concerning the situation of the Church, and said there must be a guardian appointed to build the Church up to Joseph as he had begun it. He was the identical man, he said, that the ancient Prophets had sung about, wrote and rejoiced over, and he was sent to do the identical work that had been the theme of all the Prophets in every preceding generation. He told many more things equally foolish to the people, about the fate that awaited his enemies and the great things that he was to perform, adding that if it were not for two or three things which he knew, the Latter-day Saints would be utterly destroyed, and not a soul be left to tell the tale.

In alluding to this sermon afterwards, Brother Parley P. Pratt humorously said of himself, "I am the identical man the Prophets never sang nor wrote a word about."

In the afternoon Sidney Rigdon requested William Marks, President of the Stake, to give a notice out to the Saints that there would be a special meeting of the Church held at that place the ensuing Thursday, the 8th inst., for the purpose of choosing a "guardian." Marks was in sympathy with Rigdon, and it seemed to suit him exactly to have this meeting held, for, whether he aspired to position himself or not, he was very anxious to have a President and trustee-in-trust appointed without delay. Willard Richards proposed waiting till the Twelve Apostles returned. Marks replied that President Rigdon wanted the meeting on Tuesday, but he had put it off till Thursday. He justified the haste in calling the meeting by saying that Rigdon was some distance from his family, which was in Pittsburgh, Penn., and he wanted to know if the Saints had anything for him to do; if not, he wanted to go on his way, for there was a people numbering thousands and tens of thousands who would receive him; he wanted to visit other branches of the Church around, but he had come to Nauvoo first.

"The design in this," writes Geo. Q. Cannon, "was very clear. The excuse was that Sidney Rigdon's family was in Pittsburgh, but what of that? To an Elder, in the path of duty, being at a distance from his family made no difference, if God required his labors. But Sidney Rigdon had only arrived in Nauvoo the day before, and yet he was in such haste that he could not wait a few days for the Twelve Apostles to arrive! The fact was he hoped to carry out his design before they could reach Nauvoo. It was no part of his scheme to wait for them.

"The leading Elders were all dissatisfied with the appointment of a meeting in so hurried a manner. The Twelve Apostles were soon expected home, they said, and to have a meeting before their arrival seemed like a plot to take advantage of the situation of the Saints. But God was watching over His people, and His providence was overruling all for good and for the accomplishment of His designs."

The following morning (Aug. 5th), those of the Twelve who were in Nauvoo and Bishop N. K. Whitney called upon Sidney Rigdon. He agreed to meet them in council at Elder John Taylor's after dinner. He did so, and when he came in he paced the room, and told them they were used up and divided, the brethren were voting every way and the anti-Mormons had got them. "You cannot stay in the country," said he; "everything is in confusion, you can do nothing, you lack a great leader, you want a head, and unless you unite upon that head, you are blown to the four winds, the anti-Mormons will carry the election—a guardian must be appointed." This was the style of his conversation from the time he reached Nauvoo, predicting evil upon the people, extolling himself, and relating the great things he would accomplish, all with a design to induce the people to accept him as the leader of the Church.

These remarks stirred up Elder George A. Smith; he knew them to be incorrect and prompted by a wrong spirit. Said he: "Brethren, Elder Rigdon is entirely mistaken. there is no division; the brethren are united; the election will be unanimous, and the friends of law and order will be elected by a thousand majority. There is no occasion to be alarmed, President Rigdon is inspiring fears there are no grounds for."

The result proved that he was right and Rigdon was wrong. That election was one of the most unanimous ever held in Nauvoo. There were only five opposition votes polled in the city, and in the county the majority for the "law and order" candidates, as the men for whom the Saints voted were called, was over one thousand, and this, too, after the votes which the anti-Mormons had smuggled in from other counties had been counted!

Before Rigdon left the council he said that he did not expect the people to choose a "guardian" on Thursday, but to have a prayer meeting, an interchange of thought and feeling, and warm up each other's hearts. The result showed how much confidence could be placed in his word, for when the day arrived, his proposition was not to have a prayer meeting, but to select and appoint a "guardian."

All this transpired at Nauvoo while President Young and the other absent members of the Twelve were making their way home from the Eastern States, where they were laboring in the ministry when the news of the martyrdom of Joseph and Hyrum first reached them. In those days there were neither railways nor telegraph lines in the western States; hence it took a comparatively long time before they received what they considered reliable information of the foul crime, as all news had to be sent by private messengers or by tardy mails. And when finally they were convinced that the murder had been perpetrated it took several days before they could arrange their affairs and get together to commence the homeward journey. However, they got ready as quick as possible, and on July 24, 1844, Brigham Young, Heber C. Kimball and Lyman Wight left Boston for the West, and traveled by rail to Albany, New York. There they met Orson Pratt Orson Hyde and Wilford Woodruff in the evening of the same day, and in company with these brethren continued the journey to Buffalo, from whence they took steamer to Detroit and Chicago, arriving in the latter town, Aug. 1st. From Chicago they traveled by stage 160 miles to Galena, on the Mississippi River, and thence down the river by steamboat to Nauvoo, where they arrived Aug. 6th, at 8 o'clock p. m.

The return of the Twelve caused the Saints to rejoice, and this was not without cause; for in Nauvoo plotters were at work against the interest of the Church, and wolves in sheep's clothing were laying plans to obtain possession of the flock. The chief shepherds had been slain, and now false ones began to approach the flock, claiming it as their own. It was truly a critical time and the faithful Saints very much desired the presence of the Twelve Apostles, who now constituted the highest authority in the Church. Its President was a man of unflinching integrity and unwavering mind—a man who had never faltered. Its members were men of ripe experience and matured wisdom—familiar with the law of God, the authority of the Priesthood and the organization of the Church. If Rigdon's assumptions and claims were right, they were the men whose statement to that effect would have weight and carry with it confidence; if they were wrong—which was the prevailing opinion—they were the men to expose and handle him. The faithful Saints, knowing this, had therefore been earnestly praying for the Twelve, that they might have a safe and speedy journey to Nauvoo, where their presence was so much needed.

There was evidently a providence connected with having Rigdon's meeting postponed from Tuesday the 6th till Thursday the 8th of August. The hand of the Lord was in Wm. Marks' action in this relation, for the Twelve arrived home on Tuesday evening. Thus once more there was a quorum of Apostles among the Saints; once more they had those who held the keys of the Priesthood and Presidency in their midst; and though gloom reigned in the city because of the death of the loved ones who had gone, yet the presence of the Twelve in their midst was the signal for a general feeling of relief among the faithful Saints, who, through this were inspired with fresh courage and strength. Also the Twelve felt thankful to God for having preserved their lives and led them safe and well back to their homes and the city of the Saints, where they once more could enjoy the society of their families and warm-hearted friends.

No time was lost by President Young and the other Apostles after their arrival at Nauvoo in finding out the true condition of affairs. After holding a council at the house of Elder Taylor, who was recovering from his wounds, a meeting was called of the Twelve Apostles, High Council and High Priests. They met on Aug. 7th at 4 p. m., the day after their arrival, and after the meeting was opened, President Brigham Young called upon Sidney Rigdon to make a statement concerning his message to the Saints, and the vision and revelation which he stated he had received. Rigdon arose and explained himself as follows:

"The object of my mission is to visit the Saints and offer myself to them as a guardian, I had a vision at Pittsburgh, June 27th. This was presented to my mind not as an open vision, but rather a continuation of the vision mentioned in the Book of Doctrine and Covenants.

"It was shown to me that this Church must be built up to Joseph, and that all the blessings we receive must come through him. I have been ordained a spokesman to Joseph, and I must come to Nauvoo and see that the Church is governed in a proper manner. Joseph sustains the same relationship to this Church as he has always done. No man can be the successor of Joseph.

"The kingdom is to be built up to Jesus Christ through Joseph; there must be revelation still. The martyred Prophet is still the head of this Church; every quorum should stand as you stood in your washings and consecrations. I have been consecrated a spokesman to Joseph, and I was commanded to speak for him. The Church is not disorganized though our head is gone.

"We may have a diversity of feelings on this matter. I have been called to be a spokesman unto Joseph, and I want to build up the Church unto him; and if the people want me to sustain this place, I want it upon the principle that every individual shall acknowledge it for himself.

"I propose to be a guardian to the people; in this I have discharged my duty and done what God has commanded me, and the people can please themselves whether they accept me or not."

When he had finished, President Brigham Young made some remarks, a summary of which we herewith give as follows:

"I do not care who leads this Church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject.

"I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others and give the fulness of the Priesthood, so that if we are killed the fulness of the Priesthood may remain.

"Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world to come.

"How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.' "

According to the appointment of William Marks for a special meeting to be held on Thursday, Aug. 8th, the people assembled at the hour designated—10 o'clock a. m.—at the grove, east of the Temple. There was a large attendance, everyone feeling a deep interest in the object for which the meeting had been called, namely, to choose a "guardian" or President and also a trustee-in-trust. The wind was unfavorable for speaking from the stand, and a wagon was, therefore, drawn to a position opposite the stand, that was thought to be suitable to speak from. Into this Sidney Rigdon, William Marks, George James and probably one or two more ascended. After the meeting was opened, Sidney Rigdon arose to speak. Usually he was a fluent, impassioned speaker, and excelled in oratory; but upon this occasion he was visibly embarrassed, and spoke slowly and in a very labored manner. Speaking nevertheless for an hour and a half, his hearers became exceedingly tired. The difficulty which he seemed to labor under in speaking could but have its effects, for the Latter-day Saints above all people in the world, are the most scrutinizing and critical when men who make great pretensions address them They soon discern the spirit which possesses them, and quickly decide upon the weight there is to be attached to their utterances.

On this occasion they were particularly on the alert as the object of their gathering was of the greatest importance, but they saw nothing in Rigdon or in his remarks which gave them evidence that he was the man to lead them. They heard from him no voice or sound that marked him as the true shepherd.

As soon as Sidney Rigdon had finished his speech and had sat down, President Young arose and made a few remarks. He had taken in the stand after Sidney Rigdon had left it to occupy the wagon. The congregation wheeled around and faced him, turning their backs upon Sidney Rigdon. It was the first sound of Brigham's voice which the people had heard since he had gone east on his mission, and the effect upon them was most wonderful. None who were present on that occasion can ever forget the impression it made upon them! If Joseph had risen from the dead and again spoken in their hearing, the effect could hardly have been more startling. It seemed to be the voice of Joseph himself; and not only that: but it seemed in the eyes of the people as though it was the very person of Joseph which stood before them.

"A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of," writes George Q. Cannon. "The Lord gave His people a testimony that left no room for doubt as to who was the man He had chosen to lead them. They both saw and heard with their natural eyes and ears, and then the words which were uttered came, accompanied by the convincing power of God, to their hearts, and they were filled with the Spirit and with great joy. There had been gloom, and, in some hearts probably, doubt and uncertainty; but now it was plain to all that here was the man upon whom the Lord had bestowed the necessary authority to act in their midst in Joseph's stead.

"On that occasion President Brigham Young seemed to be transformed, and a change such as that we read of in the Scriptures as happening to the Prophet Elisha, when Elijah was translated in his presence, seemed to have taken place with him. The mantle of the Prophet Joseph had been left for Brigham Young. * * * When Elijah the Prophet was taken away, his mantle fell from him, and it was taken up by Elisha. He came to the river Joran and he smote the waters, and they parted hither and thither. And when the sons of the Prophets saw him, they said, 'The spirit of Elijah doth rest on Elisha,' and they paid him honor, and acknowledged him as their Prophet and leader. So with President Brigham Young upon this occasion; the people said one to another, 'The spirit of Joseph rests upon Brigham;' they knew that he was the man chosen to lead them, and they honored him accordingly. In his remarks to the congregation, he alluded to the fact that instead of himself and brethren finding them mourning the death of their great leader, as Israel did the departure of Moses, they found them holding meetings to choose his successor. But if they wished to obtain the mind and will of the Lord concerning this subject, why did they not meet according to the order, and have a general assembly of the several quorums, which constitute the spiritual authorities of the Church, a tribunal from whose decisions there was no appeal? In a moment, the few words he spoke upon this subject threw a flood of light upon it. The Elders remembered then the proper order. He desired to see an assembly of the quorums at 2 o'clock that afternoon, every quorum in its place and order, and a general meeting also of the members.

"The tones of President Young's voice, his appearance, everything he said and the spirit which accompanied his words, convinced the people that the leader whom God had selected to guide them stood before them. He was the master spirit on the occasion; and then, and afterwards in the following meeting, Sidney Rigdon was as ignorant as a child might be in the presence of a wise and experienced man. There was a power, an influence and a wisdom manifested with which he could not cope. Probably no few words that were ever uttered by a servant of God gave greater relief and satisfaction than those spoken that morning by President Young; for at no other period in the history of the Church had the people beheld such a crisis. As far as our observation went, (we were only a boy at the time,) the people were divided into three classes from the time of the death of Joseph up to this meeting of which we speak. One class felt clearly and understandingly that President Brigham Young was the man whose right it was to preside, he being the President of the Twelve Apostles, and that body being, through the death of Joseph and Hyrum, the presiding quorum in the Church. Another class were not quite clear as to who would be called to preside; but they felt very certain that Sidney Rigdon was not the man. They did not believe that God would choose a coward and a traitor to lead His people, to both of which characters they believed Rigdon had a claim. The third class, and we think its members were few, was composed of those who had no clear views one way or the other. They were undecided in their feelings.

"From this third class Rigdon afterwards drew away a few persons. They were ready to deny the faith and to forsake the truth, and, of course, were fit subjects for him to deceive. But the Latter-day Saints are a people of too positive a character to furnish many members to a class like this third of which we speak. Their views upon all subjects which are brought to their attention, and in which they have an interest, are very decided, the most so probably of any other people on the earth, and especially so where they are faithful to the duties of their religion.

"With very few exceptions, then, the people returned to their homes from that meeting filled with great rejoicing. All uncertainty and anxiety were removed. They had heard the voice of the shepherd, and they knew it."

In the afternoon the people were on the ground punctually at the time appointed The several quorums were organized on and around the stand according to order. The following members of the quorum of the Twelve were present: Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff and George A. Smith. After the meeting was opened President Young arose and addressed the people. The Church had no short hand reporters in those days, but the following synopsis of his speech on that memorable occasion is found in the history of the Church:

"Attention all! This congregation makes me think of the days of King Benjamin, the multitude being so great that all could not hear. I request the brethren not to have any feelings for being convened this afternoon, for it is necessary; we want you all to be still and give attention, that all may hear. Let none complain because of the situation of the congregation, we will do the best we can.

"For the first time in my life, for the first time in your lives, for the first time in the kingdom of God in the Nineteenth Century, without a Prophet at our head, do I step forth to act in my calling in connection with the quorum of the Twelve, as Apostles of Jesus Christ unto this generation—Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world.

"This people have hitherto walked by sight and not by faith. You have had the Prophet in your midst. Do you all understand? You have walked by sight and without much pleading to the Lord to know whether things were right or not.

"Heretofore you have had a Prophet as the mouth of the Lord to speak to you, but he has sealed his testimony with his blood, and now, for the first time, are you called to walk by faith, not by sight.

"The first position I take in behalf of the Twelve and the people is, to ask a few questions. I ask the Latter-day Saints: Do you, as individuals, at this time, want to choose a Prophet or a guardian? Inasmuch as our Prophet and Patriarch are taken from our midst, do you want some one to guard, to guide and lead you through this world into the kingdom of God or not? All that want some person to be a guardian or a Prophet, a spokesman or something else, signify it by raising the right hand. (No votes.)

"When I came to this stand I had peculiar feelings and impressions. The faces of this people seem to say, We want a shepherd to guide and lead us through this world. All that want to draw away a party from the Church after them, let them do it if they can, but they will not prosper.

"If any man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the Apostles which will carry them off victorious through all the world, and build up and defend the Church and kingdom of God.

"What do the people want? I feel as though I wanted the privilege to weep and mourn for thirty days at least, then rise up, shake myself, and tell the people what the Lord wants of them; although my heart is too full of mourning to launch forth into business transactions and the organization of the Church, I feel compelled this day to step forth in the discharge of those duties God has placed upon me.

"I now wish to speak of the organization of the Church of Jesus Christ of Latter-day Saints. If the Church is organized, and you want to know how it is organized, I will tell you. I know your feelings—do you want me to tell your feelings?

"Here is President Rigdon, who was Counselor to Joseph. I ask, where are Joseph and Hyrum? They are gone beyond the veil; and if Elder Rigdon wants to act as his counselor, he must go beyond the veil where he is.

"There has been much said about President Rigdon being President of the Church, and leading the people, being the head, etc. Brother Rigdon has come sixteen hundred miles to tell you what he wants to do for you. If the people want President Rigdon to lead them they may have him; but I say unto you that the quorum of the Twelve have the keys of the kingdom of God in all the world.

"The Twelve are appointed by the finger of God. Here is Brigham, have his knees ever faltered? have his lips ever quivered? Here is Heber and the rest of the Twelve, an independent body, who have the keys of the Priesthood—the keys of the kingdom of God to deliver to all the world; this is true, so help me God. They stand next to Joseph, and are as the First Presidency of the Church.

"I do not know whether my enemies will take my life or not, and I do not care, for I want to be with the man I love.

"You cannot fill the office of a Prophet, Seer and Revelator: God must do this. You are like children without a father and sheep without a shepherd. You must not appoint any man at our head; if you should, the Twelve must ordain him. You cannot appoint a man at our head; but if you do want any other man or men to lead you, take them and we will go our way to build up the kingdom in all the world.

"I know who are Joseph's friends, and who are his enemies. I know where the keys of the kingdom are, and where they will eternally be. You cannot call a man to be a Prophet; you cannot take Elder Rigdon and place him above the Twelve; if so, he must be ordained by them.

"I tell you there is an over anxiety to hurry matters here. You cannot take any man and put him at the head; you would scatter the Saints to the four winds, you would sever the Priesthood. So long as we remain as we are, the heavenly Head is in constant co-operation with us; and if you go out of that course, God will have nothing to do with you.

"Again, perhaps some think that our beloved brother Rigdon would not be honored, would not be looked to as a friend; but if he does right, and remains faithful he will not act against our counsel, nor we against his, but act together, and we shall be as one.

"I again repeat, no man can stand at our head, except God reveals it from the heavens.

"I have spared no pains to learn my lesson of the kingdom in this world and in the eternal worlds; and if it were not so, I could go and live in peace; but for the Gospel and your sakes I shall stand in my place. We are liable to be killed all the day long. You have never lived by faith.

"Brother Joseph, the Prophet, has laid the foundation for a great work, and we will build upon it; you have never seen the quorums built one upon another. There is an almighty foundation laid, and we can build a kingdom such as there never was in the world: we can build a kingdom faster than Satan can kill the Saints off.

"What do you want? Do you want a Patriarch for the whole Church? To this we are perfectly willing. If brother Samuel H. Smith had been living, it would have been his right and privilege; but he is dead, he is gone to Joseph and Hyrum, he is out of the reach of bullets and spears, and he can waft himself with his brothers, his friends and the Saints.

"Do you want a Patriarch? Here is brother William left; here is Uncle John Smith, uncle to the Prophet Joseph, left; it is their right. The right of patriarchal blessings belongs to Joseph's family.

"Do you want a trustee-in-trust? Has there been a Bishop who has stood in his lot yet? What is his business? To take charge of the temporal affairs, so that the Twelve and the Elders may go on their business. Joseph condescended to do their business for them. Joseph condescended to offer himself for President of the United States, and it was a great condescension.

"Do you want a spokesman? Here are Elder Rigdon, Brother Amasa Lyman (whom Joseph expected to take as a Counselor) and myself. Do you want the Church properly organized, or do you want a spokesman to be chief cook and bottle-washer? Elder Rigdon claims to be spokesman to the Prophet. Very well, he was; but can he now act in that office? If he wants now to be a spokesman to the Prophet, he must go the other side of the veil, for the Prophet is there, but Elder Rigdon is here. Why will Elder Rigdon be a fool? Who knows anything of the Priesthood, or the organization of the kingdom of God? I am plain.

"Does this Church want it as God organized it? or do you want to clip the power of the Priesthood, and let those who have the keys of the Priesthood go and build up the kingdom in all the world, wherever the people will hear them?

"If there is a spokesman, if he is a king and priest, let him go and build up a kingdom unto himself; that is his right and it is the right of many here, but the Twelve are at the head of it.

"I want to live on the earth and spread truth through all the world. You Saints of Latter-days want things right. If 10,000 men rise up and say they have the Prophet Joseph Smith's shoes, I know they are impostors. In the Priesthood you have a right to build up a kingdom, if you know how the Church is organized.

"Now, if you want Sidney Rigdon or William Law to lead you, or anybody else, you are welcome to them; but I tell you, in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph. Why? Because Joseph was their file leader, and he has committed into their hands the keys of the kingdom in this last dispensation, for all the world; don't put a thread between the Priesthood and God.

"I will ask, who has stood next to Joseph and Hyrum? I have, and I will stand next to him. We have a head, and that head is the Apostleship, the spirit and power of Joseph, and we can now begin to see the necessity of that Apostleship.

"Brother Rigdon was at his side—not above. No man has a right to counsel the Twelve but Joseph Smith. Think of these things. You cannot appoint a Prophet; but if you let the Twelve remain and act in their place, the keys of the kingdom are with them and they can manage the affairs of the Church and direct all things aright.

"Now, all this does not lessen the character of President Rigdon; let him magnify his calling, and Joseph will want him beyond the veil—let him be careful what he does, lest that thread which binds us together is cut asunder. May God bless you all." (President Young said much more which was not written.)

Amasa M. Lyman said:

"I do not rise to electioneer. I am gratified with the open, frank and plain exposition of President Young. He has seen the relation I bear to my deceased brother. I never did conceive it gave me a precedence to go before the Twelve.

"I do not make exceptions to anything he has said. I believe there is no power, or officer, or means wanted to carry on the work, but what is in the Twelve. I am satisfied that no man can carry on the work, but the power that is in the Twelve, as has been stated.

"There is one thing to secure the salvation of this people, and that is not in union alone, it is for you to know the right and be united—it has been presented to you by President Young, and I will back him up. All I design to do is to redeem my pledge.

"President Young has stood next to the Prophet Joseph, with the Twelve, and I have stood next to them, and I will stand next to them. I have been at the back of Joseph Smith, and will be at the back of the Twelve forever, and then we will be saved.

"There is no need of a President, we have a head here. What is that head? The quorum of the Twelve Apostles are the head. We now see the necessity of the Apostleship.

"I might rise up as well as any other man to ask for the Presidency, but I could not do it without endangering my salvation. This is the power that turns the key to bestow salvation through all the land, in the way that Joseph commenced it, the first one called to do the same in all the world. If Joseph Smith had any power to bear off the kingdom of God, the Twelve have the same.

"I could not advocate a choosing of a President, and myself a candidate; so that you know the place I occupy is, to stand to the Twelve, the same as the Twelve did to Joseph, either on one side or the other. I do not want to go before them or to fall asleep. I want to see the kingdom roll forth by our united faith and efforts."

Sidney Rigdon was next called on, but he excused himself and called upon W. W. Phelps to speak in his behalf. During the entire meeting he sat in the stand with his back to the congregation, and much of the time with his head down. He had no inclination to show himself to the people, and if his conduct and appearance gave a correct idea of his feelings, he felt badly. Not one word did he utter in a public congregation of the Saints after making his remarks that morning.

Wm. W. Phelps arose and said:

"With the knowledge that I have I cannot suppose but that this congregation will act aright this day. I believe enough has been said to prepare the minds of the people to act.

"I have known many of them for fourteen years, and I have always known them to submit with deference to the authorities of the Church. I have seen the Elders of Israel and the people take their lives in their hands and go without purse or scrip in winter and in summer. I have seen them prepare for war, and ready to pour out their heart's blood, and that is an evidence that they will walk by counsel.

"I am happy to see this little lake of faces, and to see the same spirit and disposition manifested here to-day, as it was the day after the bloody tragedy, when Joseph and Hyrum Smith were brought home dead to this city. Then you submitted to the law's slow delay, and handed the matter over to God; and I see the same thing to-day—you are now determined as one man to sustain the authorities of the Church, and I am happy that the men who were on Joseph's right and left hand submit themselves to the authority of the Priesthood.

"I have feelings about this, especially for President Rigdon, and I want to say that there is a quorum that the Twelve belong to, and that the people will receive an endowment. I brought President Rigdon into that quorum, and he received in part the blessings. I could not bear the thought of President Rigdon going into the world without his endowment. He did obtain part, and I hope he will submit.

"I want Brother Amasa to stand on the side of the Twelve, and they are wanted there still—let them go on and sustain them in that high office You cannot put in a guardian of the Church.

"We have hitherto walked by sight, and if a man wanted to know anything he had only to go to Brother Joseph. Joseph has gone, but he has not left us comfortless.

"I want to say that Brother Joseph came and enlightened me two days after he was buried. He came the same as when he was alive, and in a moment appeared to me in his own house. He said, Tell the drivers to drive on. I asked if the building was on wheels? He said, Certainly. I spoke, and away it went. We drove all round the hills and valleys. He then told the drivers to drive on over the river into Iowa. I told him Devil Creek was before us. He said, Drive over Devil Creek; I don't care for Devil Creek or any other creek; and we did so. Then I awoke.

"There is a combination of persons in this city who are in continual intercourse with William and Wilson Law, who are at the bottom of the matter to destroy all that stands for Joseph, and there are persons now in this city who are only wanting power to murder all the persons that still hold on to Joseph; but let us go ahead and build up the Temple, and then you will be endowed. When the Temple is completed all the honorable mothers in Israel will be endowed, as well as the Elders.

"If you want to do right, uphold the Twelve. If they die, I am willing to die with them; but do your duty and you will be endowed. I will sustain the Twelve as long as I have breath.

"When Joseph was going away he said he was going to die, and I said I was willing to die with him; but as I am now alive, as a lawyer in Israel, I am determined to live.

"I want you all to recollect that Joseph and Hyrum have only been removed from the earth, and they now counsel and converse with the Gods beyond the reach of powder and ball."

Parley P. Pratt was the next speaker. He said:

"What has been said has been well said. If there are men here who are our enemies, I'll tell you when they will cease to be here: they will be here while you will deal with them. If I exchange property or deal with men, I do it with those whom I know to be faithful.

"If there are wicked men here, it is because we support them. Stop dealing with them, and they will go away. Will I support them? No, I would deal with all honest men whom I know to be such.

"I am willing to do good to all men, especially to the household of faith. Our enemies will cease to dwell here when you cease to deal with them. Mobs and wicked men will cease when you cease to support them.

"I know we can all live and be happy too, when we deal with honest men. If a man wants a doctor or a lawyer, he will send directly for the worst man he can find.

"I would die a natural death sooner than I would have a wicked doctor to help me off. I would go without sueing all the days of my life before I would go to a lawyer to sue. I will not say anything about the merchants, because you all know them."

President Brigham Young again arose and said:

"There is more business than can be done this afternoon, but we can accomplish all we want to have done without calling this convention of the whole Church. I am going to present to you the leading items.

"I do not ask you to take my counsel or advice alone, but every one of you act for yourselves; but if Brother Rigdon is the person you want to lead you, vote for him, but not unless you intend to follow him and support him as you did Joseph. Do not say so without you mean to take his counsel hereafter.

"And I would say the same for the Twelve, don't make a covenant to support them unless you intend to abide by their counsel; and if they do not counsel you as you please, don't turn round and oppose them.

"I want every man, before he enters into a covenant, to know what he is going to do; but we want to know if this people will support the Priesthood in the name of Israel's God. If you say you will, do so.

"We want men appointed to take charge of the business that did lay on the shoulders of Joseph. Let me say to you that this kingdom will spread more than ever.

"The Twelve have the power now—the Seventies, the Elders and all of you can have power to go and build up the kingdom in the name of Israel's God. Nauvoo will not hold all the people that will come into the kingdom.

"We want to build the Temple, so as to get our endowment; and if we do our best, and Satan will not let us build it, we will go into the wilderness and we will receive the endowment, for we will receive an endowment anyhow.

"Will you abide our counsel? I again say, my soul for any man's, if they will abide our counsel, that they will go right into heaven. We have all the signs and tokens to give to the porter at the door, and he will let us in."

President Young then addressed himself to the quorums of the Priesthood present, and said:

"Do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman?"

But Sidney Rigdon told him at this point that he desired him to bring up the other question first, which he did by asking:

"Does the Church want, and is it their only desire to sustain the Twelve as the First Presidency of this people? Here are the Apostles, the Bible, the Book of Mormon, the Doctrine and Covenants—they are written on the tablet of my heart. If the Church want the Twelve to stand as the head, the First Presidency of the Church, and at the head of this kingdom in all the world, stand next to Joseph, walk up into their calling and hold the keys of this kingdom, every man, every woman, every quorum is now put in order, and you are now the sole controlers of it. All that are in favor of this, in all the congregation of the Saints, manifest it by holding up the right hand."

The vote was unanimous. He then said:

"If there are any of the contrary mind, every man and every woman who does not want the Twelve to preside, lift up your hands in like manner."

Not a hand was raised. President Young then continued:

"We feel as though we could take Brother Rigdon in our bosom along with us; we want such men as Brother Rigdon. He has been sent away by Brother Joseph to build up a kingdom; let him keep the instructions and calling; let him raise up a mighty kingdom in Pittsburgh, and we will lift up his hands to Almighty God. I think we may have a printing office and a gathering there. If the devil still tries to kill us he will have enough to do.

"The next is President Marks. Our feelings are to let him stand as President of the Stake, as heretofore. We can build the Temple, etc.

"You did not know who you had among you. Joseph so loved this people that he gave his life for them; Hyrum loved his brother and this people unto death. Joseph and Hyrum have given their lives for the Church. But very few knew Joseph's character; he loved you unto death—you did not know it until after his death: he has now sealed his testimony with his blood.

"If the Twelve had been here we would not have seen him given up; he should not have been given up. He was in your midst, but you did not know him; he has been taken away, for the people are not worthy of him.

"The world is wide. I can preach in England, Ireland, Scotland, France, Germany, etc. I can preach in all the world, and the devils cannot find us. I'll swear to you I will not be given up.

"There is much to be done. You have men among you who sleep with one eye open. The foundation is laid by our Prophet, and we will build thereon; no other foundation can be laid but that which is laid, and we will have our endowment if the Lord will.

"As the authorities do not want us to do military duty, don't do it. If it is necessary my neck is ready for the knife; as for myself, I am determined to build up the kingdom of God: and bye-and-bye there will be a gleaning of grapes, and it may be said, 'To your tents, O Israel.'

"We can build on the foundation that was laid by the Prophet. Joseph has finished his work, and all the devils in hell and all the mobbers on earth could not take his life until he had accomplished his work. God said, I will put a veil over his eyes and lead him up to the slaughter like a sheep to be killed, for the people are not worthy of him, though God loves this people.

"Let no man suppose that the kingdom is rent from you; that it is not organized. If all the quorums of the Church were slain, except the High Priests, they would rise up with the keys of the kingdom, and have the powers of the Priesthood upon them, and build up the kingdom, and the devil cannot help himself.

"You can go to a healthy country, buy the land, and don't let a cursed scoundrel get in your midst. Let there be good men, good women, and whenever a man comes with a wheel-barrow full of goods, don't sell him land, don't let him a house, nor buy of him.

"Suppose we had ten thousand such places, and increasing in greatness, perfectly free from these poor devils, we should feel better than we do now. Let us all be humble and get our endowments—all be humble, industrious and prudent, what sort of a kingdom would it be. The foundation is laid for more than we can think or talk about to-day.

"Is it the will of this congregation that they will be tithed until the Temple is finished, as they have hitherto been? If so, signify it by the uplifted hand. (The vote was unanimous.)

"The men will act that have never acted before, and they will have the power and authority to do it. Is it the mind of this congregation to loose the hands of the Twelve, and enable us to go and preach to all the world? We want to know the feelings of the people. Is it your will to support the Twelve in all the world in their missions? (The congregation sustained this question by a unanimous vote.) Will you leave it to the Twelve to dictate about the finances of the Church? and will it be the mind of this people that the Twelve teach what will be the duties of the Bishops in handling the affairs of the Church? I want this, because twelve men can do it just as well as calling this immense congregation together at any other time. (A unanimous vote.)

"We shall have a Patriarch, and the right is in the family of Joseph Smith, his brothers, his sons, or some one of his relations. Here is Uncle John, he has been ordained a Patriarch. Brother Samuel would have taken the office if he had been alive; it would have been his right; the right is in Uncle John, or one of his brothers. I know that it would have belonged to Samuel. But as it is, if you leave it to the Twelve, they will wait until they know who is the man. (Read Doc. & Cov., Sec. 107, V. 39.) Will you leave it to the Twelve, and they dictate the matter? (A unanimous vote.) I know it will be let alone for the present.

"I feel to bring up Brother Rigdon; we are of one mind with him and he with us. Will this congregation uphold him in the place he occupies by the prayer of faith and let him be one with us and we with him? (Unanimous.) The Twelve will dictate and see to other matters There will be a committee for the Temple; and now let men stand to their posts and be faithful."

After the benediction was offered by Parley P. Pratt, the meeting was adjourned until the October conference.

The result of this meeting gave general satisfaction; the Saints were relieved of a great burden, and though still full of sadness because of Joseph and Hyrum's death, they felt truly thankful to God that they no longer were without a leader.

But there were a few persons who were much disappointed at the turn affairs had taken. Sidney Rigdon, Wm. Marks and several others, who were actually apostates at heart, did not wish the Twelve to preside. In their secret councils they had laid altogether different plans in relation to the government of the Church and made secret preparations in relation thereto. Now that the Twelve were accepted as the highest authority in the Church, all their projects had been destroyed.*

President Young and the other Apostles took hold of the new duties which devolved upon them with great zeal and energy. They were surrounded by enemies, and they had great responsibility devolving upon them. Joseph's presence and personal superintendence, during his lifetime, had superseded the necessity of strictness and thorough organization in many directions which were now felt to be essential. Bishops N. K. Whitney and George Miller were appointed to act as trustees-in-trust of the Church of Jesus Christ of Latter-day Saints, and it was decided also to increase the number of quorums of Seventies. An epistle was issued to the Saints in Nauvoo and all the world, under date of Aug. 15, 1844, of which we give the opening paragraps. The epistle says:

"Forasmuch as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

"You are now without a Prophet present with you in the flesh to guide you; but you are not without Apostles, who hold the keys of power to seal on earth that which shall be sealed in Heaven, and to preside over all the affairs of the Church in all the world; being still under the direction of the same God, and being dictated by the same Spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the Church in all the world, to build up the kingdom upon the foundation that the Prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a King and Priest unto the Most High God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to Him who sent him.

"Let no man presume for a moment that

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*The contents of the following pages are mostly taken from George Q. Cannon's "History of the Church" as published in the *Juvenile Instructor.*

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> his place will be filled by another; for, remember he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole Church.
>
> "How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two, or a hundred of the leaders of this Church could destroy an organization, so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the Kingdom of God triumphantly victorious in all the world. This Church may have Prophets many, and Apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys."

The epistle then gave directions concerning the gathering, urging the Saints who had capital to come to Nauvoo, employ the poor and help build up the city. The building of the Temple was given a prominent place, and the necessity of every member proceeding immediately to tithe himself was set forth with great plainness.

There was a disposition manifested by some men during those days to lead off companies into the wilderness, promising the people that they would there receive their endowments. A report was circulated that President Young and the other Apostles had a secret understanding with the men who set themselves up as the leaders of these companies, to the effect that they were to take away all that they could; and although in public the Twelve would speak against their going, yet privately they wished them to go. This was a very cunning plan of the evil one, by which he hoped to break up the people and destroy the work of God. If President Young, or any of the Apostles should speak in public against the formation of these companies, and say to the people that they ought not to leave Nauvoo at that time, these men who started this lying report would say. "Did we not tell you that the Twelve would speak against this in public? This was all arranged beforehand when we had our secret understanding. You must not mind what they say in public." By this means the adversary hoped to deceive the people and lead them to destruction. But when they heard President Young declare to the people that it was not the will of God that the Saints should go into the wilderness at that time, but that it was His will that they should stay in Nauvoo, and build the Temple and get their endowments, they believed his words, for the Spirit bore testimony that they were true.

A number of persons had worked in the pineries of Wisconsin Territory, under the direction of Lyman Wight and George Miller, in cutting timber and sawing lumber for the Temple, and were, therefore, called the Pine Company. This company embraced all of the Saints who had liberty from President Young and the Twelve to leave the city. President Young told Lyman Wight and George Miller from the stand that if they took a course contrary to the counsel of the Twelve and would not act in concert with them, they would be damned and go to destruction. At the same time he said that if men would not stop striving to be great and exalted, and would persist in leading away parties from the place of gathering, thereby weakening his and his brethren's hands, they would fall and not rise again. These predictions were fulfilled to the very letter. Lyman Wight did not act in concert with the Twelve; he led the people into difficulty and apostasy; he lost his Apostleship, and another took his place. (See page 111.) George Miller afterwards took the same course, and with the same results. He lost his office and standing in the Church, and, like Lyman Wight, died in apostasy.

At a meeting of the Twelve held in Nauvoo Aug. 24, 1844, Lyman Wight was counseled to go north, but he was determined to carry out his own views, regardless of the council of the Presidency of the Church, and go south. At the meeting mentioned, Wilford Woodruff was set apart for another mission to England, to be accompanied by Elders Dan Jones and Hiram Clark.

Sidney Rigdon outwardly appeared for a short time to submit to the Presidency of the Apostles, but he only did so until he could get his plans matured. Secretly he collected together those who sympathized with him, and all others whom he could tempt and deceive by his cunning words and false statements, and held meetings, in which he promised them wonderful things, and even went so far as to ordain some of them to be prophets, priests and kings. Of course such movements could not long remain concealed: his hypocrisy soon became public; and the whole Church learned, what the Twelve Apostles had long been aware of, that he was an apostate and an enemy to the truth. He also continued to prophesy evil against the Saints, and among other things he predicted that there would not be another stone raised upon the walls of the Temple. He said this in a meeting, at which Wm. W. Player was present. When Brother Player, who had charge of the mason work of the Temple, went away from the meeting, he took with him Brothers Archibald and John Hill, which three brethren raised and set a stone upon the building, determined that Rigdon's prediction in this instance should fail at once. Shortly afterward the walls of the Temple were completed and under roof. (See *Nauvoo Temple.*)

Sept. 8, 1844, Rigdon was cut off from the Church by the High Council of Nauvoo. (See *Sidney Rigdon.)* Soon afterwards he came out openly and opposed the Church, denounced its leaders and endeavored to seduce the people to commit the same folly and to practise the same wickedness of which he was guilty. To keep up a form of organization he proceeded to choose twelve men and call them apostles, and he soon left Nauvoo and retired to Pittsburgh, Penn., which he made his headquarters. He also sent his missionaries to various places where there were branches of the Church, and endeavored to persuade the Elders and members that he was the legal and heaven-appointed leader of the Church, and that the Twelve Apostles had assumed an authority which did not belong to them. For awhile they made some little stir; what his preachers lacked in authority and in spirit they made up in noise, being vigorous in setting forth their own claims and in detracting from President Young, his brethren the Apostles, and the Elders and Saints who were associated with them. Their exertions, however, had one excelent effect: they gathered out from the Church many hypocrites and evil doers, and left it more pure and healthy by their labors.

Oct. 6, 1844, and the two following days, the semi-annual conference was held at Nauvoo. Among the authorities of the Church presented on that occasion was William Marks, the President of the Stake of Zion at Nauvoo. He was in sympathy with Sidney Rigdon, and thought that he (Rigdon), and not the Twelve Apostles, should preside over the Church, although he did not avow this very publicly. When Marks' name was represented at the conference, he was objected to by one of the Elders, and when the vote on his name was called, there were but two who held up their hands to sustain him. Upon the contrary vote being called, almost every hand was raised against him. This decided the matter, and William Marks was dropped from his position. A motion was then made to sustain Elder John Smith as President of the Stake, which was unanimously carried. To show how little William Marks cared for the memory of Joseph and Hyrum, the Prophet and the Patriarch, it is only necessary to state that after their deaths, he hired the Mansion House of Emma Smith, Joseph's widow, for the purpose of keeping tavern there. The dining room of that building was yet stained with the blood which had flowed from them while lying there before burial, and they were scarcely cold in their graves, when he arranged to have a ball there, the dancing to be done in the dining room. When President Young and his council heard of this, they resolved to use their influence with the people to prevent their attending the ball.

Also one of the first seven Presidents of the Seventies by the name of Josiah Butterfield was dropped at this conference. He had happened to get a little money, by which he became lifted up, and his religion ceased to have the value to him it ought to have had. Elder Jedediah M. Grant was chosen to act in this office in his stead.

At this conference much valuable instruction was given, the quorums, particularly the Seventies, were filled up, a number of High Priests were selected to go to various places in the United States and to preside, and other important business was attended to. The building of the Temple, and the pushing forward of all the labors incumbent upon the Saints at Nauvoo, were urged with force and energy upon the conference. Around the Temple itself centered the hopes and the future prospect of the Saints, and they labored for and earnestly desired its completion. (See *Nauvoo Temple.*)

The murder of the Prophet and Patriarch had not been attended with the results which the enemies of the Church had anticipated. They had hoped their deaths would be followed by the complete overthrow of the Church; but instead of this the Saints were found to be still united, being led with great wisdom by men of much influence and integrity, and the prospects were that Nauvoo would continue to prosper. Consequently the enemies of the Saints began to lay new plans for the overthrow of the Church and the city of Nauvoo. All kinds of charges were preferred against the Saints, and certain newspapers, among which the Warsaw *Signal*, the Alton *Telegraph* and the Quincy *Whig*, were filled with false stories about the thieving, the counterfeiting and the murders of the people of Nauvoo. Great indignation was aroused in the country against the Saints by these lies, and this was what these wicked men desired; for they hoped by this means to succeed in raising a mob that would drive the Saints away from their homes. Governor Ford related an incident that came under his own observation which illustrates the character of the charges circulated about the Saints. Said he:

> "On my late visit to Hancock County, I was informed by some of their (the Mormons) violent enemies, that their larcenies had become unusually numerous and insufferable. They indeed admitted that but little had been done in this way in their immediate vicinity. But they insisted that sixteen horses had been stolen by the Mormons in one night, near Lima, in the county of Adams. At the close of the expedition, I called at this same town of Lima, and upon inquiry, was told that no horses had been stolen in that neighborhood, but that sixteen horses had been stolen in one night in Hancock County. This last informant being told of the Hancock County story, again changed the venue to another distant settlement in the northern edge of Adams County."

In his message to the legislature the governor said:

> "Justice, however, requires me here to say, that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community, than in any other of the same number of inhabitants; and perhaps if the city of Nauvoo were compared with St. Louis, or any other western city, the proportion would not be so great."

Vigilance was required to counteract the designs of the wicked, to thwart their plans and to preserve the Saints from the snares which were spread for their feet. President Young was on the alert; he scrutinized every movement, penetrated every plot and, with his brethren, was unceasing in his efforts to defend and guard the Saints. From the public stand he rebuked the civil authorities of the city for their want of energy in the discharge of the duties of their offices, censured parents and guardians for not controling their children and keeping them out of the street at night, and warned the people that if they did not rise up and put a stop to the thieving, swearing, gambling, bogus-making, the selling of spirituous liquors, bad houses and all abominations practiced in their midst by their enemies, these evils would uproot them and they would have to leave Nauvoo before they had done the things which the Lord had commanded them to do. These plain warnings had their effect. The Saints became more strict in their own conduct, in controling their families and in opposing iniquity in every form, and good order was maintained in the city.

Early in January, 1845, a selection of Elders was made to take short missions through the State of Illinois and the Territory of Iowa, for the purpose of frustrating the designs of wicked men, who were endeavoring to poison the minds of the people so as to create a public opinion which would sustain the raising of mobs against the Saints and justify the commission of outrages upon them. Through false reports, which were circulated about the people of Nauvoo, many were led to suppose that the Saints were people of very bad habits and wicked character, and numbers had no means of knowing the truth concerning them. By sending Elders out they could correct misrepresentations, dissipate many prejudices, impart correct information concerning the motives and conduct of the Saints, and thus counteract the schemes of the mobbers.

About the time these Elders were called and set apart for this mission, an epistle was prepared by the Twelve Apostles, and sent forth to the Church in all the world. Hopeful and zealous themselves in their labors, the epistle breathed this spirit. It gave a cheerful description of the progress made in building the Temple, and the anticipations in which they indulged respecting certain portions of it being finished by the succeeding fall, so that they could begin to give the Saints their endowments in its rooms. Of the Saints abroad who desired to share with them the labor, as well as the glory, of building the Temple, they made several requests. All the young, middle-aged and able-bodied men who had it in their hearts to help at this work were requested to come to Nauvoo, prepared to stay during the summer, furnished with means with which to sustain themselves, and "to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints and tools;" and those who were within market distance of Nauvoo were requested to bring with them provisions to sustain themselves and others during their stay. The branches of the Church were asked to send all the money, cloth, clothing and raw materials for manufacturing purposes they could. The subject of tithing and its importance was referred to, and the Saints were warned not to trust or pay their money to impostors; but to responsible agents who had written authority from the Apostles, and whose names were published in the *Times and Seasons*.

The quorums of Seventies had finished a very good hall, in which to hold their meetings; a concert hall was also built with the view to promote the culture of music. Until these were erected, the hall over the Prophet Joseph's store was the only one in Nauvoo where a congregation could be gathered. The High Priests felt that they were sufficiently numerous and important to have a hall for their use; but at their meeting on Jan. 26, 1845, President Young suggested to them that instead of erecting this building, they devote their means to the completion of the upper story of the Temple, in which they could receive their washings, anointings and endowments. This proposition they accepted by a unanimous vote.

The city charter of Nauvoo had proved a bulwark of liberty to the people. Liberal in its provisions and powers, it guaranteed to the citizens under its jurisdiction, protection from the plots of wicked and designing men. It had been granted by the legislature of the State of Illinois at a time when mobocrats did not control the State, and when it was not considered a crime to treat the Latter-day Saints with humanity and that degree of fairness to which, as American citizens, they were entitled. One of the sections of that charter provided that:

> "All power is granted to the city council, to make, ordain, establish and execute all ordinances not repugnant to the Constitution of the State, or of the United States, or, as they may deem necessary for the peace and safety of said city."

Under this authority the city council had passed an ordinance to prevent the citizens of Nauvoo from being carried off by an illegal process. If any person thought he was illegally seized, he could, under that ordinance, claim the right of *habeas* *corpus*, to try the question of identity. The Prophet Joseph had found this ordinance very useful when the attempt was made to kidnap and carry him off illegally to the State of Missouri. (See page 525.)

A great outcry was raised by the mobbers against the charter, and politicians, always ready to desert and sacrifice principle for popularity, thought they could gain favor by joining in the clamor. To gain a few votes they were ready to strip the people of Nauvoo of every right and to abandon them to the attacks and machinations of a band of wretches who were more cruel and pitiless than savages or wild beasts. Even Thomas Carlin, governor of the State of Illinois, as early as 1842, in his anxiety to pander to the mob, denounced the city council of Nauvoo for its action in passing this ordinance.

The members of the legislature, with few exceptions, were ready to carry out any plan that would injure or destroy the Latter-day Saints. All the prejudices against them which circulated through the country they fully entertained, and they were prepared to go to any lengths to give expression to them in a hostile manner. Jacob C. Davis, a member of the Senate from Hancock County, was indicted for the murder of the Prophet Joseph and his brother Hyrum, and there is not a doubt but he was in the mob which committed the massacre at Carthage jail. But the Senate, instead of allowing the law to take its course and him to be tried for the crime of which he was accused, discharged him from arrest. No one of those engaged in the commission of that bloody and treacherous deed was to be punished by the law. This man Davis was afterwards suffered to make bitter speeches against the people of Nauvoo and in favor of the repeal of the charter on the floor of the Senate, and was listened to with as much attention as if he were not a murderer. In fact, a member of the Senate, John Dougherty, from Union County, openly justified the murder of Joseph and Hyrum Smith.

What could be expected by the Latter-day Saints from such a legislature? In vain did the representatives from Hancock County, Hon. Jacob B. Backenstos and Hon. A. W. Babbit, plead for the rights of their constituents, the citizens of Nauvoo, and appeal to the sense of justice, equal rights, patriotism and humanity of the members; the latter were resolved to repeal the charter, and thereby deprive the people of all legal protection and expose them to the full violence of their enemies whenever they chose to attack them.

The city charter of Nauvoo was repealed Jan. 21, 1845. It had existed as a body corporate since Dec. 16, 1840, a period of about four years. When the charter was granted the principal officers of the State were as follows: Thomas Carlin, governor; Wm. Wilson, chief justice; Samuel D. Lockwood, Thomas C. Brown, Walter B. Scates, associate justices: These men formed the council of revision. When the State took away the chartered rights and left them entirely destitute of protection, the council of revision stood as follows: Thomas Ford, governor; Wm. Wilson, chief justice; Samuel D. Lockwood, Thomas C. Brown, Walter B, Scates, Samuel H. Treat, Richard M. Young, James

Shields, Jesse B. Thomas and John D. Caton.

Nauvoo was the most flourishing city in the State of Illinois. Its situation upon the Mississippi was most beautiful, and there was every prospect of it becoming, if left to grow undisturbed, a place of great commercial importance. When the Saints settled there it was a very sickly place; but their industry, perseverance and union had, in a few brief years, improved it, and it was rapidly growing in importance. The people in other portions of the State, and especially in Hancock and the surrounding counties, saw the progress which was made, and they were jealous. They dreaded the growing power of the Latter-day Saints, and, prompted by the evil one, they were ready to adopt any measure to check it and to destroy the work of God. In a community nearly equally divided into two political parties, a united people like the Latter-day Saints, voting in a solid body, carried with them great weight. In those days the great political parties of the country were Democrats and Whigs. In Illinois the people were nearly equally divided in politics. In some places Democrats were elected; in others, Whigs; but at every election in Hancock County, and in every general election in the State, the Saints held the balance of power; for whichever party gained their votes carried the election. This also was a great cause of jealousy, and gave rise to bitterness of feeling. Politicians saw a growing power which they could not manage, and which, at no very distant day, would control the State; and they wished it checked. All these causes combined to prompt the legislature to strip the city of its charter, and to reduce it to an almost chaotic condition. The property of any city, not peopled by Latter-day Saints, would have been so depreciated by being deprived of its charter, that its prosperity would have received a severe blow. But not so with Nauvoo. Its growth did not depend upon its charter, or the favor of the legislature; there were other causes which had made it a prosperous city, and they still continued to operate when its charter was wrested from it.

After the repeal of the city charter, the attorney-general of the State, Josiah Lamborn, Esq., wrote a letter to President Young, in which he alluded to the legislature and its action in terms the reverse of complimentary. Said he:

> "I have always considered that your enemies have been prompted by religious and political prejudices and by a desire for plunder and blood, more than for the common good. By the repeal of your charter and by refusing all amendments and modifications our legislature has given a kind of sanction to the barbarous manner in which you have been treated. Your two representatives exerted themselves to the extent of their abilities in your behalf, but the tide of popular passion and frenzy was too strong to be resisted. It is truly a melancholy spectacle to witness the law makers of a sovereign State condescending to pander to the vices, ignorance and malevolence of a class of people who are at all times ready for riot, murder and rebellion."

Referring to Jacob C. Davis, he said:

> "Your senator, Jacob C. Davis, has done much to poison the minds of members against anything in your favor. He walks at large in defiance of law, an indicted murderer. If a Mormon was in his position, the Senate would afford no protection, but he would be dragged forth to the jail, or to the gallows, or to be shot down by a cowardly and brutal mob."

A stronger contrast could not be given than this alluded to by Mr. Lamborn—the treatment Davis, the murderer, received from the Senate, and the treatment a "Mormon" would have received from that body had he been in Davis' place and been accused of, or indicted for, the same crime. Every person of reflection in the State knew that a Latter-day Saint accused of crime would receive no mercy at the hands of such men as composed the legislature; they would want him hung or shot down instantly.

Mr. Lamborn wrote another paragraph in his letter which contained an excellent exhortation and a very encouraging prophecy. Said he:

> "All you have to do is to be quiet, submissive to the laws and circumspect in your conduct. 'Heap coals of fire on their heads' by humility and kindness, and, my word for it, there will be a mighty reaction in the public sentiment, which will ultimately overthrow all your enemies. The 'sober second thought of the people' will always be right, and heaven will protect you against all the assaults of a corrupt and bloodthirsty rabble."

The Saints have lived to see the fulfilment of Mr. Lamborn's words.

At the April Conference, 1845, the name of the city of Nauvoo was changed by vote to the City of Joseph, in honor of the Prophet. In describing the condition of the city at that time the conference report says:

> "Never have we seen the time before when the people were more willing to receive and listen to counsel than now. The High Council have only had one case in about seven weeks. Our magistrates have nothing to do. We have little or no use for charter or law. Every man is doing his best to cultivate the ground, and all are anxious to provide things honestly in the sight of all men—to honor our God, our country and its laws. Whenever a dispute or difficulty arises, a word from the proper source puts all to right, and no resort to law. May God ever save us from this snare of men, this drainer of the purse, and this fruitful source of contention and strife."

The people of God are not dependent upon charters or laws of human enactment for the peace which they enjoy. This was proved at Nauvoo at the time of which we write. Another city, thus robbed of its charter, might obtain an organization by calling the people together and electing a committee, etc.; but at Nauvoo there was a man whom all looked up to as their governor and chief, appointed by the Lord. He presided over the Twelve Apostles, and, with them, was recognized as having the right to prescribe rules and regulations for the government of the city. In company with the Twelve Apostles, President Young attended a meeting which he had appointed and ordained a number of Bishops to take charge of all the Wards of the city. They were directed to select and set apart deacons in their Wards to attend to all things needful, and especially to watch; to be, in fact, among other things, a police to maintain peace and good order throughout the city.

There were many suspicious characters who came to the city, and who presumed upon the people because the city charter was repealed. Some of these were notorious for their crimes, and it was well known that they had evil designs in visiting Nauvoo. But how could they be dealt with? There were no police who had the authority to arrest them, and for the people to have waited upon them and warned them to leave the city would have afforded new pretexts to the enemies of the Saints for getting out writs and carrying them off to prison. Yet something had to be done. It was and still is, a common practice among Yankees, when engaged in conversation, or in making a bargain, to take out their pocket knives and commence whittling; frequently, also, when engaged in thought they indulge in the same practice, accompanying the whittling by whistling. No person could object, therefore, to the practices of whittling and whistling. Many of the boys of the city had each a large bowie knife made, and when a man came to town who was known to be a villian, and was there for evil purposes, a few of them would get together, and go to where the obnoxious person was, and having previouly provided themselves with pine shingles, would commence whittling. The presence of a number of boys, each whittling a shingle with a bright, large bowie knife, was not a sight to escape the notice of a stranger, especially when these knives came uncomfortably close to his body. His first movement, of course, would be to step back and ask what this meant. The boys would make no reply, but with grave faces, keep up their whistling, as hough the chief and only pursuit of their lives was whittling and whistling. The man would very likely get very indignant and threaten what he would do if they did not leave him. This would call forth no expression, except, perhaps, the whistling would be a little louder, and the knives would be pushed a little closer to him. In the meantime the crowd of boys would be all the time increasing. What could the man do? If he was armed, he could shoot; but the resolute expression of the boys' faces, and the gleaming knives which they used so dexterously in whittling, would convince him that discretion was the better part of valor; besides, who would want to fight with a crowd of boys? If a man were to whip them, it would be no credit to him; and if they were to whip him, which would most likely be the case, what a disgrace it would be. The most we ever knew them to do was to stand for awhile and curse and threaten. When they found they could not drive off their tormentors by these means, then they would walk off in the direction of their stopping place, if they had one in town, or, if they had not, in the direction of the ferry, followed by the troop of boys vigorously whittling and whistling; but not uttering a word. To be thus made the laughing stock of the town was maddening; but there was no help for it. There was no law against boys whittling and whistling. The result would be that these people would get out of the city as quickly as possible, for they did not know how soon they might have another visit from the boys.

This unique method of disposing of bad characters, and causing them to leave the city, became universal among the boys. They keenly felt the wroug which had been inflicted upon the Saints, and they entered heartily into this plan to free the city from the presence of men whose aim was to create trouble and to drive their fathers and mothers and friends from their homes. It was fun to them, and it proved most effectual in accomplishing the desired object. The news soon spread around that improper characters had better not visit Nauvoo, as the boys had constituted themselves a committee to keep the city free from low characters, and their method of doing so was one that could not be resisted. The plan was one that was liable to be greatly abused, and under other circumstances its adoption might have been attended with bad effects, for boys might combine to thus drive off innocent and unoffending men. But in extreme cases, extreme measures are needed; and this was the position of Nauvoo. If any evil arose from the boys whittling and whistling in Nauvoo, it is not known.

Restless and intriguing men were constantly forming and carrying out schemes to drive the Saints off from their homes. Defeated in one direction they did not relinquish their purpose; but turned their attention to other plans. A number of families of the Saints, after the expulsion from Missouri, had settled at and near Lima, Adams County, Illinois. The name of one of these settlements was Yelrome. On Feb. 14, 1845, Father Isaac Morley arrived at Nauvoo from that place with the news that five of the brethren had been arrested there on the charge of larceny, and it was reported that a warrant had been issued for his own arrest. These were trumped-up charges and had been framed for the purpose of producing excitement.

To give some coloring to their accusations, these mobbers would take various articles and go at night to the premises of the people whom they wished to accuse, and conceal them there. Then they raised a hue and cry about these things having been stolen from them. Of course they would express their suspicions that the "Mormons" had stolen them, and would get out search warrants to examine their premises. "Those who hide, know how to find" is an old proverb, and they had no difficulty in finding the missing goods. t was thus that the five brethren spoken of were arrested for larceny. This plan, and others of a similar character, were adopted to get out writs against the brethren in other places as well as Yelrome. By getting out writs of this kind against innocent men, they hoped to provoke resistance to the form of legal authority, and thus produce a collision between the Saints and the State. This subject came up for consideration in a council at Nauvoo, and it was decided that it was best for those who were hunted with writs to go on missions, so that this cause of difficulty might be evaded until the Temple could be finished.

The following letter written by George A. Smith and his father John Smith to Josiah Lamborn, Esq., attorney-general of Illinois, shows very clearly the condition of feelings which existed in Illinois respecting the murder of the Prophet Joseph. It also describes the feelings of the Saints and their quiet and patient submission to the operation of the laws as administered by those entrusted with office:

"Sir! We are this evening informed by Mr. Scott that it is your wish, as prosecuting attorney *vs.* the murderers of the Gens. Smith, that the 'Mormons' should hunt up the witnesses in the case, and that Mr. Murray McConnell had conveyed the idea that there was a committee in the county whose business it was to collect and arrange the testimony against the day of trial, and that said committee are supposed to be 'Mormons,' etc., etc.

"Now, sir, in behalf of the Church of Jesus Christ of Latter-day Saints; or, if you choose, the 'Mormon' fraternity, we beg leave to state to you, what has been often reiterated by us, and which is a well known fact, both to our people and the State; *viz.*, that the difficulty causing the pending trials is not between the 'Mormons' and the anti-Mormons, nor between the 'Mormons' and the murderers; but it is between the State and the prisoners, or offenders.

"To show our loyalty to the institutions of our country and preserve peace in the country, as a people, we pledged ourselves to abide the operations of the law as directed by the proper authorities of the commonwealth; and that we would abide the decisions of the court, not taking vengeance into our own hands, (as was then feared by some,) or commencing prosecutions, to which we have strictly adhered, and intend still to adhere, that our pledge may be honorably redeemed in the sight of all men, although we have been strongly solicited to enter the field of prosecution, and that, too, by the State or her agents; for instance, when Mr. McConnell was engaged in preparation for the prosecution, he came to Nauvoo and strongly solicited the 'Mormons' to come out as complainants and assist in procuring witnesses etc.; but we replied that we had had nothing to do with the affair and wanted nothing to do with it; and for us to enlist in attempting to bring the murderers to justice, no matter how legal in our own movements, it would be construed into a persecution, or a desire to pick a quarrel on our part, which we were and still are determined to avoid, even every appearance of evil, and cut off every occasion of our enemies, or of those who are ready to seize upon any pretext to make us trouble.

"We are decidedly for peace, and we ever have been, and as the murders were committed while the murdered were in the immediate charge of the State, all we ask is that the State will prosecute the case to final judgment and redeem her pledge, as we have ours; or if she choose to abandon the prosecution we shall submit peaceably; although, for public good, we would prefer that justice should take place.

"We are unacquainted with the statutes which suffer indicted murderers to roam at large month after month without arrest; or, after delivery or surrender, to run at pleasure before trial, and we know not what other similar laws we might come in contact with, and be liable to break to our own endangering or disadvantage should we attempt to have anything to do with the case in question.

"It is reported to us, true or false we know not, that the sheriff of Hancock County and his deputies have been forbidden by the court to act in the pending trials; and that the jurors have been discharged without empanelling. If this be true we are unacquainted with the statutes in the case and have nothing to say.

"When Mr. McConnell was here last fall, at his earnest solicitation, we collected all the information in our possession and presented the same to him, supposing he would prosecute the case to final judgment. He took minutes at the time and probably has them now if he has not handed them over, of which you must be acquainted, better than we, and of which we did not preserve minutes; we know of no new information since that period.

"We were happy to hear that the trials had been committed to your able charge, and anticipated that you would have made us a visit before the sitting of the court; and we still anticipate that after court you will make us a visit that you may have the pleasure of a more general acquaintance among our citizens; and we feel confident that such a visit would be highly appreciated by our friend, General Young, with whom we understand you are acquainted

"We shall be ever ready in favoring the ends of right so far as we can do it, and not give any occasion of excitement which would be detrimental to public peace. We are sir, Most Respectfully, Your Servants,

GEORGE A. SMITH,
JOHN SMITH."

May 19, 1845, the trials of some of the murderers of the Prophet and Patriarch, Joseph and Hyrum, commenced at Carthage, Hon. Richard M. Young, of Quincy, on the bench. The men indicted by the grand jury for these murders were: Col. Levi Williams, a Baptist preacher, Thos. C. Sharp, editor of the Warsaw *Signal*, Jacob C. Davis, State senator, Mark Aldrich and Wm. N. Grover. They were held to bail, with themselves as sureties, in the sum of $1,000 each, to make their appearance in the court each day of the term. To secure a suitable jury to answer their purpose, the accused had recourse to an extraordinary proceeding. They made two affidavits asking for the array of jurors to be quashed on the ground that the county commissioners, the sheriff and his deputies, in impaneling the jury had the design to hurt and prejudice the trial and thus endanger the lives of the accused. The lawyers on both sides argued the question; but the judge ruled that the panel should be quashed, and that the county commissioners, the sheriff and his deputies be discharged and elisors be appointed for the purpose of choosing another jury. Two men were appointed by the court as elisors, and they selected the jurors. Out of the 96 men who were summoned to act in this capacity 12 were found who were satisfactory to the defense.

The guilt of the prisoners was clearly shown to the court and bystanders by the prosecuting attorney, but despite the evidence brought against them they were "honorably acquit ed" by the jury, May 30, 1845. This result had been anticipated by the Saints. A vote of the city council had been taken, in the previous month of July, to the effect that when the law failed to atone for the blood of the Prophet and Patriarch, they would refer the case to God for a righteous judgment. One of the lawyers for the accused, Calvin A. Warren, stated in his remarks, that, "if the prisoners were guilty of murder, then he himself was guilty. He alleged that it was the public opinion that the Smiths ought to be killed, and public opinion made the laws; consequently it was not murder to kill them!"

During these days President Young and others of the Apostles had to conceal themselves to avoid being arrested. Constables and other officers from Carthage frequently came to Nauvoo with writs, but they were not successful in serving them. The charges on which these writs were issued were groundless; the Twelve Apostles were innocent of the wrongs laid to their charge; but the design in issuing legal process against them was to harass and annoy them, to get them into the power of the mob, that they might be killed as Joseph and Hyrum had been.

In the morning of May 24, 1845, President Young and his fellow Apostles came forward from their hiding places to lay the capstone of the Temple. (See *Nauvoo Temple.*)

In a letter written by Governor Ford to President Young, under date of April 8th, 1845, he stated that the impression on the public mind everywhere was that the leaders of the Latter-day Saints were impostors and rogues, and that the others were dupes and fools. This was the reason he assigned for their considering and treating the Saints as enemies and outcasts, as men to be cherished and trusted in nothing, because, in their estimation, some of them were deluded and others designing in matters of religion. Said he:

> "If you can get off by yourselves, you may enjoy peace; but surrounded by such neighbors I confess that I do not foresee the time when you will be permitted to enjoy quiet. I was informed by General Joseph Smith last summer that he contemplated a removal west; and from what I learned from him and others at that time, I think if he had lived he would have begun to move in the matter before this time. I would be willing to exert all my feeble abilities and influence to further your views in this respect if it was the wish of your people.
>
> "I would suggest a matter in confidence. California now offers a field for the prettiest enterprise that has been undertaken in modern times. It is but sparsely inhabited, and by none but the Indian or imbecile Mexican Spaniards. I have not inquired enough to know how strong it is in men and means; but this we know that if conquered from Mexico, the country is so physically weak and morally distracted that she could never send a force there to reconquer it. Why would it not be a pretty operation for your people to go out there, take possession of

and conquer a portion of the vacant country and establish an independent government of your own, subject only to the laws of nations? You would remain there a long time before you would be disturbed by the proximity of other settlements. If you conclude to do this, your design ought not to be known, or otherwise it would become the duty of the United States to prevent your emigration. But if you once cross the line of the United States' territories, you would be in no danger of being interfered with."

This course was suggested by others as well as Governor Ford, and leading men in the nation thought it the only possible solution of what they called the "Mormon question." They were willing to promise the Saints any amount of land belonging to Mexico, and some were even in favor of letting them have a portion of Oregon to settle upon. But the Saints did not accept Governor Ford's suggestion in establishing an independent government of their own. They loved their country, its institutions, its constitution and laws; and though they had suffered persecution and violence, their leaders had been killed, and they had been driven from their homes by mobs, they were still willing to contend for their rights in the government and not outside of it; and therefore made no attempts to set up an independent government when they settled in the Great Salt Lake Valley.

At this crisis the Twelve Apostles called on Elders Orson Spencer and Samuel Brannan to visit Gov. Ford, which they did, and were received politely. The governor introduced them to ex-Governor Reynolds, and they had a lengthy interview with the governors, who chatted freely in relation to the prejudice entertained by the people through the State against the Latter-day Saints. The governors were requested to use their influence officially and personally to allay prejudice. They urged the necessity of ceasing to gather in one place, and opposed Elder Spencer's proposition to buy out the anti-Mormons in Hancock County. They said that it was the political influence of the Saints which exasperated the people against them. Ex-Governor Reynolds said he had tried, in public speaking, to lessen the supposed faults of the Saints, but the people had rudely resisted him and accused him of being a "Mormon." Governor Ford said that he could not trust the best militia in the State to defend the "Mormons;" that they would go over to the side of the mob in the event of a collision; he could not even trust General Hardin. He further stated that the conduct of Governor Boggs, of Missouri, towards Joseph Smith was unlawful and barbarous; and pledged himself never to re-enact the drivings and expulsions experienced by the Saints at the hands of the State of Missouri. He also renewed a former pledge that he would never demand the leaders of the Church on criminal writs and expose them to assassination as Joseph and Hyrum Smith had been; he stated, however, that his official influence was only *nominal.*

Elder Spencer informed Governor Ford that it was the intention of the Saints, so soon as the Temple was finished, to colonize distant parts of the country, and that they were ready to sell their property as soon as practicable and commence removals, if their neighbors would purchase their property.

The report which Elder Spencer made to his brethren was indeed a sorrowful one. It contained the testimony of two governors that religıous freedom—so far as the Church of Jesus Christ of Latter-day Saints was concerned—was at an end in Illinois.

President Brigham Young and his brethren of the Twelve Apostles met in council and deliberated upon the trying position in which the Saints in Hancock County were placed. The constitution and laws of Illinois, through the lack of faithful ex-executors, being powerless for their protection, they deemed it wisdom to write as follows to the President of the United States and to the governor of every State in the Union except Missouri:

"NAUVOO, April 24, 1845.

"*His Excellency James K. Polk, President of the United States:*

"Honorable Sir.—Suffer us, sir, in behalf of a disfranchised and long-afflicted people to prefer a few suggestions for your serious consideration, in hope of a friendly and unequivocal response, at as early a period as may suit your convenience, and the extreme urgency of the case seems to demand.

"It is not our present design to detail the multiplied and aggravated wrongs that we have received in the midst of a nation that gave us birth. Most of us have long been loyal citizens of some one of these United States over which you have the honor to preside, while a few only claim the privilege of peaceable and lawful emigrants designing to make the Union our permanent residence.

"We say we are a disfranchised people. We are privately told by the highest authorities of this State, that it is neither prudent nor safe for as to vote at the polls; still we have continued to maintain our right to vote, until the blood of our best men has been shed, both in Missouri and Illinois, with impunity.

"You are doubtless somewhat familiar with the history of our extermination from the State of Missouri, wherein scores of our brethren were massacred; hundreds died through want and sickness occasioned by the unparalleled sufferings, some millions of our property were destroyed, and some fifteen thousand souls fled for their lives to the then hospitable and peaceable shores of Illinois; and that the State of Illinois granted to us a liberal charter, for the term of perpetual succession, under whose provision private rights have become invested, and the largest city in the State has grown up, numbering about twenty thousand inhabitants.

"But, sir, the startling attitude recently assumed by the State of Illinois forbids us to think that her designs are any less vindictive than those of Missouri. She has already used the military of the State with the Executive at their head to coerce and surrender up our best men to unparalleled murder, and that too under the most sacred pledges of protection and safety. As a salvo for such unearthly perfidy and guilt she told us through her highest executive officers, that the laws should be magnified and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena, where the citizens of a sovereign State pounced upon two defenceless servants of God—our Prophet and our Patriarch—before the senate of that State rescued one of the indicted actors in that mournful tragedy from the sheriff of Hancock County and gave him an honorable seat in her hall of legislation, and all who were indicted by the grand jury of Hancock County for the murder of Generals Joseph and Hyrum Smith are suffered to roam at large watching for further prey.

"To crown the climax of those bloody deeds, the State has repealed all those chartered rights by which we might have lawfully defended ourselves against aggressors. If we defend ourselves hereafter against violence, whether it comes under the shadow of law or otherwise (for we have reason to expect it both ways), we shall then be charged with treason and suffer the penalty; and if we continued passive and non-resistant we must certainly expect to perish, for our enemies have sworn it.

"And here, sir, permit us to state that General Joseph Smith, during his short life, was arraigned at the bar of his country about fifty times charged with criminal offences, but was acquitted every time by his country, his enemies, or rather his religious opponents, almost invariably being his judges. And we further testify that as a people we are law-abiding, peaceable, and without crime, and we challenge the world to prove the contrary; and while other less cities in Illinois have had special courts instituted to try their criminals, we have been stripped of every source of arraigning marauders and murderers who are prowling around to destroy us, except the common magistracy.

"With these facts before you, sir, will you write to us without delay as a father and friend, and advise us what to do. We are members of the same great confederacy. Our fathers, yea some of us, have fought and bled for our country, and we love her constitution dearly.

"In the name of Israel's God, and by virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much for us to ask you to convene a special session of Congress and furnish us an asylum where we can enjoy our rights of conscience and religion unmolested? or will you in a special message to that body, when convened, recommend a remonstrance against such unhallowed acts of oppression and expatriation as this people have continued to receive from the States of Missouri and Illinois? or will you favor us by your personal influence and by your official rank? or will you express your views concerning what is called the "Great Western Measure" of colonizing the Latter-day Saints in Oregon, the northwestern Territory, or some location remote from the States, where the hand of oppression shall not crush every noble principle and extinguish every patriotic feeling?

"And now, honored sir, having reached out our imploring hands to you, with deep solemnity, we would importune with you as a father, a friend, a patriot and the head of a mighty nation; by the constitution of American liberty, by the blood of our fathers who have fought for the independence of this Republic, by the blood of the martyrs which have been shed in our midst, by the wailings of the widows and orphans, by our murdered fathers and mothers, brothers and sisters, wives and children, by the dread of immediate destruction from secret combinations now forming for our overthrow, and by every endearing tie that binds man to man and renders life bearable. and that too, for aught we know, for the last time, that you will lend your immediate aid to quell the violence of mobocracy, and exert your influence to establish us as a people in our civil and religious rights where we now are, or in some part of the United States, or in some place remote therefrom, where we may colonize in peace and safety as soon as circumstances will permit.

"We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity, and the blessings of a grateful people and of many ready to perish shall come upon you.

"We are, sir, with great respect, your obedient servants,

Brigham Young,
Willard Richards,
Orson Spencer,
Orson Pratt,
W. W. Phelps,
A. W. Babbitt,
J. M. Bernhisel.

"Committee, in behalf of the Church of Jesus Christ of Latter-day Saints at Nauvoo, Illinois.

"P. S. As many of our communications, post-marked at Nauvoo, have failed of their destination, and the mails around us have been intercepted by our enemies, we shall send this to some distant office by the hand of a special messenger."

The others to the governors were the same as the above with slight requisite alterations.

President Young received a respectful answer from Governor Thomas S. Drew in reply to the communication to him as governor of Arkansas, alleging his inability to protect the Saints in the State of Arkansas, and suggesting the propriety of the "Mormons" settling Oregon, California, Nebraska, or some other country where they would be out of the reach of their persecutors. He was the only governor in the United States who deigned to reply to the appeal of the committee in behalf of the Church.

Governor Drew referred the Saints to the patriarchal proposition of Abraham to Lot, about separating and choosing the portion of the land which suited him, and concluded with the following paragraph:

> "Should the Latter-day Saints migrate to Oregon, they will carry with them the good will of philanthropists and the blessings of every friend of humanity. If they are wrong, their wrongs will be abated with many degrees of allowance; and if right, migration will afford an opportunity to make it manifest in due season to the whole civilized world."

The following appeared in the *New York Sun*:

"The spiritual concerns of the Mormons

are governed by a council of twelve, composed of the following persons: Brigham Young—The Lion of the Lord. Heber C. Kimball—The Herald of Grace. Parley P. Pratt—The Archer of Paradise. Orson Hyde—The Olive Branch of Israel. Willard Richards—The Keeper of the Rolls. John Taylor—The Champion of Right. Wm. Smith—The Patriarchal Jacob's Staff. Wilford Woodruff—The Banner of the Gospel. George A. Smith—The Entablature of Truth. Orson Pratt—The Guage of Philosophy. John E. Page—The Sun-dial. Lyman Wight—The Wild Ram of the Mountains. The only property owned in common is the Temple. The Mormons are industrious, good farmers, raise wheat plentifully, and are about to engage in manufactures. The whole community may be considered in their peculiar tenets singular and remarkable, and in after ages their Temple, like the ruins of Palenque, may strike the beholder with wonder, and history may be unable to explain what race worshipped there."

In August, 1845, President Young met with his brethren in council, when it was decided that three thousand able-bodied men should be selected to prepare themselves to start in the spring for Upper California, taking their families with them.

Early in the month of September commenced the memorable house-burning in Hancock County. The successful prosecution of the building of the Temple and the rapid strides made in erecting the Nauvoo House, seemed to tempt the cupidity of the neighbors of the Saints. The anti-Mormons realizing also that the murderers of Joseph and Hyrum were acquitted, that the city charter of Nauvoo was repealed, and the Saints, in a manner, placed outside the protection of the law, did not hesitate to commit any outrage. At Lima and Yelrome they set fire to buildings and stacks of grain, and fired upon Brother Clark Hulet and the children of Brother Durfee.

When the news of the proceedings reached Nauvoo, the Apostles sent word to those places, advising the people to offer their property for sale to the mob, and remove the women and children to Nauvoo as quickly as possible; the men were advised to remain quietly and watch the movements of the mob In a letter to the President of the Yelrome Branch, President Young stated that "the object of our enemies is to get opposition enough to raise popular excitement, but we think it best to let them burn up our houses, while we take care of our families and grain."

In accordance with his counsel the citizens of Yelrome proposed to the mob to sell them their landed property and improvements, reserving only the crops on which they were dependent for their bread, and take in payment cattle, wagons and such things as they could use in removing their families. But still the persecutions continued, with the most diabolical persistency. Volunteers were called for in Nauvoo to go with their teams and assist in bringing in the families of the Saints from the isolated settlements where the mobbing was most violent, to that place, in response to which 135 teams were sent forthwith.

During this time J. B. Backenstos, Esq., sheriff of the county, who on more than one occasion had proved himself a friend of the Saints, and disposed to maintain the peace, was doing all he could to quell the inclination to mob, which had become so prevalent. He even went to Warsaw and tried to raise a *posse* to stop the burning, but was unable to get a single man to assist him.

About this time Bishop George Miller was arrested at Carthage on a charge of treason. An officer, with writs against President Young and the Twelve also, visited Nauvoo. The charges were for aiding and abetting Joseph Smith in treasonable designs against the State, for being officers in the Nauvoo Legion, for building an arsenal, for keeping cannon in times of peace, for holding a private council in Nauvoo and for holding correspondence with the Indians. He, however, left without making any arrest.

Sheriff Backenstos wrote to President Young from Carthage Sept. 15, 1845, advising him to organize 2,000 well armed men, and hold them in readiness for immediate service when he might call upon them; and stated that he could not reasonably expect support from those citizens called "Jack-Mormons." The term "Jack-Mormons" was in those days applied to persons who did not belong to the Church, but were friendly to its members.

The course of President Young had been to suppress excitement among the people, that they might not be led to commit acts of aggression, for he wished the world at large to see who the real aggressors were. He was willing, for the sake of preserving peace, and as a means of gaining security and order for the time being, to agree with the mob to leave the State in the spring. At the same time the Saints had observed the law, magnified the Constitution and done more towards developing the resources of the State than any or all the rest of its inhabitants.

Notwithstanding the perilous condition of the Saints and the continued depredations of their enemies in the adjoining districts, in Nauvoo the people continued their labors upon the Temple, determined to rear it at all hazards.

The persecutions of the mob were not confined to the members of the Church; they were also felt by those who were favorable to them, and who wished them to have their rights. Sheriff Backenstos rode into Nauvoo on the 16th of September, in great haste and appearing much excited. On the previous day he had been driven by the mob from his home in Carthage; from which place he had gone to Warsaw, and sought refuge for the night. There he learned that the mobbers were very much enraged at him for trying to stop the burning of property, and that they were determined to take his life if possible, and, in fact, that they had planned to waylay and kill him on his way to Nauvoo. On starting the next morning, he got a man to accompany him a portion of the way. Soon after they parted company, the sheriff saw a party of the mob pursuing him on horseback, and though he drove his horse as fast as he could, he riding in a buggy, they gained upon him in the chase, and one of them who rode the swiftest horse would likely have overtaken him had his horse not fallen and thrown him. The mob now took a cut-off to intercept him, and gained on him so rapidly that they were within two hundred yards of the sheriff when he came up with O. P. Rockwell and John Redden, who were engaged in removing sick families into Nauvoo from the burnt district. They, seeing the sheriff coming down the hill towards them at such a frightful speed, called to him and asked what was the matter. He told them he was pursued by the mob, and commanded them in the name of the

State, to protect him. They replied that they would do so, as they were well armed. The sheriff, encouraged by this, turned to the approaching mob and commanded them to stop, but as they paid no attention to the order, and continued to advance, apparently reckless and blood-thirsty, and raising their guns to fire at him, he ordered O. P. Rockwell to fire. Aiming at the clasp of the belt on the foremost man, the latter fired, and simultaneously with the report of the gun the man fell from his horse. His comrades then stopped and cared for him, leaving the sheriff to proceed on his way.

It was very evident that Rockwell had saved the life of the sheriff, as there was no doubt that the blood-thirsty mobbers who followed him were determined to kill him. Had he refused to comply with the demand of the sheriff for protection, he would, to say the least, have proved himself an arrant coward. It was soon afterwards ascertained at Nauvoo that the man whom Rockwell had thus shot and killed was named Franklin A. Worrell, one of the most bitter and implacable enemies to the Saints in the country. This same Worrell was officer of the guard at Carthage jail when the Prophet and Patriarch, Joseph and Hyrum, were murdered, and afterwards a witness when the case of their murder was under examination. He was asked at that time, among other questions, whether the fire-arms of the guard under his charge at the jail were loaded with blank cartridges only, or bullets. He refused to answer the question; and assigned, as a reason, that he could not do so without criminating himself; thus proving by his own confession that if not actually engaged in the murder he was indirectly a party to it.

The suffering of the Saints during the persecutions and troubles through which they were now passing was extreme. Many of those who had their homes destroyed and were thus rendered destitute of nearly all the comforts and many of the necessaries of life were sick, and unable to offer any resistance had they been disposed to. Neither were the more strong and healthy generally in a condition to make a very able defense against the attacks of such a merciless mob. Many of them were unacquainted with the use of fire-arms, never having been brought into action before and their fire-arms were few and of an inferior character.

Sheriff Backenstos, after reaching Nauvoo, immediately issued his second proclamation to the citizens of Hancock and surrounding counties, in which he recounted the nefarious and bloody acts of the mob throughout Hancock County, detailed his narrow escape from the infuriated men who had followed him, commanded the mobbers and rioters to disperse and cease their violence, and ordered all able-bodied men throughout the county to arm themselves in the best possible manner and defend their lives and property. As a postscript to this proclamation, he added:

> "It is proper to state that the Mormon community have acted with more than ordinary forbearance—remaining perfectly quiet, and offering no resistance, when their dwellings, other buildings, and stacks of grain, etc., were set on fire in their presence, and they have forborne, until forbearance is no longer a virtue.
>
> "The notorious Colonel Levi Williams, who is at the head of the mob, has ordered out the militia of this brigade, comprising Hancock, McDonough and Schuyler Coun-

> ties; but it is to be hoped that no good citizen will turn out and aid him or others in the overthrow of the laws of our country, and it is certain that no good citizen will cross the Mississippi River with a design to aid the rioters."

The First Presidency also urged upon the people the necessity of being vigilant, that the mob might not come upon them unawares, and of moving their women and children and substance into Nauvoo as quickly as possible, if unable to protect themselves. In Nauvoo a committee of five men were appointed to wait upon the mob, and petition for peace, promising them if they would retire and cease their mobbings, lawless litigations and other persecutions, and allow the Saints the necessary time and peace to prepare to remove, that they would leave the State in the spring. A proclamation was then issued, signed by the Apostles and a number of the leading Elders of the Church, and addressed to Colonel Levi Williams, and the mobbing party of which he was the supposed leader, announcing the names of the men appointed as a committee from Nauvoo, and making known their proposition to leave the State, and asking for an answer to be returned in writing or by the committee who should wait on them. Two days after this was sent, A. B. Chambers, editor of the Missouri *Republican*, arrived in Nauvoo from Warsaw, and stated that his purpose was to save the destruction of property and individual suffering that evidently must occur unless conciliatory measures were adopted. He brought with him the names of Levi Williams and six others appointed as a committee by the anti-Mormons of Warsaw and vicinity to negotiate for peace. It seemed that many who had read the proposition to compromise addressed to the mob were satisfied with the proposals therein made, while many others were equally embittered and opposed to its stipulations, on account, as they claimed, of being addressed as a mob. They thought to accede to this would be to virtually acknowledge that they were among those who had been engaged in burning and destroying property.

On the evening of the 16th, Sheriff Backenstos, feeling anxious for the safety of his family and others at Carthage, raised an armed force and proceeded to that place to rescue them from the power of those threatening. On this point we quote his own language:

> "On entering the town we were fired upon by some of the mobbers, who instantly fled. My heart sickens when I think of the awfully distressed state in which I found my family, in the hands of a gang of black-hearted villians, guilty of all the crimes known to our laws. * * * The families which I designed to rescue had all fled, with the exception of Mrs. Deming, the widow of the late General Deming, who was of the opinion that she might escape their vengeance, inasmuch as the recent death of her husband it was thought would have appeased their wrath against that family.
>
> "After we had entered the town, persons were seen running about the streets with firebrands. Anticipating their intention of firing their own buildings in order to charge the same upon the *posse comitatus* under my command, we immediately took steps to prevent this, by threatening to put to the sword all those engaged in firing the place."

Almost every hour brought news to Nauvoo of new and cruel depredations by the lawless and bloodthirsty mob in the suffering districts. The postmasters of Warsaw and Carthage and the treasurer and assessor of Hancock County, living at Carthage, were driven from their homes by force of arms, the first having but half a minute's time allowed him to prepare to leave. These men were not members of the Church, but the rioters were displeased with them because they were opposed to the mobocratic spirit. They were men of good character, and had, up to the time the persecutions commenced, been generally respected by all classes. A spirit of desperation and frenzy seemed to have taken possession of a great portion of the people known as anti-Mormons, and they would scarcely hesitate at committing any act of outrage to wreak vengeance on the Latter-day Saints and effect their wicked ends. That the deeds they were committing were unlawful, they well knew, and hence they tried to elude detection in most instances. Generally, when engaged in house-burning, they kept horses stationed close at hand, on which they could make their escape if necessary.

When Sheriff Backenstos had seen his family safely started for Nauvoo, he and his small force of men proceeded towards Warsaw, but learning on the road that the mob were engaged in burning houses at a place known as Bear Creek, they directed their course towards where they saw the smoke arising. On nearing the scene of burning, the sheriff's party divided, and attempted to surround the men engaged in the work of destruction, but in doing so they were discovered by the latter, who made off as fast as their horses could carry them. The sheriff gave his men orders to pursue and arrest them if possible, and if they would not submit to arrest, to fire upon them. His orders were obeyed, and the result was, two of the fleeing party were killed and others thought to be wounded.

This was, as stated in a proclamation by the sheriff of the county, the first effort at open resistance to mob violence in that section. It now became apparent that a united effort must be made by the peaceable citizens at quelling those who seemed so determined on the destruction of life and property. The mob were reported in large bodies in different parts, and very threatening.

The sheriff raised a company of 200 men and again set out for the southwestern part of the county, which had up to this time suffered most heavily from mob violence. When out about six miles from Nauvoo he sent back to that place for a heavy reinforcement of men and two cannons, and stated that he wished to attack the mob in their stronghold, and prevent their crossing the river by stationing men at the crossings. President Young immediately wrote to him, remonstrating against the course he was about to pursue, and advised him not to attempt to prevent them from crossing the river, nor hem them in there, and compel them to fight, as it would doubtless result in much bloodshed, but instead, to allow them to cross the river to Missouri if they wished to, and then, by placing men at the passes of the river, prevent their return.

Several small parties were sent from Nauvoo to different parts of the county to protect isolated places, and in the meantime an answer from the sheriff was awaited. All public work in Nauvoo was now suspended, except the building of the Temple, which President Young was determined should not cease, even though, as he stated, the workmen should find it necessary to carry the sword in one hand while they worked with the other. It had been decided that a cannon should be fired in Nauvoo, as a signal for the assembling of the citizens in case of emergency, and all possible preparations were made by the people for the protection of themselves and their friends in the surrounding districts. President Young instructed them in their duties, and urged them not to molest the property of the mobbers, in case they should run away and leave their homes.

At the time when the call for reinforcements was received from the sheriff, the signal gun was fired and the citizens of Nauvoo assembled on the square, carrying such fire-arms as they happened to have in their possession, and expecting to have to march and meet the enemy. The men were reduced in strength by sickness and the hardships they had undergone, and were not in a fit condition for such service; so it was decided that they should remain where they were until further orders were received.

The next news from the sheriff was to the effect that he had concluded to act upon the advice of President Young, and save the shedding of blood if possible. He had learned that about eight hundred of the mob had fortified themselves in the vicinity of Warsaw, near the Mississippi River, who were well armed and had one piece of artillery. He now wanted 400 armed men to be sent out in wagons, to assist him. In his letter to President Young he asked him to pray that the blessings of Heaven might rest upon him and his men in their campaign, that their enemies might not fall upon them in ambuscade. Mr. Backenstos was not a member of the Church, but it was evident from this that he was not without faith in President Young's favor with the Lord.

The 400 men called for were sent; the sheriff marched a part of them to Carthage and ordered them to surround the town, that he might arrest a number of men against whom he had writs, for being engaged in the house-burning. On searching the town, he found that all for whom he held writs had fled except one. The sheriff then addressed a communication to the mob assembled in the southwestern portion of the county, commanded by Colonel Levi Williams, in which he reminded them of the crimes they had committed; called upon them to cease their mobbing and burning and deliver themselves up into his hands, to be dealt with according to law. He also demanded of them the public arms in their possession, and stated that he would await a reply, which, if they failed to send, their silence would be considered as a refusal, and they must suffer the consequences.

This determined course taken by Sheriff Backenstos had the effect of producing fear among the mob. Not only those of Carthage for whom he held writs, but also many guilty ones in other places fled from the county and State with all possible haste.

While awaiting a reply to his communication to the assembled mob, the sheriff directed his men at Carthage to collect from the citizens of that place all arms, ammunition, etc., belonging to the State, in their possession. While they were thus engaged an incident occurred, which we relate, as it shows that the sheriff was a man of justice and fine feelings. Two of the men collecting the arms either misunderstood or wilfully acted in opposition to his order, by taking possession of three guns, the private property of individuals; one man also quarreled with a lady and used ungentlemanly language in her presence. For their conduct, the sheriff ordered these men under arrest, placed a guard over them and sent them home in disgrace, while the guns were returned to their owners.

Sept. 20, 1845, four citizens of Macomb, the capital of McDonough County, Illinois, arrived at Nauvoo as a committee from their city to ascertain whether the Latter-day Saints still intended to leave the State in the spring, according to their former proposition to the mob under command of Levi Williams. They were replied to by the Apostles, who met in council, to the effect that the Saints were under no obligation to leave, according to the stipulations of that proposition, as the terms of it were not acceded to by the mobbing party; still, they would not hesitate to leave, as proposed, if the people of the surrounding counties would by their influence assist them in disposing of their property, and staying the unwarranted and vexatious lawsuits which were continually being brought against them. If the Saints could have the assurance of peace for a short time, they would devote their time to preparing to remove, and they would not only leave the State, but remove so far away that their peculiar religious tenets need not furnish the people of Illinois any pretext for further complaint. They stated also that they were willing to buy out the citizens who were opposed to them, if that would suit them, and the Saints and their friends could be left in full and peaceable possession of the county. A. W. Babbit, Daniel H. Wells and E. A. Bedell were then appointed a committee to return home with those from Macomb and confer with the citizens of that place in regard to the terms proposed.

After waiting from the 18th to the 20th for a reply from the assembled mob commanded by Levi Williams, the sheriff and a part of his force started for the place where they were encamped, determined to arrest or rout them. They had not proceeded far, however, when they learned that the whole force of the mob had fled and crossed the Mississippi to Missouri.

Since the party engaged in burning property at Bear Creek were fired upon, no cases of house-burning had occurred; yet it was evident that the mob were not content with what they had done, for they were reported in different parts, trying to rally their forces to commit further outrages.

Sept. 23rd, 15 of the leading Elders of the Church were summoned to appear at Carthage for trial, on the charge of treason. The next day they proceeded to Carthage, accompanied by President Young and others. The witness against them, on whose testimony the warrant was issued, was a Dr. Backman, who, on being sworn in court, stated that he was not acquainted with the prisoners, and that he, personally, knew nothing against them; but that he made affidavit on the strength of the rumors in circulation, and that he believed them guilty. It was clearly evident that there was no foundation for the charge, except in rumor, and the prisoners were discharged. This is a fair sample of the charges for arrest and trial by which the Saints were being continually harassed. A person, as in this case, totally unacquainted with the men against whom he made oath, except by false rumors, believed that they were guilty of treason, and on his making affidavit to this effect, 15 of them must be arrested and appear for trial.

The committee sent to Macomb to attend the meeting of the citizens of that place, returned without accomplishing much. On their arrival there, they found the people excited and hostile in the extreme. They were threatened with violence until it was not considered prudent for them to venture out of doors. Such was the feeling of animosity, towards, not only the Saints, but also those who were thought to favor them; for two of the members of this committee—Daniel H. Wells and E. A. Bedell—were not at that time connected with the Church. They were unable to confer with the people in mass meeting, but watched from an upper window the movements and heard the threats of the rabble below. They were finally advised by a committee that their only safety depended on their immediate departure from the town. They accordingly returned without accomplishing the object for which they were sent.

The people of the State were now fairly aroused to a sense of what was transpiring in Hancock County and the surrounding districts. The citizens of Quincy, the county seat of Adams County, who had on a previous occasion shown much friend ship for the Saints, held a public meeting to consider what should be done, and appointed delegates to wait upon the citizens of Nauvoo and learn the facts in relation to their proposition to leave the State. The delegates from Quincy arrived at Nauvoo on the 24th. A council was called, composed of the leading men of the city, and propositions were submitted similar to those given the committee from Macomb. The committee from Quincy acknowledged that the propositions, if carried out in full faith, ought to be satisfactory to all concerned. Yet they thought, all things considered, that something more unconditional would have to be offered by the Saints before peace could be secured for them.

The committee from Quincy, after receiving the propositions in writing, returned home, promising to present them to the citizens of Quincy, who would assemble in mass meeting for their consideration.

Sept. 25, 1845, Sheriff Backenstos issued his fifth proclamation, in which he detailed many of the cruel and atrocious acts of the mob, and stated that though they had not returned to commit further outrage in the county, they were "brawling about the adjoining counties, the State of Missouri and Iowa Territory, circulating all kinds of falsehoods and misrepresentations, for the purpose of getting aid in order to recommence burning and mobbing." He also stated that many complaints had been made to him by "Mormons" and anti-Mormons of cattle and other property having been stolen from them. He had exerted himself to ferret out the truth in regard to these cases, and though rumors were abundant that the Saints were guilty of these deeds, he had invariably found that they were the sufferers and not the depredators. Of this he said:

> "Every one of those persons who report property stolen, who are not Mormons, are by no means regarded as enemies by them; but on the other hand, they have all denounced this mobbing and burning as most infamous. It is nothing more than reasonable to suppose that men who will burn houses, barns, grain and other property, and will drive and exterminate the United States postmasters and other officers from their offices and homes with force of arms, under the penalty of death, are none too good to steal cattle, horses and sheep too. Men who are guilty of such damnable outrages, are hardened against all the tender feelings of human beings; the savages would shrink with horror at such base and cowardly acts as are characteristic of this mob faction. Again, why is it that the stealing of cattle and horses is confined in nearly every instance to those who are opposed to the mobocrats? If the Mormons are guilty of these depredations complained of, is it not a remarkable circumstance that not a single hoof of all the cattle and horses that are alleged to have been stolen, were taken from any of those engaged in the mobbing; in every case, so far as I can learn, they were taken from persons opposed to this wicked proceeding of the mob party."

The sheriff also denounced Thos. C. Sharp, editor of the Warsaw *Signal*, as a villian of the worst dye, and the statements of proceedings in the county published by him in the *Signal* as infamous falsehoods. This same Sharp was without doubt one of the worst enemies the Saints had in those days. All the time during their troubles the colums of the *Signal* were replete with the most glaring falsehoods concerning the acts of the Saints, and the editor through this medium did much towards urging on the mobbers to commit their deeds of crime. Many of the statements made by him as also many of the rumors in circulation against the Saints gained credence even with many honest persons who were not personally acquainted with the facts. In fact, the popular prejudice against the Saints was so strong that no amount of argument was required to convince thousands of such persons that the "Mormons" were guilty of every imaginable crime.

Families were now constantly arriving in Nauvoo from La Harpe and other isolated places for protection, and in Nauvoo arrangements were being made for emigrating. Companies were being organized and committees appointed for deciding on what outfit would be required by those who should sally forth for the region west of the Rocky Mountains.

Governor Ford ordered that all bodies of troops in the State should be discharged except a small force to be commanded by General J. J. Hardin; and accordingly, on Sept. 28th the small force of militia left at Carthage by the sheriff to maintain peace were ordered home.

On the 30th, General Hardin with 400 troops, arrived in Nauvoo and awaited on the public square an interview with President Young, the Twelve Apostles and leading men of the city. Judge Stephen A. Douglas and Sheriff Backenstos, who also came with General Hardin, waited on President Young and informed him that it was hard to convince the public that the "Mormons" were not really the persons who had been doing the house-burning in Hancock County, and that on this point they wished him to talk to General Hardin. He accordingly visited the general, who was surrounded by his troops and staff officers on the square. General Hardin read his orders from Governor Ford, which were to the effect that he was to keep peace in Hancock County, even if it was necessary to place it under martial law to do so. He also stated that he wished to search for the dead bodies of two men who were last seen in Nauvoo, and who were supposed to have been murdered there. President Young assured him that he was welcome to search for dead bodies or anything else if he chose to. The general then inquired if he knew anything concerning them, or of any crimes having been committed in Nauvoo. President Young replied that he knew of nothing of the kind, but that he had reliable information that some hundreds of houses had been burned and other property destroyed in the southern part of the county, and that if he would go there he would probably find the perpetrators. He tendered the general the hospitality of the city and invited him to stay at his house. The general, however, did not accept the invitation, but answered that he always stayed in camp.

The Temple, the Masonic Hall, the Nauvoo House and the stables of the Mansion House were then searched by General Hardin and his troops, for the ostensible purpose of finding the dead bodies spoken of. They found in the Masonic Hall, not dead bodies, but—about forty barrels of wi d grape wine, which they fondly lingered about and devoted considerable attention to. While searching the stables of the Mansion House, they found where a quantity of blood had been spilled, and immediately summoned the landlord and demanded an explanation. He readily explained that a sick horse had been bled there, and showed them the horse. The general and Judge Douglas then thrust their swords into the manure, as if they expected to find dead bodies buried there. A. W. Babbit, who stood by at the time, asked ironically if they thought the people of Nauvoo were so foolish as to bury dead bodies in the manure, when they could so easily throw them into the Mississippi River, which was but a few rods distant.

After the general and his troops had given up the search, they marched out and encamped on the south side of the city. Shortly afterwards a citizen named Caleb Baldwin was arrested and taken to the camp to be questioned in regard to crimes committed. Most of the questions asked him seemed to indicate that the officers were very anxious to learn where the bodies of Joseph and Hyrum were buried. This would go to prove, as was doubtless the case, that one object of their visit to Nauvoo was to really find out the place of their burial.

Oct. 1, 1845, General J. J. Hardin, Judge Stephen A. Douglas and J. A. McDougal, attorney-general for the State, met in council with the leading men of Nauvoo. They conversed freely on the subject of the proposed removal, and Vancouver's Island and Oregon were suggested by the visitors as suitable places for the Saints to remove to. These officials afterwards requested by letter that the propositions be made out in writing that they might lay them before the governor and people of the State. In reply the council in Nauvoo sent them a copy of the propositions submitted to the committee from Quincy, and added, that preparations were being made to remove previous to the late disturbances, and that companies had been organized for that purpose; but they were hindered in their operations by the mobbing; that they were determined to go to some place so far distant that they should neither infringe nor be infringed upon; they would not sacrifice their property, nor give it away, nor suffer it to be illegally wrested from them, though they should not find purchasers. In conclusion they said: "If all these testimonies are not sufficient to satisfy any people that we are in earnest, we will soon give them a sign that cannot be mistaken —*we will leave them.*"

General Hardin received a communication from Governor Ford, in which he said:

"I wish you to say to the Mormons for me, that I regret very much, that so much excitement and hatred against them should exist in the public mind. Nevertheless, it is due to truth to say that the public mind everywhere is so decidedly hostile to them that public opinion is not inclined to do them common justice. Every bad report against them is greedily swallowed, whilst nothing can be heard in their favor; under these circumstances I fear that they will never be able to live in peace with their neighbors of Hancock and the surrounding counties. There is no legal power in the State to compel them to leave, and no such power will be exercised during my administration.

"The spirit of the people, however, is up and the signs are very evident that an attempt will be made by the surrounding counties to drive them out. Such an attempt may fail once or even twice, but if undertaken in earnest and persevered in, it must finally succeed. Those who may think it wrong to drive out the Mormons cannot be made to fight in their defense, and indeed the people of the State will never tolerate the expense of frequent military expeditions to defend them. The Mormons may think themselves strong enough to defend themselves; but do they want to live in a state of continued war? They may overcome their enemies; but those enemies will rally again, and murders will be committed and mischief done from this time out, as each party may find itself able.

"I desire that you will impress these facts upon the Mormons, and that you will counsel and promote peaceable means of accommodation whereby the Mormons may be induced to leave the State. It is acknowledged by me that the State has no power to insist upon their removal, that it is a great hardship on them to remove from their comfortable homes and the property which they have accumulated by years of toil; but is it not better that they should do so voluntarily than to live in a state of continual war?"

General J. J. Hardin, under date of Oct. 1, 1845, wrote to President Young, requesting him to have a list made out in schedule form of the property of different kinds and its valuation, belonging to the Saints, which had been destroyed by the mob. A communication was also received by the council in Nauvoo from J. J. Hardin, Stephen A. Douglas, W. B. Warren and J. A. McDougal, stating that a meeting had been held in the State by the delegates from nine counties, the day previous, for the purpose of considering the case of the Latter-day Saints. At this meeting, they had understood, the proposition of the Saints to remove in the spring had been accepted. They stated that they were convinced that affairs had reached such a crisis that it was impossible for them to remain in the country. They confidently hoped and expected that the whole community would remove; but should they fail to do so, they added, "We are satisfied, however much we may deprecate violence and bloodshed, that violent measures will be resorted to, to compel your removal, which will result in most disastrous consequences to yourselves and your opponents, and that the end will be your expulsion from the State."

In the Quincy *Whig* (a paper published in Quincy) of Oct. 1st, a number of resolutions passed by a mass meeting of citizens in that city were published, which were to the effect that they were willing to accept the proposition of the Saints to remove from the State in the spring; that they believed the Saints to be a persecuted people, but that they considered their grievances "to be the legitimate consequences of their own conduct;" that it was too late to attempt to settle the difficulties in Hancock County except by causing the Saints to remove from the State; that in their opinion the desired progress could not be made in preparing the way for the removal of the "Mormons" while J. B. Backenstos remained sheriff of the county, and that he ought to resign his office; that the people generally should be advised to suspend all legal prosecutions for alleged offenses during the state of excitement which then existed; that in order to manifest their sympathy for the poor and suffering, a committee should be appointed in Quincy with a treasurer to receive subscriptions from all citizens disposed to help with their means, to aid the Saints in removing; that they should expect the old offending citizens of Hancock County to be allowed to return to their homes in peace without being arrested by the sheriff and prosecuted for their crimes, etc.

From this it will be seen that though the people of Quincy doubtless entertained more real friendship for the Saints than did those of any other city of the State opposed to them, they did not possess that determination to see justice maintained and innocence vindicated that they should have done. In fact they took the very course to encourage the enemies of the Saints to re-enact their bloody deeds on the first provocation. Notwithstanding the troubles through which the Saints were passing, they felt generally remarkably cheerful and united. They felt that they were in the hands of God, and they were willing to leave the State and journey forth into the wilderness, as they should be led, though they knew not where they should go to.

About this time Elder Orson Pratt issued two messages from New York to the Saints in the Eastern and Middle States, announcing the end of American liberty, as indicated in the movement to expel the Saints from Illinois, enumerated their sufferings and fervently appealed to all connected with the Church in those parts to gather out and assist in the defense of their brethren and sisters, and in relieving their sufferings.

On the 5th of October the Temple in Nauvoo was so far completed as to admit of a meeting being held in it. Just five and a half years had elapsed since the corner stone of the structure had been laid, during which time the Saints in their poverty had accomplished a most marvelous work in rearing it. No general conference of the Saints had been held for three years, the Prophet Joseph Smith having ordered that there should be no more baptisms for the dead until the ordinances could be attended to in the font of the Lord's House, and that the Church should not hold another general conference until they could do so in that house.

The Saints were now overjoyed at the prospect of meeting in conference on the morrow, and the Temple, so far as completed, was dedicated to the Lord as "a monument of the Saints' liberality, fidelity and faith."

The next day (Oct. 6th) the Saints assembled in general conference in the Temple. It was continued for three days, during which time much good instruction was given, the Saints were stimulated to prepare for their removal and the necessary steps to organize in companies for traveling. In presenting the names of the authorities of the Church to the people for their acceptance, William Smith as one of the Twelve Apostles and Patriarch was objected to by Elder Parley P. Pratt, who felt that he could not sustain him while he continued in the course he had lately been taking. William Smith was a very aspiring man and not very sincere withal. Though his brethren connected with him in the Priesthood had done all in their power to encourage him in remaining steadfast in the faith, he had persisted in trying to create disunion in their midst, and by advancing false doctrine had caused many to be disaffected. In fact his conduct for some time previous had been anything but such as a Saint's and especially an Apostle's should be. The motion to sustain him in his office was put to the assembly and no one could be found to vote for him. His office was therefore by unanimous vote taken from him, and on the following Sunday, proof having been received in the meantime of certain acts of his, he was cut off from the Church. (See page 45.)

President Brigham Young was continued as President of the Quorum of the Twelve Apostles, and the others of the Apostles, namely: Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, John E. Page, Willard Richards, Wilford Woodruff, John Taylor, George A. Smith and Lyman Wight were each presented and sustained, with the exception of Lyman Wight, whose case was laid over until some of his actions could be investigated.

During this conference Lucy Smith, the aged mother of the Prophet and Patriarch, addressed the assembled multitude, and when she recounted the trials and persecutions she and her family suffered at the hands of their enemies, those who heard her were forced to shed tears. Especially was this the case when she related the account of a scene in Missouri when her son, Joseph Smith the Prophet, was condemned to be shot in fifteen minutes. For some time previous to this, Mother Smith, as she was familiarly called, had been opposed to removing with the Saints, and had stated that she preferred to remain where her husband and sons were buried, During the conference, however, she felt extremely fervent on the subject of the removal and expressed her willingness to go and her wish that her whole family might go and remain united with the Church. This caused a general feeling of rejoicing among the Saints, who by vote expressed their willingness to bring her remains back to Nauvoo, whenever she should die, and deposit them with those of her family buried there, according to her wish.

President Young informed the people that the Prophet had once said: "If I fall in battle in Missouri, I want you to bring my bones back and deposit them in that sepulchre—I command you to do it in the name of the Lord." The sepulchre spoken of was one the Prophet had prepared for that purpose on the Temple square, in Nauvoo. This expressed wish had not been complied with by the Saints, because his widow had opposed it. President Young further said: "We are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name of Israel's God, to let us deposit the remains of Joseph according as he commanded; and if she will not consent to it, our garments are clear."

We may here remark that Emma Smith, the Prophet's widow, never did consent to have this command of his carried out, though the Saints did all that they could reasonably to induce her to.

While the people were assembled in conference on the afternoon of the 7th of October, they were startled by receiving the intelligence that a body of armed men had just entered the city, and fearing that they might be a party of the mob come to create a surprise and disturbance, the meeting was adjourned till the next day, and the people were ordered to be ready to act on the defensive. It was soon afterwards ascertained that the party who had arrived were under command of Major Warren, and had come, as they said, to search the city for stolen property—though it was strongly suspected, and with good reason too, that such was not the real object of their visit. The alarm soon subsided, and those who had by this time sallied out with their fire-arms to defend themselves, returned peaceably to their homes. After searching about town a short time the party left, and a letter was shortly afterwards sent to Major Warren by the council of authorities in Nauvoo, explaining the slight excitement noticeable on their arrival in the city as being due to the surprise they had given the citizens, and requesting him to give notice by letter or otherwise when he wished to make another such visit. In conclusion they added:

> "In regard to searching for stolen property in Nauvoo, we have not the least objection to it, providing it be done in a legal manner, and we pledge ourselves to aid any legal officer in a lawful search any time; but we are opposed to men coming into our houses and taking away our individua property, which we have bought and paid for honestly, without either describing the property professed to be stolen or presenting lawful process, all of which we consider to be unconstitutional and oppressive, and calculated to put us to much unnecessary trouble and expense, as well as to defeat us in our efforts to move away next spring."

After the conference adjourned, President Young addressed a circular to the Saints scattered throughout the United States, calling upon them to gather up and assist in completing the Temple in Nauvoo, and receive their endowments there, a privilege for which the faithful Saints had so long and fervently prayed. He called upon them to dispose of their property not suitable to remove, and supply them elves with teams and such other property as they would need in commencing their long journey in the spring.

The Saints were not wholly unprepared for the opposition and persecution they had to meet, for it was only in fulfilment of the words of the Prophet. Joseph Smith had predicted that the persecutions should continue, and they should be forced to remove to the West. So that their enemies by persecuting them and compelling their removal, though it was not at all creditable to them, were literally fulfiling the words of the Prophet.

Affairs in the county now remined in a very unsettled condition. It was expected that Sheriff Backenstos would be tried at Quincy for the killing of the desperado Worrell, or rather for ordering him killed. The willingness of the sheriff to submit to trial was evinced in a letter he wrote to Nauvoo, in which he stated ironically: "I expect to go to Quincy for the purpose of paying my respects to Judge Purple and having a great man discharge me from the awful crime of killing one of our best citizens (?), to wit, Lieut. Worrell. What an unpleasant loss to this great republic! Had he lived, might he not have excelled even L. W. Boggs, of Missouri?" Backenstos afterwards went to Quincy and underwent his examination, when he was bound over for trial at the next session of court.

During all this time the organizing of companies was progressing, and preparations were being made by the Saints for bravely facing the hardships they would have to encounter on their journey. The food they were counseled to take with them did not consist of any great luxuries, but on the contrary, plain, strong food, calculated to sustain life and keep up their strength on their journey.

The feeling in Nauvoo at this time was not one of safety by any means, so far as the power and disposition of the enemy was considered, for it was currently reported that General Hardin had pledged himself to the mob to go to Nauvoo with his troops and arrest several of the citizens there, or "unroof every house in Nauvoo" in trying it. Also that 300 men from Quincy had volunteered to help him, and they expected to be joined on the road by others.

October 21, 1845, Judge Purple held court in Carthage, and displayed so much prejudice against the Saints and favor for the mobbers, that Sheriff Backenstos expressed himself in speaking of his doings as being thoroughly disgusted with such "judicial humbugs." One case brought up for trial was that of two brethren, Jesse P. Harmon and John Lyttle, charged with being engaged in destroying the press and fixtures of the *Expositor*, the contemptible libelous paper formerly published in Nauvoo. A man named Rollison was the principal witness against them. He professed to know all about the proceedings of abating the nuisance and described the manner in which it was done. When asked whether it was Appleton M. Harmon or Jesse P. Harmon who was guilty, he replied that it was the policeman, and on being informed that they were both policemen, he became confused and said he could not tell which it was. He was then asked which of the brothers Lyttle—John or Andrew—was the guilty one. He replied again, it was the policeman, and on being informed that they were both policemen, he said it was the blacksmith. It happened that they were both blacksmiths, so that he could not fix the crime upon either of them, and the jury acquitted them. This was in accordance with the prediction of the Prophet Joseph, who said, when it was reported to him that the policeman had abated the nuisance, that not one of them should be harmed for what they had done in the matter.

On the night of October 23rd one of the men under command of Major Warren was shot under the following circumstances:

A man by the name of Nathan Bigelow, who lived at Camp Creek, was ordered by a party of the mob to leave his house, as they were coming to burn it down. He sent his son to Nauvoo for help, from which place he went to Carthage and informed Major Warren of the facts. Major Warren replied that he had no men to send, and that the young man had better return to his father and tell him to defend his house as best he could, and call upon his neighbors to assist him. Soon after the son started on his return, however, Major Warren did dispatch five men to assist Bigelow in the defense of his house. They arrived at the place about 11 o'clock at night, in advance of the son, and immediately attempted to force an entrance at the door without knocking. Bigelow, supposing the mob had come to attack him, asked repeatedly who were there and what was wanted, but received no reply from the men outside. He then warned them that he would shoot if they opened the door. The men still, seemingly regardless of the consequences, continued to force at the door till they effected an entrance, when Bigelow discharged a pistol and musket at the leading man, Lieutenant Edwards, taking effect in his hip and breast. The men then, when too late, informed Bigelow that they were the governor's troops and had come to assist him. Of course, sorrow was then expressed at the occurrence, and the wounded man was well cared for. Though Bigelow could scarcely be blamed for what he did, as he acted with as much caution as the circmstances would warrant, he was arrested and taken to Carthage for trial.

Before Judge Purple, whose court was being held at Carthage, the Saints could not hope to obtain redress for their wrongs, as he utterly refused to hear any evidence in their favor. Governor Ford, Genera Hardin and other State officers, having promised that justice should be administered in the case of those whose property had been destroyed, and who had otherwise suffered from the depredations of the mob, quite a number of the brethren left their families destitute and journeyed to Carthage to give in their testimony as witnesses against the house-burners. The grand jury refused to hear their testimony or to admit any of them into the jury room, therby adding insult to injury, for notwithstanding the promises made, their claims for justice were wholly ignored. Thus the men who were guilty were shielded, while many of them were in the ranks of the State troops at Carthage, and others roaming at large, still threatening the lives of peaceable citizens and burning houses and other buildings wherever they had opportunity of doing so and escaping.

In view of the threatening aspect of the mob, and the apparent indifference of the State officers to protect the Saints, a number of men from Nauvoo were stationed at certain distances apart between that place and Carthage, to express news of any hostile demonstrations on the part of the mob to Nauvoo.

On the 25th Major Warren, Judge Purple, J. B. Backenstos and Judge Ralston, with a body of troops, arrived in Nauvoo, and Major Warren immediately demanded an explanation of the movements of the expressmen, several of whom he saw on the prairie while he was on his way to Nauvoo. President Young mildly informed him why they had been sent out, when Major Warren became enraged and declared that he would issue a manifesto and place the county under martial law. His language aroused the indignation of Elder John Taylor, who listened to him, and who had scarcely recovered from the severe wounds he had received at the time when Joseph and Hyrum were assassinated. He replied to Major Warren in a very forcible manner, telling him that the treachery of the State officers in the past towards the Saints had caused them to be suspicious of their pretended protection, and they had placed the expressmen out there to communicate at once the news of any hostile movements, that the citizens might be better able to defend themselves in case of attack, as well as to help those of their brethren who were at Carthage being tried. In conclusion he said:

> "We lack confidence in the governor's troops under your command, and while hundreds of murderers, robbers and house-burners roam at large, unwhipped of justice, we shall take measures to protect ourselves. I, sir, have been shot all to pieces under the protection of the governor's troops. Our leading men have been murdered in Carthage, and we shall not trust ourselves unprotected again until the State gives some evidence, more than it has done, of its justice and humane intentions to enforce its laws."

Judge Purple begged of him not to talk on such an exciting topic. Elder Taylor then changed the subject by ordering wine for the company, of which all partook except Major Warren.

The officers and troops did not tarry long in Nauvoo, and after they left, the council of authorities dispatched E. A. Bedell, Esq., and Bishop George Miller with a communication to his Excellency Thomas Ford, governor of the State, in which they informed him of the threat of Major Warren to declare martial law, and implored him to dismiss the troops under his command, as the Saints had more to fear from them than from the mob at large, although the latter still continued their depredations.

Bishop George Miller and Mr. Bedell traveled day and night to reach Springfield and present to Governor Ford the petition from the council in Nauvoo, for the removal of the armed forces from the county. The governor received them kindly, and after perusing the communication of which they were the bearers, he read to them a number of letters he had received from individuals in Hancock County and other parts of the State, urging the necessity of keeping a force stationed there all winter. He deplored the condition of the country, and stated that he considered the people of the State generally a mob, and that he could not trust them to act in any emergency where the Saints as a community were a party. He was willing to acknowledge that justice had not been done to the Saints, but he was afraid to exercise the power which by virtue of his office belonged to him, because, as he said, if he should exert the executive influence in behalf of the Saints as he ought to do, it would result in his own overthrow as well as that of the Saints. He finally promised to go to Hancock County and endeavor to pacify the mob and maintain order until the Saints could leave in the spring; and after that, bring those who were guilty of murdering, mobbing and house-burning to justice.

After Major Warren and his troops had left Nauvoo on the occasion of his threatening to place the county under martial law, it was ascertained that among his party was a deputy marshal from Iowa, who had come to Illinois with a demand on the governor for the Twelve Apostles of the Church. A certain Dr. Abiather Williams, who had the unenviable reputation of being a counterfeiter, had been before one of the judges of Iowa and sworn that the Twelve Apostles had made "bogus" money in his house. On his testimony an order was issued for their arrest, and the deputy marshal was sent to Nauvoo for that purpose. The real intention of Major Warren in making his visit to Nauvoo with his troops, was to assist in making these arrests, but they were deterred from doing so by the animated speech of Elder John Taylor.

The authorities of the Church had been harassed so much with trumped-up charges which, like this, had no foundation in truth, that they were not surprised at it. However, as it was reported that a larger force was being obtained, with which the officers would again visit Nauvoo and make the arrests, the accused men secreted themselves where they were not likely to be found, to save themselves the vexation of arrest, trial and probable incarceration, such as they had undergone before on false charges.

On the evening of the 27th Major Warren sought and obtained an interview with President Young and the Twelve Apostles. His feelings towards the Saints seemed to have changed somewhat. He acknowledged that the object of his last visit to Nauvoo with his troops was to make the arrests spoken of, but he now considered it unjust to serve the writs, as it would hinder the arrangements of the Saints to remove. As a proof of his sincerity, he stated that he was going to Springfield the next day, and one part of his business there was to induce his relatives and friends to remove to Nauvoo and purchase farms from the Saints.

From the encouragement the mob had received in being allowed to go free of punishment after the committal of their many crimes, it was not to be expected that they would cease their deeds of violence. At Camp Creek about thirty of them surrounded the house of Samuel Hicks at midnight, called Mr. Hicks out of his bed and stated that they were the governor's troops direct from Carthage. Without allowing him to clothe himself they forced him away; after which, though both his wife and child were at the time sick with the ague, they were allowed scarcely time to get out of the house and remove a few of their household goods, when the house was fired. After the flames had burst through the roof and made such progress that it was not possible for him to quench them, Hicks, chilled through with the cold night air, and shaking with the ague, was set at liberty by the mob, and allowed to return to the smoking ruins of his house, while the mob went their way. Another house was also fired in the same vicinity, about the same time. The statement of the mob that they were the governor's troops was probably not true, as a number of them were recognized as old mobbers.

Shortly afterwards a party of them appeared at midnight in the Green plains precinct, and set a straw stack, the property of Solomon Hancock, on fire, and then concealed themselves near by. When the owner of the stack and a number of others rallied to the scene to extinguish the fire, the mob shot at them and killed Elder Edmund Durfee, an old member of the Church, and one of the most inoffensive men in the country. Though the bullets flew thick and fast around the others, none of them were hurt in the least. Some of the mob engaged in the tragic affair, afterwards boasted that they had shot Durfee in order to win a wager of a gallon of whisky, that the stack had been set on fire to cause an alarm and draw the men out, and that by killing him they had won the whisky.

News of the actions of the mob was immediately sent to Major Warren, and his interference requested. He evinced considerable energy in hunting up the guilty parties, and actually followed one man into Missouri to arrest him. Notwithstanding the governor's boast that the troops were saving the Saints from total destruction, Major Warren acknowledged to Sheriff Backenstos that the killing of Durfee never would have occurred had the troops not been in the county. Though no evidence was wanting to convict the men who were guilty of the deed, as several of the brethren who were witnesses of the scene were summoned and appeared at the court at the examination of the case to give in their testimony, and the affidavits of others were sent, in accordance with a previous request of the State attorney, the trial resulted in just such a farce as the many previous ones had done, where the Saints were the injured parties. Their testimony was unheeded and the case was dismissed without even a grand jury having been summoned.

The labors of the Saints about this time were mainly for the accomplishment of two objects: the finishing of the Temple and preparing to remove in the spring. Wagon-shops were established all over the city, and every available wheelwright, as well as carpenters and cabinet-makers, and a great many others who had never worked before at either business, were employed at making wagons. Green timber in large quantities was cut and hauled into the city, where it was "seasoned" ready for being made up by being boiled in salt water or dried in kilns. Iron was obtained from all parts of the country to fit them up, and blacksmiths were engaged day and night working at them. Many of the wagons made were rude affairs, not so nicely painted and ironed as those now in common use; in fact, but very little iron, so necessary an element in their manufacture, was used in the construction of many of them, it being so exceedingly scarce. Many were actually made without iron for tires, hoops of wood being used instead.

After the strenuous and unremitting exertions of the Saints for upwards of five years to build the Temple in Nauvoo, they were highly gratified at having a portion of the house so far completed as to admit of the holy ordinances of the Church being administered in it. During the month of December, 1845, a great many persons received their endowments there.

The efforts of the Saints to find

purchasers for their property were generally unavailing. Quite a number of delegates from Catholic churches of different cities and other associations visited Nauvoo, and talked strongly of purchasing or leasing the Temple and other public buildings, and most of them expressed their admiration of the Temple, the beautiful city and its surroundings. But their visits generally terminated with a promise on their part to further consider the question of purchase, and, though the terms offered by the Saints were liberal, only one half the valuation of like property similarly situated in other parts of the country being asked, the agents or delegates seldom went farther in the matter than to examine the property and talk of purchasing or leasing.

Some little excitement was caused at Nauvoo, in the early part of December, 1845, by the receipt of news from Washington that the Secretary of War and several other Cabinet officers at the Capital were determined to prevent, if possible, the Saints from moving westward. They fancied they could do so on the plea that it was contrary to law for an armed force to remove from the United States to the dominion of any other government. The rumor then was that the Saints would probably locate in California or Oregon, the territory of which at that time belonged to the dominion of Mexico. President Young told the people that they would go in spite of all the efforts of officers and others to prevent them, as he felt that the Lord would deliver the Saints in the future as He had done in the past.

Conciliatory letters were written from Nauvoo to Stephen A. Douglas and several other members of Congress to secure their influence in opposition to this movement to prevent the removal of the Saints. Several times during the month of December, officers visited Nauvoo for the purpose of arresting President Young and members of the Twelve Apostles, but those brethren managed to elude them, and in order to do so were forced to disguise themselves on several occasions. On the 23rd of December the famous "Bogus Brigham" arrest was made concerning which President Young subsequently related the following:

"By the time we were at work in the Nauvoo Temple, officiating in the ordinances, the mob had learned that 'Mormonism' was not dead as they had supposed. We had completed the walls of the Temple, and the attic story from about half way up of the first windows, in about fifteen months. It went up like magic, and we commenced officiating in the ordinances. Then the mob commenced to hunt for other victims; they had already killed the Prophets Joseph and Hyrum in Carthage jail, while under the pledge of the State for their safety, and now they wanted Brigham, the President of the Twelve Apostles, who were then acting as the Presidency of the Church.

"I was in my room in the Temple; it was in the southeast corner of the upper story. I learned that a *posse* was lurking around the Temple and that the United States Marshal was waiting for me to come down, whereupon I knelt down and asked my Father in Heaven, in the name of Jesus, to guide and protect me that I might live to prove advantageous to the Saints. I arose from my knees and sat down in my chair; there came a rap at my door. I said, 'Come in;' and Brother George D. Grant, who was then engaged driving my carriage and doing chores for me, entered the room. Said he, 'Brother Brigham, do you know that a *posse* and the United States Marshal are here?' I told him I had heard so. On entering the room Brother Grant left the door open. Nothing came into my mind what to do, until looking directly across the hall I saw Brother William Miller leaning against the wall. As I stepped towards the door I beckoned to him; he came. Said I to him, 'Brother William, the marshal is here for me; will you go and do just as I tell you? If you will, I will serve them a trick.' I knew that Brother Miller was an excellent man, perfectly reliable and capable of carrying out my project. Said I, 'Here take my cloak;' but it happened to be Brother Heber C. Kimball's; our cloaks were alike in color, fashion and size. I threw it around his shoulders and told him to wear my hat and accompany Brother George D. Grant. He did so. I said to Brother Grant, 'George, you step into the carriage and look towards Brother Miller, and say to him, as though you were addressing me, 'Are you ready to ride?' You can do this and they will suppose Brother Miller to be me, and proceed accordingly, which they did.

"Just as Brother Miller was entering the carriage the marshal stepped up to him and placing his hand upon his shoulder, said, 'You are my prisoner.' Brother William entered the carriage and said to the marshal, 'I am going to the Mansion House, won't you ride with me?' They both went to the Mansion House. There were my sons Joseph A. and Brigham jun., Brother Heber C. Kimball's boys, and others who were looking on, and all seemed at once to understand and partake of the joke. They followed the carriage to the Mansion House and gathered around Brother Miller, with tears in their eyes, saying, 'Father, or President Young, where are you going?' Brother Miller looked at them kindly, but made no reply; and the marshal really thought he had got 'Brother Brigham.'

"Lawyer Edmonds, who was then staying at the Mansion House, appreciating the joke, volunteered to Brother Miller to go to Carthage with him and see him safe through. When they arrived within two or three miles of Carthage, the marshal with his *posse* stopped. They arose in their carriages, buggies and wagons, and, like a tribe of Indians going into battle, or as if they were a pack of demons, yelling and shouting, they exclaimed, 'We've got him; we've got him! we've got him!' When they reached Carthage the marshal took the supposed Brigham into an upper room of the hotel, and placed a guard over him, at the same time telling those around that he had got him. Brother Miller remained in the room until they bid him come to supper. While there, parties came in, one after the other, and asked for Brigham. Brother Miller was pointed out to them. So it continued, until an apostate Mormon by the name of Thatcher, who had lived in Nauvoo, came in, sat down and asked the landlord where Brigham Young was. The landlord, pointing across the table to Brother Miller said, 'That is Mr. Young.' Thatcher replied, 'Where? I can't see any one that looks like Brigham.'—The landlord told him it was that fat, fleshy man eating. 'Oh, h—l!' exclaimed Thatcher, 'that's not Brigham, that is William Miller, one of my old neighbors.' Upon hearing this the landlord went and, tapping the sheriff on the shoulder, took him a few steps to one side and said, 'You have made a mistake, that is not Brigham Young, it is William Miller, of Nauvoo.' The marshal, very much astonished, exclaimed, 'Good heavens! and he passed for Brigham.' He then took Brother Miller into a room, and turning to him said, 'What in h—l is the reason you did not tell me your name?' Brother Miller replied, 'You have not asked me my name?' 'Well,' said the sheriff, with another oath, 'What is your name?' 'My name,' he replied, 'is William Miller.' Said the marshal, 'I thought your name was Brigham Young. Do you say this for a fact?' 'Certainly I do,' said Brother Miller. 'Then,' said the marshal, 'Why did you not tell me this before?' 'I was under no obligations to tell you,' replied Brother Miller, 'as you did not ask me.' Then the marshal, in a rage, walked out of the room, followed by Brother Miller, who walked off in company with Lawyer Edmonds, Sheriff Backenstos and others, who took him across lots to a place of safety; and this is the real pith of the story of 'Bogus Brigham,' as far as I can recollect."

Dec 27, 1845, a United States deputy marshal appeared to again search for the Twelve and others. He was allowed to search every part of the Temple, in viewing which and the city from the tower he expressed his gratification with what he saw. He, however, had to leave without effecting the object of his search, as those for whom he sought knew from past experience that the easiest and cheapest way to secure justice for themselves was to keep out of the power of officers whose chief aim was to convict and punish the Saints, whether cause of complaint against them existed or not, and they accordingly kept out of their way.

Jan. 4, 1846, Governor Ford wrote a lengthy letter to Sheriff Backenstos, in which he made a great effort to impress the idea that he had not instituted the late attempt to arrest the Church authorities in Nauvoo, nor aided in it by furnishing troops to accompany the marshal. He stated that it was purely a U. S. government affair in which he took no official part, and that he refused, when requested by the marshal, to furnish troops. He expressed his belief that the government would prevent the removal of the Saints westward of the Rocky Mountains, as they would be sure to "join the British" and be more trouble to the United States than ever. He indulged in forebodings and speculations as to the result of the Saints being brought into collision with the government, and thought it not unlikely that the leaders of the Church would have to separate from the people and become fugitives in the earth, or submit to a trial on their indictments.

Jan. 20, 1846, the High Council of the Church issued from Nauvoo a circular to the members of the Church generally and others, in which was announced the intention of the authorities to send out a company of young, hardy man as pioneers, early in the month of March, to make their way westward, until they could find a location in some valley in the region of the Rocky Mountains, where they could plant seed and raise a crop, build houses, and prepare for the reception of the families who were to start as early in the spring as the grass would be grown sufficiently to sustain the teams and stock that would be taken. The place they should select would be made a resting place for the Saints until a permanent location could be decided upon. The statement that had been circulated, to the effect that the Saints had become alienated from their country and dissatisfied with the form of government of the United States, was denied; and it was stated that:

> "Should hostilities arise between the government of the United States and any other power, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the United States Government to that country. It is geographically ours; and of right no foreign power should hold dominion there: and if our services are required to prevent it, those services will be cheerfully rendered according to our ability."

At that time settlements were being made in Oregon by the United States, and it was thought probable that the government would establish a line of forts along the route from the Missouri River to those settlements. In case this should be done, the Saints hoped to have the work of building to do, as they would probably be near the route, and on that account be able to do it to better advantage than others; and the proceeds of their employment would relieve their necessities.

It was decided that those able tc start and owning teams and other things required should do so as early as possible, and A. W. Babbitt, Jos. L. Heywood, John S. Fullmer, Henry W. Miller and John M. Bernhisel were appointed a committee to dispose of the property of the Saints. As fast as sales of property could be made, the means obtained were to be devoted to helping out those who, for the lack of the necessary outfit to leave with, would remain.

During the month of January the probability that the Saints would encounter trouble in leaving seemed to grow stronger every day. The rumor reached Nauvoo from Washington that the officers of the government would intercept them on their way and take all their firearms, so that if they were determined to go they might go defenseless. President Young counseled those of the people who were prepared to leave to keep themselves in readiness to start on a few hours' notice.

Elder Samuel Brannan, having chartered the ship *Brooklyn*, set sail from New York for California Feb. 4, 1846, with about 230 souls on board, mostly Saints. (See *The Ship Brooklyn.*)

The work of administering the holy ordinances in the Temple continued almost incessantly, day and night, up to the 7th of February, the people being so anxious in this respect that they seemed almost unwilling to have President Young and the Twelve depart, as in that case their privileges would cease. A few days, previous the removal of the Saints was commenced. (See *Journeyings in the Wilderness.*) President Brigham Young and others, with their families, left Nauvoo Feb. 15, 1846.

During the month of February, 1846, while those who had started from Nauvoo on their westward journey were encamped on Sugar Creek, news reached them of a movement in New York, set in operation for the purpose of swindling them out of the homes they expected to acquire on reaching their destination in the west. According to letters received from Samuel Brannan, who had been acting as agent for the Church in New York, it appeared that a number of men, among whom were Amos Kendall, formerly Postmaster-General of the United States, and A. G. Benson, had conspired to raise the impression that the government had the power and right, and would exercise the same, to disarm the Saints, prevent their movement westward and cause them to disperse. They had convinced Brannan that this was really the case, and also that they possessed the necessary influence to avert the calamity, and were willing to do so on certain conditions. The conditions were that if the Saints should be allowed to pursue their journey without molestation from the government, they, on reaching their destination, should deed one half of their landed possessions—every alternate lot or section—to this combination of men, among whom, as they represented, was the President of the United States, though his name was not to be used in the matter. Elder Brannan, in his zeal and anxiety to save the Church from trouble, allowed these men to draw up an article of agreement, containing the above stipulations, which he signed on the part of the Church, and A. G. Benson for the other party, and then forwarded it to Nauvoo to have it sanctioned by the leading men of the Church, in order to have it ratified.

This effort to defraud the Saints was so transparent that President Young, and the prominent men of the camp, to whom the matter was submitted, readily saw through it; and notwithstanding that Elder Brannan seemed so sanguine that the intentions of the schemers were honest, and had in good faith attached his signature to it, the authorities of the Church were not so credulous, and accordingly the document never received their sanction.

President Young and a few others of the camp returned to Nauvoo on the 18th of February and remained there during the following Sunday to preach to and encourage those who remained in the city. During the meeting considerable excitement was caused by the floor of the Temple,in which they were assembled,settling a little, with a cracking sound. The consternation which ensued was intense, and two men—apostates—who were in the assembly, were so overcome by fear that they actually jumped out of the window, which resulted in one of them breaking his leg and the other his arm, besides smashing the glass of the window in making their hasty exit. President Young tried in vain to allay the fears of the people and explain to them the cause of alarm, and finally adjourned the meeting to the grove near by, though the snow covered the ground to the depth of a foot.

Preparations for the removal westward continued. The work on the Temple was also prosecuted, and the greatest anxiety of the Saints seemed to be to complete that edifice as far as possible, and prepare an outfit for their journey. There were a great many apostates there who continued to do all in their power to create disunion, but their influence was limited. The Saints generally were united in trying to carry out the counsel given them by President Young previous to starting. Quite a number of men who had formerly been prominent in the Church and turned away through transgression were endeavoring to create schisms. John E. Page, formerly one of the Twelve Apostles, was very bitter in his denunciation of the authorities of the Church, and in a public speech to the people of Nauvoo advised them to accept J. J. Strang, another apostate, as their leader. Strang had succeeded in raising quite a number of followers, and indeed a certain class of persons who had been members of the Church and who had not the Spirit of God, were ready to listen to and believe the false doctrines of any person who might start out with a pretended new revelation from God to lead them. In illustration of this it may be mentioned that about the time of which we write, a man named C. W. Wandell wrote an article purporting to be a revelation from God to J. J. Strang and sent it to one of his followers to see what effect it would have among those of his class. This man read it in a public meeting, and testified that he knew it was from the Lord, and it was immediately accepted by the others as a direct revelation from the Lord; but Wandell, seeing the credence it gained, informed them that he was the author of it, that Strang never saw it, and that the Lord had nothing to do with it.

Wandell was very much to blame for this deception. His attempt to deceive the people by the false use of the name of the Lord was sinful and blasphemous. He, himself, soon after lost the Spirit of the Lord and fell into darkness, and though some years afterwards he renewed his covenants and went on missions, he again lost his standing and was, the last we heard of him, an opponent to the Church.

Luke Johnson, formerly one of the Twelve Apostles, who had for some time been out of the Church, confessed his error about this time, in a public meeting in Nauvoo, and expressed a desire to again connect himself with the Church, and journey with them in the wilderness. He accordingly renewed his covenants. (See page 43.)

Apostle Orson Hyde continued to labor in Nauvoo after the other members of his quorum had left for the wilderness. The care and responsibility which rested upon him at that time were very great. The Saints were surrounded by enemies who only wanted the least pretext to pounce upon and mob and murder them. Many of them were very poor, and were anxiously trying to dispose of what little property they had for means to buy them an outfit. Under these circumstances it required great diligence, wisdom and vigilance on his part, as well as on the part of the Elders associated with him, to attend to the necessary public duties and to avoid difficulty. Then there was the Temple to complete, so that it could be dedicated to the Lord and be accepted by Him. He had commanded that it should be built, and until it was built the baptisms for the dead, performed elsewhere, were to be acceptable unto Him. But if, after the Saints had had sufficient time to build a house to the Lord, they did not fulfil this commandment, they were to be rejected as a Church, with their dead. In the revelation which was given upon this subject, the Lord explained how the labors of His servants and people—even when they did not complete a Temple which He might command them to erect — might be acceptable to Him. He said:

> "Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, and indignation, wailing and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God. And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God." (Doc. & Cov., Sec. 124, Verses 49-53.)

The Saints could possibly have excused themselves by this revelation for not doing any more work on the Temple, after their enemies had come upon them and by violence compelled them to promise to leave their homes. But this was not the feeling of President Young and his brethren. They were determined to do all in their power to finish the house. From the time of their return to Nauvoo, after the death of the Prophet Joseph, until they were compelled to leave there, they had worked unceasingly on the Temple. The labor that was performed on that building in fifteen or sixteen months after their return was marvellous, when the means are considered with which it had to be done. Within that space of time the greater part of the walls were built, the roof was put on, the tower was erected, the upper rooms were finished, and many of the Saints received their endowments therein. But not satisfied with this, though they had to leave Nauvoo themselves, instructions were given to prosecute the work of finishing the house, and all the means that could be spared was devoted to that object. Elder Orson Hyde had the pleasure of announcing to President Young by letter, that on the evening of April 30, 1846, the Temple was privately dedicated. (See *Nauvoo Temple.*)

Soon after this the mobbers renewed their hostile operations against the remnant of the Saints who still lingered at Nauvoo. A number of unsuccessful attempts were made upon the city, which could scarcely muster 123 efficient men, but after several days' bombardment, the mob succeeded, on the 16th and 17th of September, 1846, in driving the people, helpless and destitute of nearly everything, across the Mississippi River into Iowa. (See *The Battle of Nauvoo.*)

Language can scarcely convey a correct idea of the sufferings endured by these fugitives from Nauvoo in their hurried flight to escape the tortures of the mob, who seemed so bent on disregarding the stipulations of the unjust treaty that had been forced upon them. Many camped across the river on the opposite bank from Nauvoo and others scattered off in different directions, sheltering themselves as best they could; some forming rude tents with quilts or blankets, and others being only able to cover themselves with a bower made of brush. To add to their misery what little clothing they possessed was, for a great portion of the time, drenched with rain, and instances have been related by persons living who passed through those scenes of their having for days watched at the bedside of the dying while they could only afford a partial shelter to the prostrate form by holding milk-pans over it, to catch the falling rain as it dripped through the thin wagon cover. Some of the most influential men among them visited cities in the adjoining States and asked aid from the able and generous, for those of their brethren and sisters whose sufferings they tried to depict. By this means partial relief was obtained for some, but the majority of the sufferers were unable to better their condition until they had slowly worked their way into Iowa or Missouri and obtained employment of some kind, or were helped by teams sent back by those who had previously left Nauvoo.

The condition of the Saints at Nauvoo strongly excited the sympathies of the Camp of Israel at Winter Quarters (see *Journeyings in the Wilderness*), and teams and means were freely contributed and sent back to aid them. A number of these teams arrived on the bank of the Mississippi River, opposite Nauvoo, Oct. 7, 1846, and on the 9th the camp of the poor was organized and started for the West. Previous to this a number had scattered up and down the river, some going to St. Louis and others to Burlington, but all who wished to move westward had the opportunity offered them, and they were brought on to the main camp by the teams which had been sent back.

During the time when the Saints were suffering privation and exposure after their final expulsion from Nauvoo, they were visited by the late General Thomas L. Kane, who was impressed with the condition of the Saints and the injustice of the acts of their enemies. A more true and striking picture in language could hardly be drawn than that given by him in a historical address some years afterwards, of the scenes he there witnessed. We quote a portion of it:

"A few years ago, ascending the Upper Mississippi in the autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-breed Tract, a fine section of Iowa, which the unsettled state of its land-titles had appropriated as a sanctuary for coiners, horse-thieves and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Falls, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality.

"From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond and idle settlers, and a country marred, without being improved by their careless hands. I was descending the last hill-side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it, in the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakeable marks of industry, enterprise and educated wealth everywhere, made the scene one of singular and most striking beauty. It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water-ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it; for plainly it had not slept long. There was no grass growing up in the paved ways: rains had not entirely washed away the prints of du ty footsteps.

"Yet I went about unchecked. I went into empty workshops, rope-walks and smithies. The spinner's wheel was idle, the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold, but his coal heap and ladling pool and crooked water horn were all there, as if he had just gone off for a holiday. No work-people anywhere looked to know my errand.

"If I went into the garden, clinking the wicket-latch loudly after me, to pull the marigolds, heartsease and lady-slippers and draw a drink with the water-sodden well-bucket and its noisy chain, or, knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark an alarm.

"I could have supposed the people hidden in the houses, but the doors were unfastened, and when, at last, I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tiptoe, as if walking down the aisle of a country church, to avoid arousing irreverent echoes from the naked floors.

"On the outskirts of the town was the city graveyard; but there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire, that had been constructed of rails from the fencing around it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest.

"As far as the eye could reach, they stretched away—they, sleeping too, in the hazy air of autumn. Only two portions of the city seemed to suggest the import of this mysterious solitude. On the eastern suburb the houses looking out upon the country showed, by their splintered woodwork and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself and why I had had the temerity to cross the water without a written permit from a leader of their band.

"Though these men were generally, more or less, under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the Dead City; that it had been a notable manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and had finally been successful only a few days before my visit, in an action fought in front of the ruined suburb; after which, they had driven them forth at the point of the sword. The defense, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it, one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

"They also conducted me inside the massive walls of the curious Temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had, as a matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Besides these, they led me to see a large and deep-chiselled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were emigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents 'went into the water' for their lost children, children for their parents, widows for their spouses, and young persons for their lovers; that thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before; and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of pure day, close to the scar of the divine wrath left by the thunderbolt, were fragments of food, cruses of liquor, and broken drinking vessels, with a bass drum and a steamboat signal bell, of which I afterwards learned the use with pain.

"It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

"Passing these on my way to the light, I found it came from a tallow candle, in a paper funnel shade, such as is used by street vendors of apples and peanuts, and which, flaring and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a bilious, remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow, awkwardly-measured sips of the tepid river water, from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed. A toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes—he, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting upon a piece of driftwood outside.

"Dreadful, indeed, was the suffering of these forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poorhouse, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grand parents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

"These were Mormons, famishing in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Ill. The Mormons were the owners of that city, and the smiling country around. And those who stopped their plows, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their Temple, whose drunken riot insulted the ears of their dying.

"I think it was as I turned from the wretched night-watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry in the Temple steeple, and there, with the wicked childishness of inebriates, they whooped and shrieked, and beat the drum that I had seen, and rang in charivaric unison their loud-tongued steamboat bell.

"They were, all told, not more than 640 persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over 20,000. Where were they? They had last been seen, carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, 'What had been their fate—what their fortune?' "

At the time the Saints were forced to leave Nauvoo, those who took part with them, or were friendly with them, and who were termed by the mob "Jack-Mormons," also had to leave. Immediately after their expulsion, this class of persons appealed to Governor Ford to use his influence to reinstate them in their possessions. The governor all at once grew valiant, summoned a *posse* of 140 men, and marched into and took possession of Nauvoo. Whether he did this from a desire to see justice meted out to at least a portion of the innocent citizens of Nauvoo, or with a view to display his authority in an ostentatious manner, and hoping to make it appear to the public that he was not, nor ever had been, remiss in attending to his duties, we will not say; but he certainly did not act with becoming dignity while in Nauvoo, for he spent a great portion of his time carousing with the leading members of the mob party there. But though he might have been in favor of and on friendly terms with them, the mob forces generally did not feel so well towards him, for the favor he had shown the "Jack-Mormons." The mob held a meeting in Carthage, at which resolutions were passed to the effect that as soon as the governor's troops should leave Nauvoo the "Jack-Mormons" should be again expelled and even "less tenderly than they were before." These resolutions were published in their organs, the Warsaw *Signal* and the Quincy *Whig*. A few days subsequently the mob held a meeting in Nauvoo and warned the "Jack-Mormons" that they must sell out their property to them at some agreed valuation and then leave the city, or they would again expel them. The "Jack-Mormons," however, did not seem disposed to accept the terms, but preferred running the risk of being driven. Ten women, representing themselves as a "committee of the anti-Mormon women of Hancock County," waited upon Governor Ford, and presented him with a package, which, when opened, proved to contain a petticoat, expressive of the contempt in which they held him. The action of the governor did not make matters any better for the sale of the property of the Saints in Nauvoo, for the disposal of which A. W. Babbitt, J. L. Heywood and J. S. Fullmer remained in Nauvoo. Though they had still some hopes of being able to sell or lease the Temple and some other property, there was poor encouragement for them to stay there longer, when they saw how little influence for good the governor wielded, and the still rapid disposition of the mob.

The History of Hancock County says:

"After those people (the Saints) left, an entire new class of citizens appeared from all parts of the country and from Europe. * * * In the year 1848, M. Etienne Cabet, a distinguished French communist, conceived the idea of establishing in America an experimental colony of their sect. Accordingly a number of them were landed at New Orleans, who proceeded to establish in Texas what he termed an Icarian Community. But Texas not being deemed suitable, it was decided to remove and settle at Nauvoo. In the spring of 1849, a company of them, to the number of 75 or 100, settled in that city, and during the ten years that followed, continued their organization there, under the presidency and management of their eminent leader. During their stay in that city they increased by accessions to between 500 and 600.

"Without undertaking to state correctly the principles of their organization, we may say that their chief tenet seemed to be a community of property and interests. While their family relations were kept up, each maintaining a separate household, all were required to eat at the same table, and to contribute of his and her labor to the common fund. The children were regarded rather as the wards of the Community than of the parents, and were required to be taught in the same school and with the same care and attention.

"They purchased the Temple Block and the remains of the structure,* and were about to repair it, so as to make it habitable, when a storm blew it down. Afterward, from its ruins, they constructed a long, low stone building, which was used for the school. The Community is said to have been composed mainly of intelligent, moral and industrious men and women, and were well esteemed by their neighbors. They carried on many branches of business, such as farming, the manufacture of flour and lumber, and the various mechanical trades. They also ran a distillery for a period.

"Soon after establishing, they issued a weekly newspaper called the *Popular Tribune*, under the editorship of M. Cabet. This was afterward changed to the *Revue Icarienne*, and was printed partly in French and partly in English. While President Cabet was in Europe, the paper was left in charge of M. Piquenard, a young man who has since been conspicuous as architect of the new State House at Springfield.

"But the Community could not hold together; dissatisfaction arose; and in or about 1857 a considerable body left. In 1859 the concern broke up, most of the members leaving; but a remnant, consisting of less than a hundred persons, held together and re-established in Adams County, Iowa, where the colony still exists.

"These people were nearly all French. On leaving the Community a number of them settled in the county at various points, and are generally regarded as good citizens.

"At the time the Mormons were leaving Nauvoo, a great many persons, influenced by the hope of obtaining cheap property, settled in and around the city. A large portion of those in the city soon afterward left, and their places became gradually filled by foreigners, most of whom came to establish permanent homes, and still remain, a class of industrious, frugal and peaceable citizens. These people brought their Europcan habits and customs with them, and Nauvoo to-day (1880) is perhaps more of a German town than any in the country. Beer, the national beverage, flows like water; and the latter, though pure and good, has gone out of fashion.

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*The Temple was burned Nov. 19, 1848.

"The business of grape-growing and wine-making is quite extensively followed by these people, and the city and suburbs are thickly dotted with well-planted and neatly kept vineyards. The business, however, it may be observed, has met with its disappointments, and the golden anticipations of many who entered into it have not been realized."

In the spring of 1849, which was about two years and a half after the last of the Saints left, Nauvoo was again incorporated as a city. From that time until the present, eighteen different men have held the office of mayor. Chancy Robison, the first mayor, is still alive. M. M. Morrill, who took part in the famous battle of Nauvoo, in September, 1846, fighting in the ranks of the defenders, has held the office of mayor at various times for 9½ years. Following is a list of names of all the mayors of the city, with the length of their terms of office from 1849 to 1889, a period of upwards of forty years:

Chancy Robison,	1849 to 1850
J. J. Brent,	1850 to 1851
W. M. Cosgrove,	1851 to 1852
M. S. Carey,	1852 to 1853
S. M. Chapman,	1853 to 1854
R, W. McKinney,	1854 to 1856
Ethan Kimball,	1856 to 1857
M. M. Morrill,	1857 to 1859
J. B. Icking,	1859 to 1860
M. M. Morrill (2nd term)	1860 to 1863
J. B. Icking (2nd term)	1863 to 1864
J. H. Lienhard,	1864 to 1865
M. M. Morrill (3rd term)	1865 to 1866
Henry Wiegand,	1866 to 1869
C. Knaust,	1869 to 1870
August Beger,	1870 to 1871
M. M. Morrill (4th term)	1871 to 1872
H. Wiegand (2nd term)	1872 to 1873
John G. Bratz,	1873 to 1874
August Beger (2nd term)	1874 to 1875
H. Wiegand (3rd term)	1875 to 1877
John U. Bechtold,	1877 to 1880
John Tanner,	1880 to 1883
W. D. Hibbard,	1883 to 1884
J. N. Datin,	1884–6 months
M. M. Morrill (5th term)	1884 to 1887
J. N. Datin (2nd term)	1887 to 18—

The author of this article, who visited Nauvoo in October, 1888, fully coincides with the views often expressed by other Elders, who of late years have seen the place where once stood a flourishing and beautiful city, but now an unimportant village, without railway connections or any of the modern improvements of the day. No enterprise has ever prospered in Nauvoo since the enemies of the Saints drove them across the Mississippi River in the hope of expatriating them. Neither the "Jack-Mormons," the Icarians or the present German population have been able to revive that industry and thrift which made the place so famous when the Saints dwelt there.

In conclusion we quote the following from the pen of B. H. Roberts:

"The city of Nauvoo, in its palmiest days, was the largest in the State of Illinois, and its prospects under the control of the Saints were the most promising, * * * With a people of industry and enterprise, its future greatness was but a matter of time. Had the Saints been permitted to remain there in peace, none can doubt but that Nauvoo would to-day have been a formidable rival of Chicago, and would have affected the commerce of Minneapolis, St. Paul, St. Louis and other river towns.

"But in the absence of such a population its history, since the Saints left, has been one of decline. The best houses to be seen there at the present time are those built by its founders over forty years ago. As an indication of the almost total lack of commerce and consequent shrinkage of values, it is told that a two-story brick house costing, at the time the Saints were building the city, upwards of $2,000, was sold last year (1885), with the lot it stands upon, for $300. Thus under the reign of her spoilers has the beautiful city crumbled to insignificance and decay, from which it may never be redeemed, until it is purged from the stain of guilt which they have put upon it. While the people who once made it the abode of peace are thriving in other lands, made rich and fruitful by their industry, this languishing city awaits their return to recover the lost glory that won for her the proud name, 'Nauvoo the Beautiful.'"

PAPERS AND PERIODICALS,

PUBLISHED IN THE INTEREST OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Church was about two years and two months old when its first monthly paper, the

EVENING AND MORNING STAR,

was commenced in Independence, Jackson Co., Mo. Two volumes, or 24 numbers, containing altogether 384 pages, were published, partly in Independence and partly in Kirtland, Ohio. It was printed with small type, the printed matter on each page measuring 8½ by 4⅜ inches. (See page 31.) In connection with it a weekly newspaper called the

UPPER MISSOURI ADVERTISER

was published at Independence, Mo., but we have been unable to ascertain how long it existed.

With the September, 1834, number of the *Evening and Morning Star*, that paper was suspended, and in its stead the

Latter-day Saints'
MESSENGER AND ADVOCATE

was commenced. The first number of this monthly periodical was dated Kirtland, Ohio, October, 1834, and it was continued regularly for three years, the last number, bearing date of September, 1837. Three volumes, or 36 numbers, containing altogether 576 pages (16 pages to the number), were published. The size of the printed matter on each page was 8¼ by 4¼ inches—a trifle smaller than the *Evening and Morning Star*. The subscription price was $1 per annum. The first eight numbers were edited by Oliver Cowdery and published by F. G. Williams & Co. The next ten numbers were edited by John Whitmer; F. G. Williams & Co. continuing as publishers. After this, Oliver Cowdery again resumed his editorial labors, commencing with No. 7, Vol. 2, and he also became the publisher; but after a short time, when others associated themselves with him, the paper was published by Oliver Cowdery & Co. This latter arrangement continued until Feb. 1, 1837, when Oliver Cowdery & Co. dissolved partnership, and Joseph Smith and Sidney Rigdon became the proprietors of the paper and printing office. Warren A. Cowdery was then appointed editor. Only two numbers (Nos. 5 and 6, Vol. 3) had been issued under this arrangement, when the paper, through legal process, passed into the hands of Wm. Marks & Co., of Portage, Alleghany Co., New York, who then, by power of attorney, appointed Smith and Rigdon their agents. After this change the paper was continued until September, 1837, W. A. Cowdery having charge of the editorial department until the periodical was suspended. The

NORTHERN TIMES

was a weekly newspaper, edited by F. G. Williams in Kirtland, Ohio, in favor of Democracy. It was commenced in February, 1835, but we do not know how long it continued.

The *Messenger and Advocate* being discontinued, a new monthly paper was commenced in Kirtland in its stead called the

ELDERS' JOURNAL.

It was the same size as its predecessor, the printed matter on each page (two columns) measuring 8¼ by 4¼ inches. The first number was dated October, 1837. It was "edited by Joseph Smith, and published by Thomas B. Marsh," but Don Carlos Smith, the youngest brother of the Prophet, took immediate charge of the printing establishment. The subscription price was $1 per annum. After the November (1837) number had been issued, the printing office in Kirtland was destroyed by fire, in consequence of which the publication of the *Journal* ceased for the time being, and it was not until July, 1838, that No. 3 made its appearance at Far West, Mo. Only one more number, dated August, 1838, was published at Far West, as the paper was suspended in consequence of the persecutions. On the night that Far West was surrounded by General Lucas' mob militia, the type was buried in Brother Dawson's yard in Far West, and there it remained until the spring of 1839, when it was dug up and removed to Commerce, Hancock County, Ill., afterwards to be used for the publication of the *Times and Seasons*. Thus only four numbers of the *Journal* (2 in Kirtland, Ohio, and 2 in Far West, Mo.) were published.

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"*What thou seest, write in a book.*" REV. 1, 11.

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THE BATTLE OF NAUVOO.

In the summer of 1846, while many of the Saints who had started westward from Nauvoo were pursuing their toilsome journey; while others were engaged in establishing temporary settlements and making farms in the wild and unreclaimed districts of the western frontiers (now parts of Iowa and Nebraska) for the accommodation of their brethren who should follow; while five hundred of their most able and serviceable men were responding to the call of the government and leaving their families destitute to march as soldiers to Mexico; and while all were suffering from the hardships and exposure which they, from their circumstances, were forced to endure, hostilities were renewed against those of the Saints who were left behind at Nauvoo. They were generally of the poorest class—persons who had not sufficient means to furnish themselves with teams and the necessary outfit to commence the journey, although they were all anxious to go and their labors were constantly directed to effect that end. Their enemies knew this, and knew also that by continuing their violence the Saints would be retarded in their preparations to leave. As if this fact stimulated them to be more determined in their vile efforts than ever, they sought by every means in their power to harass them and cause them to abandon their homes without receiving any compensation for their property, or means with which to migrate. In commenting upon the state of affairs which there existed, the *Hancock Eagle*, a paper published in Nauxoo at that time, used the following language:

> "In calmly reflecting upon the condition to which this country has been reduced by a gang of ruffians, who style themselves 'Regulators,' one is almost forced to the conclusion that we are living in a land over which a free government has not shed its blessed influence. Here, in one of the most fertile regions that the sun ever shone upon —in a district of country that has been settled for twenty years, and in the midst of an enlightened community, the families of worthy and respectable American citizens are as much harassed by the terrors of violence, as if they resided in a wilderness and were daily subject to an assault from savages."

Nor were the Saints the only ones who suffered from the annoyance and persecutions of the self-styled "Regulators." The new citizens—those who had recently purchased property and settled in Nauvoo, especially those who were at all friendly to or sympathized with the Saints, were subjected, more or less, to the same threats of extermination and the same jeopardy of life and property.

July 11, 1846, while John Hill, Archibald N. Hill, Caleb W. Lyons, James W. Huntsman, Gardiner Curtis, John Richards, Elisha Mallory and J. W. D. Phillips were engaged in harvesting wheat in a field about 12 miles from Nauvoo,they were surrounded by an armed mob,who completely hemmed them in, thereby preventing their escape, and then ransacked their wagons for their firearms. After taking from them every weapon they had, the mob sent to the woods for some long hickory switches. Then taking the defenseless men one at a time they forced them to assume a stooping posture in a ditch, while each of them received 20 lashes across the back with the switches wielded by one of the mob party. As there were but eight of the brethren, they were so completely in the power of these merciless creatures they could not do otherwise than submit to the torture. The mob then smashed four of their guns to pieces over a stump and returned the fragments to them, while they retained the rest of the guns and pistols. The brethren were then ordered with an oath to get into their carriages and drive for Nauvoo, and not look back, and the mob fired a parting shot at them as they did so.

Several of the mob engaged in the affair were recognized, and two of them named McAuley and Brattle were soon afterwards arrested. Following this movement, and in retaliation for the arrest of these men, five of the brethren—Phineas H. Young, Brigham H. Young, Richard Ballantyne, James Standing and James Herring—were pounced upon by a party of the mob while near Pontoosuc, a town situated about eleven miles northeast of Nauvoo, and forcibly taken into custody. When asked by what authority they acted, the mob replied, pointing their guns at their prisoners, that their weapons constituted their authority. It was sufficient offense for them to be "Mormons." They were taken into the town of Pontoosuc, where they were met by fifty more armed men. There they were informed that they were accused of no crime, but that they would be held as hostages for the safety of McAuley and Brattle, who had been arrested by the citizens of Nauvoo for lynching the brethren, as before described.

Some of the men engaged in making this last arrest were also engaged in the lynching affair, and as if their guilty consciences were smiting them for their evil deeds, they were continually imagining that the friends of their prisoners were on their track. They accordingly hurried them from one place to another, traveling a great deal in the night. Sometimes, when halting for a short time, fear would come upon them, and they would again take up their hurried flight, through woods, thickets and marshes, urging their prisoners on at times by goading them with the points of their bayonets, and this too when they were almost fainting from sickness and fatigue. Once the mob were on the point of shooting their prisoners, and had even cocked and pointed their guns at them, when the alarm was sounded by one of their party that the "Mormons" were on their trail and it would not do to make a noise, when they again took up their flight. At another time, when the prisoners asked for water to quench their thirst, the mob tried to poison them by giving them liquor containing poison, of which, however, only one of their number, Brigham H. Young, drank. From the effect it immediately had upon him, the brethren were convinced that he was poisoned, but after having laid their hands upon his head and invoked the blessing of God upon him, he was soon sufficiently recovered to resume his march with a little assistance from the others. The mob evidently believed that all of their prisoners had partaken of their drugged liquor, as they afterwards expressed their impatience at their tenacity of life so loudly that the brethren overheard them. After openly consulting upon and attemping one or two other plans of disposing of their prisoners without boldly facing and shooting them, it was finally decided to adopt the latter plan, and the brethren were ordered to form in line to be shot. At this juncture Phineas H. Young plead with the mob to spare the lives of his brethren, and offered his own life if they would only do so. The delay occasioned by this appeal saved their lives, as just then one of the mob party came riding up and reported the "Mormons" 350 strong coming upon them; and again the prisoners were hurried off. After being held captive for twelve days, with very little food, and suffering from exposure and sickness, the brethren grew desperate and determined on attempting an escape, however great the hazard, if their guard could not be prevailed upon to let them go. They made a final appeal, and the guards were sufficiently moved by it to allow them to go and even aid them in getting back to their homes.

When it was learned at Nauvoo that the above-named brethren had been kidnapped, writs were issued and a call made for a *posse* to go and arrest the kidnappers and rescue the prisoners. This company was under the command of William Anderson and William L. Cutler. They succeeded in arresting 15 of the kidnappers, and found some of the property belonging to the men who had been kidnapped, but could not find them. Another company was raised at Nauvoo for the same purpose, and put under the command of William E. Clifford. These movements excited the mob, and they circulated all manner of false rumors throughout Hancock and the adjoining counties respecting the intentions of the "Mormons," and used all their influence to get the surrounding counties to help them to drive the "Mormons" and "Jack Mormons," as they called those who were friendly to law and order, from the State.

"Another cause of excitement in the county," writes George Q. Cannon, "was the part taken by the Saints residing there, in the election. When the Twelve Apostles left Nauvoo they gave particular counsel that the Saints should take no part in politics or interfere in the elections, as such a course would have a tendency to exasperate the mob, and cause them to commence hostilities upon the defenceless and poor who were left behind, and to stop the sale of property by preventing the influx of new citizens into Nauvoo to make purchases. This counsel was neglected, and its neglect, besides producing bad feeling, was productive of no good result, for the opposite party beat the party for which the Saints voted in the county by a majority of several hundreds. It is said, however, that this was done by making false returns.

"Levi Williams, who led the mob which murdered the Prophet Joseph and his brother Hyrum at Carthage Jail, and who professed to be a Baptist minister, was very active in instigating the mob and giving them all the aid in his power. The mob succeeded in getting out writs for several new citizens who were objectionable to them, and tried to get them in their power for the purpose of murdering them, but failed to do so. The new citizens of Nauvoo held a meeting August 12, 1846, at which a report was made by the committee who waited upon the mob that had gathered at the house of Levi Williams, at Green Plains, to induce them to return peaceably to their homes. This committee stated that the utter recklessness and want of courtesy exhibited by the anti-Mormons precluded all hopes of treating with them. Several speeches were made and a committee of five appointed to draft resolutions expressive of the sense of the meeting. These resolutions set forth the threats of the mob to the effect, that if the new settlers of Nauvoo did not drive the Saints from said city across the Mississippi on or before the 10th of September following, they themselves would do so with their own hands in the most violent manner; also that the new settlers would not acknowledge the right of the anti-Mormon party to interfere with them or with their policy, also that they (the new settlers) still continued to place implicit confidence in the 'Mormon' people and the pledges given by them relative to their departure for the West that season.

"A man by the name of John Carlin was illegally appointed a constable by a justice of the peace, and he tried to raise a *posse* to go to Nauvoo for the purpose of arresting, upon illegally-issued writs, certain new citizens who had been wrongfully accused of crime. This was a mere pretext for the purpose of creating difficulty and driving the Saints from the city. Mr. William E. Clifford, who was president of the trustees of the town of Nauvoo, but was not a Latter-day Saint, wrote and sent a letter by express to Governor Ford for assistance to protect the town against the mob. The governor sent Major James R. Parker, of the Illinois militia, to Nauvoo, and gave him instructions, that, in case of an attack on the city, he was to take command of such volunteers as might offer themselves, free of cost to the State, to repel it and to defend the city. In some correspondence between Parker and Carlin, the latter said that he would treat him and his officers as a mob, if they attempted to molest him. In the meantime he was doing all in his power to raise an armed force to aid him in executing his pretended writs. Parker issued several proclamations, in one of which he declared Hancock County in a state of civil war. In this proclamation he said:

"'Nothing is more absurd than the idea that an armed force is necessary to execute civil process in Nauvoo. I hold myself in readiness to aid in executing warrants issued for the apprehension of any person in this place, or in any other part of the county, so soon as the armed force now assembled under pretence of a constable's *posse* shall have been disbanded.'

"General James W. Singleton, of Brown County, took the chief command of the mob. He was assisted by J. B. Chittenden, of Adams County; N. Montgomery, of McDonough County; James King, of Schuyler County; J. H. Sherman, of Hancock County; and Thomas S. Brockman, of Brown County. Major Parker wrote to Singleton, the mob commander, for the purpose of effecting a compromise; to which Singleton replied. Parker again wrote, stating that the conditions were under consideration, and soliciting an interview with such persons as Singleton might name to agree upon the articles of settlement. Articles of agreement were drawn up, requiring all the Saints to leave within 60 days, and were signed in behalf of the anti-Mormons by some of the parties above named, and by Major Parker, Mr. Smith, Mr. Reynolds and Mr. Edmonds of Nauvoo. Instead of Parker defending the city and resisting the attack of the mob, as he should have done, he treated them as his equals, and made a treaty with them, agreeing to their terms and signing the agreement in his official capacity.

"But the mob were not satisfied with these terms. Sixty days were too long for them to wait. Besides it was not the removal of the Saints they wanted—it was their blood. They wanted an opportunity to murder, to rob and to indulge in general violence. Singleton, when he found what a temper his officers and men were in, resigned his position as their leader; Chittenden also resigned. Singleton wrote to Smith, Reynolds and Parker, stating that the mob had rejected the articles they had signed, which he thought were as fair as any reasonable or feeling man could ask the "Mormons" to do, and they must therefore consider him no longer connected with the mob camp in its future proceedings.

"Carlin immediately appointed Thomas S. Brockman, of Brown County, to be leader of his party, who made "a soul-stirring speech to them." and gave orders to march. The mob themselves reported their number to be seven hundred, with many baggage wagons and every way prepared for a campaign; but it was believed they numbered over a thousand. Many of the new citizens of Nauvoo, feeling the danger was fast approaching, and expecting a general massacre, left the city for other parts. The remaining citizens, what few were fit for duty, prepared for the worst; but the larger proportion of those belonging to the Church were sick and destitute and included many women and children.

" 'Old Tom,' as Brockman called himself, no sooner had taken command, than he gave orders for marching. At about half-past 9 on the morning of September 10th, the watchmen, posted on the tower of the Temple, discovered the mob approaching Nauvoo on the Carthage road. The instruction of the governor of the State to Major Parker had been to organize the people of Nauvoo to defend themselves. Four companies of volunteers had been organized. When it was known that the mobbers under Brockman were marching towards the city, these companies were ordered to march out and meet them. By noon they had reached a copse of timber on the Carthage road, when John Wood, Esq., mayor of Quincy, Major Flood, Dr. Conyers and Messrs. Joel Rice and Benjamin Clifford, jun., also of Quincy, arrived at Nauvoo. The governor had given a commission to Major Flood to raise forces in Adams County for the protection of Nauvoo. These gentlemen were all indignant at the villainous conduct of the mob towards an oppressed and defenceless community. They were anxious, however, to avert the shedding of blood, and Mayor Wood proposed that they proceed to the mob camp and learn if there was any prospect of a compromise. Accordingly they repaired there in a carriage, and had an interview with Carlin and Brockman. That the reader may have a correct idea of the feelings and aims of the scoundrels composing the mob, we will give the proposals of Carlin and Brockman in full:

" 'September 10, 1846.

" 'It is proposed, on behalf of the anti-Mormon forces assembled, camped in the vicinity of Nauvoo, by the officers in council:

" '1st—That the writs in the hands of John Carlin shall be served, if the individuals against whom they exist, can be found.

" '2nd—The Mormons shall all give up their arms to some gentleman, to be agreed on by the parties, and any gun or other weapons shall be returned to the owner, whenever the owner of said gun has *bona fide* left the State with his goods and chattels.

" '3rd—The anti-Mormon forces shall be permitted to march peaceably through the city, we pledging ourselves to molest neither person nor property, unless attacked, in which case we will defend ourselves as best we can.

" '4th—The Mormons shall leave the State in thirty days.

" '5th—The anti-Mormons shall station a force at their discretion in the city, to see that the above terms are complied with.

" 'JOHN CARLIN,
" 'THOMAS S. BROCKMAN.
" 'In behalf of the officers in camp.'

"Carlin had been illegally appointed as a special constable to serve a writ on a supposed criminal. This was the only service it was claimed that he had to perform. But what a change had now taken place! He had become a dictator and claimed the exercise of more despotic power than any king could wield. He had not only called out soldiers by the hundreds from Hancock, the only county in which he could pretend to any jurisdiction as a constable, but from all the surrounding counties. Majors, colonels and other officers were summoned by him. And all this for the purpose of forming a *posse* to serve a constable's writ in Hancock. At the head of these forces which he had thus summoned he dictated terms to a city, threatening the people with his vengeance unless they complied with them. A so-called constable demanding the arms of the people under pains and penalties, and insisting on expelling them from their homes and from the State, because, forsooth, they were 'Mormons!' This was one of the most outrageous proceedings ever attempted.

"Carlin, 'Old Tom' and their mob manifested but little respect for the Quincy gentlemen, after giving them the terms upon which they would make a compromise, for, as they returned to Nauvoo the mob fired several cannon balls over their heads. Major Flood had seen enough to satisfy him probably that it would be unpopular with the mob to defend or protect Nauvoo, so he declined to accept the commission of the governor to raise forces in Adams County for that purpose, but as he was empowered to transfer the commission to some citizens of Adams County, he did so,and it was accepted by Benjamin Clifford, jun , of Quincy. Clifford then took command of the volunteers. Under him Charles M. Johnson continued to act, as he had under Parker, as colonel of the volunteers. Wm. L. Cutler acted as lieutenant-colonel and Wm. Anderson as aide-de-camp. The first, second, third and fourth companies were under Captains Andrew L. Lamoreaux, Alexander McRae, Hiram Gates and Curtis E. Bolton. The next day William Anderson, having received permission, proceeded to choose a band of select men for flankers and sharp-shooters. They were called the Spartan Band and were principally armed with repeating rifles. They organized at President D. H. Wells', who was then known as Esquire Wells, because of his being a magistrate, and who took a very active and prominent part in the defence of Nauvoo. Wm. Anderson was chosen first and Alexander McRae second captain. Curtis E. Bolton also joined this band.

"The mob had artillery, and seemed to be well supplied with ammunition of all kinds. For the want of other enemies to fire at, they, in passing corn-fields on both sides of the road, fired their grape and canister shot into them; they made great havoc in cutting down cornstalks. There was no artillery in Nauvoo and it was felt to be greatly needed. Two steamboat shafts, which had lain for years on the banks of the Mississippi River, were found. These shafts were hollow, and it suggested itself to some of the citizens that by cutting them in two, and plugging up one of the ends of each piece with iron fastened in its place by wrought-iron bolts and made tight by filling up with spelter, a rude but effective kind of cannon might be manufactured. The plan was deemed feasible, and four of this kind of cannon were soon made ready for service. There were probably some fears felt as to whether they would answer the purpose or not, and the first discharge from them was doubtless watched with considerable interest. They might, after all the trouble, burst upon the first discharge. It was no time, however, for nervousness. The mob forces were at the people's doors, and they had to defend themselves against their attacks with such means as were at their command. But the shafts did good service. They stood the fire excellently, and they were the means of intimidating the mob and keeping them at bay. They had expected to make Nauvoo an easy prey, for they knew there was no artillery there. When, therefore, they heard the cannon, they did not know what the sound meant. The "Mormons" were better prepared for defence than they imagined them to be.

"Major Flood did not show his commission to 'Old Tom' Brockman when he was at the mob camp. Mayor Wood and Joel Rice, therefore, walked out there again and read the commission that Brockman might know that he was fighting forces which had been raised by the governor's order. But neither he nor his forces cared for the governor or his orders. They were resolved to drive the people from Nauvoo, and they drew nearer and nearer, advancing in solid columns against the city. There was naturally great anxiety felt by the people of the city. Major Parker, when he left, gave them reasons to hope that recruits would be sent, by the governor, to their relief. But no reinforcements came, and it became evident that they must rely upon their own resources."

Friday, Sept. 11, 1846, the mob steadily but cautiously advanced towards the city, taking great care to select the places of marching, as they were afraid of secret mines. Their cannon loaded with grape and canister were fired at the companies of volunteers who were endeavoring to check their advance. They fired three rounds at Esquire Wells' house, where his family was at the time. One of the shot tore up some brick at his well; another struck near his barn, and the third passed over his house, just missing a young man who was sitting there watching their movements. William Gheen and his party, who had charge of a cannon, succeeded in checking their advance somewhat, and though the mob made several attempts to outflank the volunteers they were unsuccessful. The missiles which were fired from Captain Gheen's cannon, as well as the others, consisted principally of old irons and bar lead, cut and put into small sacks. At one or two points the mob forces were repulsed and driven back. Several families (some of whose members were sick), living in the east part of the city of Nauvoo, had to vacate their premises hastily, for the mob cannon balls passed their doors and struck in their lots. They fled and left everything in their houses. In the evening, after the firing had ceased, they returned with teams to their dwellings, and removed their clothes, etc.; but their furniture was mostly left.

On Saturday, the 12th, a flag of truce was brought into the city with the following communication:

"*To the Commander of the Mormon forces in Nauvoo*:

"SIR—The forces under my command, assembled as a *posse comitatus*, now encamped within half a mile of your city, are determined to enter the same by force unless a surrender be immediately made.

"From motives of humanity I am prompted to give you an opportunity to save the destruction of life and property.

"You can surrender on the following terms.

"1st—Deliver up your arms to our charge, to be returned as soon as your people shall have left the State.

"2nd—The army under my command to enter the city without molestation—for the purpose of making arrests, the men having pledged themselves to me individually and severally, not to destroy life or property unless under my command; and I pledge myself to you that, if you surrender, no property shall be destroyed or life taken, unless absolutely necessary in self defence.

"If you see proper to surrender you can signify the same by nine o'clock this morning; if not, the consequences be upon your own head.

"THOMAS S. BROCKMAN,
Commander-in-chief of *posse* assembled by
JOHN CARLIN, Hancock County, Ill."

To which the following reply was made and sent back in about two hours:

"HEAD QUARTERS, ILL. VOL. CAMP,
NAUVOO, Sept. 12th, 9½ a. m.
"*To Thomas S. Brockman,*
Commander of Forces near this place:

"SIR—Your communication of the 12th inst., sent in my camp this moment under flag of truce, is before me; and after due deliberation I reply; inasmuch as there is no commander here of Mormon forces, I take the liberty to answer your letter.

"I am commissioned by the governor and commander-in-chief of the Illinois militia to disperse your forces in the name of the people of Illinois.

"Your proposition, directed to the commander of the Mormons, can not be complied with. While I deprecate the shedding of blood, even in upholding the laws of our State, I am determined to carry out the instructions of the Executive of the State of Illinois. So far I have acted on the defensive, and for the sake of humanity, if for no other purpose, I hope you will at once see the propriety and justice of dispersing your forces. The armed force under your command is not necessary for any lawful purpose in this city or county.

"There are a number of highly respectable gentlemen in this city from abroad, who are desirous that there should be no bloodshed. Among them I would name the Honorable John Wood, mayor of the city of Quincy, and J. P. Eddy, Esq., merchant of St. Louis, Mo. They will be the bearers of this communication.

"Any proposition which you may be pleased to make, tending to avoid the taking of life, will be considered.

"I am, sir, very respectfully,
Your obedient servant,
BENJAMIN CLIFFORD, JUN.
Major Commander Ill. Militia."

The citizens of Nauvoo had remained during the night at the points most likely to be attacked, and had occupied the time in erecting breastworks. Major Clifford occupied Beach's tavern as his headquarters; and Colonel Johnson, who commanded in the field, being sick, the command in the field devolved upon Lieut. Colonel Wm. E. Cutler, with Daniel H. Wells as his aid. After the mob had received Clifford's reply, they commenced the attack with a good deal of vigor, and cannonading, and firing on both sides was very brisk. Captain Anderson, of the Spartan Band, who had displayed great bravery throughout the entire fight was shot in the breast by a musket ball. He lived fifteen minutes, and his last words were those of encouragement to his men. He exclaimed as he was hit, "I am wounded; take my gun and shoot on." His son Augustus L. Anderson was struck by a cannon ball, which hit him in the side and broke his arm. He lived only a few moments. He was aged fourteen years, and was the first person shot while fighting, as he previously remarked he would do, for his mother. The command of the Spartan Band, after the death of Captain Anderson, devolved upon Captains Alexander McRae and Almon L. Fullmer. Hiram Kimball was slightly wounded on the head by a splinter. David Norris was killed by a cannon ball, which passed through his shoulder, Benjamin Whitehead was shot in the leg, and John C. Campbell in the foot. Curtis E. Bolton was also hit by a bullet, which, however, did not penetrate the flesh.

Doctors Berry and Charles, of Warsaw, who were surgeons in Mr. Brockman's Camp, reported twelve mobbers wounded in the engagement, namely, "John Kennedy, of Augusta, in the shoulder; Jefferson Welsh, of McDonough County, in the thigh; Mr. Rogers, of Adams County, thigh and hip; Uriah Thompson, of Fountain Green, in arm; Mr. Humphreys, of Hancock County, in the thigh severely, and died ten hours afterward; George Wier, Warsaw, in the neck; Captain Robert F. Smith, who commanded the First Regiment, slightly in the neck; Mr. Crooks, of Chili, in the head slightly; Mr. Winsor, of Nauvoo, in the back, while loading; Mr. Denny, of Green Plains, at camp guard; Dr. Geiger, of Nauvoo, in camp; and Mr. Stinson, of Brown County, in the thigh."

The Warsaw *Signal*, a bitter mobocratic paper, said that the mobbers' reason for retreating was that their cannon balls were exhausted, and their commander deeming it imprudent to risk any further advance without these, ordered the men to be drawn off; but, if their cannon balls had held out ten minutes longer they believed they would have taken the city. They stated that they had about five hundred men and four pieces of artillery engaged in the action; and they thought there was not on record an instance of a longer continued militia fight than occurred on that day. The *Signal* gave the "Mormons" the credit of having stood their ground manfully. Considering how few there were to defend Nauvoo, and the character of the artillery which they had manufactured, the defence was very remarkable. The success which attended the efforts of the citizens to repulse the enemy was due to their bravery and the energy and zeal of their commanders, as well as to the fear which the mob had of the "Mormons."

On Sunday, the 13th, there was considerable skirmishing, and the Warsaw *Signal* reported one anti-Mormon badly wounded. After dusk the citizens of Nauvoo advanced with two of their cannon and fired into the mob camp and caused them to scatter. At the second discharge one of the cannon, as the steamboat shafts were called, burst into thirteen pieces without injuring anyone.

On the 14th there was some cannonading during the day, and the people of Nauvoo repaired and extended their batteries.

On the 15th the Spartan Band and the "kill-devils," as a band composed principally of new citizens was called, kept so strict a watch on the movements of the mob that they could not go to water their horses without being saluted by rifleshots. Occasionally a few rounds from the cannon were fired that day.

Several gentlemen from Quincy were in the tower of the Temple, in Nauvoo, watching the progress of the fight on Saturday the 12th. Immediately after the battle, Mayor Wood and Mr. Rice started for Quincy, called a meeting of the people, and gave an account of what had taken place in Nauvoo. It was decided that a committee of one hundred citizens of Quincy should go to settle the difficulties in Hancock County. They arrived in Nauvoo on the 15th. The ostensible object in coming was to prevent the shedding of blood; but their friendship for the citizens of Nauvoo was not real. They were the strongest anti-Mormons that could be found in Adams County. On that account Messrs. Wood and Rice, with several others, refused to act as members of that committee. These people brought their fire-arms with them, which they took great pains to conceal, and it was understood that if they did not succeed in making the compromise, they intended to join the mob. Only a part of them came into Nauvoo, as sub-committees were appointed to transact the business.

On the 16th the mob commenced cannonading. A compromise was, however, in progress. A lengthy correspondence was going on between the sub-committees of the Quincy committee, the mob camp, Major Clifford and the Church trustees, which resulted in the following:

"Articles of accommodation, treaty and agreement, made and entered into this 16th of September, A. D. 1846, between Almon W. Babbitt, Joseph L. Heywood and John S. Fullmer, trustees-in-trust for the Church of Jesus Christ of Latter-day Saints, of the one part—Thomas S. Brockman, commander of the *posse*, and John Carlin, special constable and civil head of the *posse* of Hancock County, of the second part—and Andrew Johnson, chairman of the citizens of Quincy, of the third part—

"1st—The city of Nauvoo will surrender. The force of Colonel Brockman to enter and take possession of the city to-morrow, the 17th of September, at three o'clock p. m.

"2nd—The arms to be delivered to the Quincy Committee, to be returned on the crossing of the river.

"3rd—The Quincy Committee pledge themselves to use their influence for the protection of persons and property from all violence, and the officers of the camp and the men pledge themselves to protect all persons and property from violence.

"4th—The sick and helpless to be protected and treated with humanity.

"5th—The Mormon population of the city to leave the State, or disperse as soon as they can cross the river.

"6th—Five men, including the trustees of the Church (William Pickett not one of the number), to be permitted to remain in the city, for the disposition of property, free from all molestation and personal violence.

"7th—Hostilities to cease immediately, and ten men of the Quincy Committee to enter the city in the execution of the duty as soon as they think proper.

"We, the undersigned, subscribe to ratify and confirm the foregoing articles of accommodation, treaty and agreement, the day and year above written.

"ANDREW JOHNSON,
Chairman of the Committee of Quincy.
"THOS. S. BROCKMAN, Commanding *Posse.*
"JOHN CARLIN, Special Constable.
"A. W. BABBITT,
"J. L. HEYWOOD,
"J. S. FULLMER,
Trustees-in-trust for the Church of Jesus Christ of Latter-day Saints."

When many of the volunteers learned that articles of agreement had been agreed upon between the trustees and the mob for the surrender of the city, that the mob forces were to occupy it, the "Mormons" to deliver up their arms and leave as soon as they could cross the river, they felt very enraged. In discussing the affair at Beach's tavern, Squire Wells, who overheard their remarks, expostulated with them, and said:

"There is no use in the small handful of volunteers trying to defend the city against such an overwhelming force. What interest have the Saints to expect from its defence? Our interests are not identified with it, but in getting away from it. Who could urge the propriety of exposing life to defend a place for the purpose of vacating it? I have been in the councils of Joseph and Hyrum and the Twelve, and I know they were desirous that the Saints should leave the State and go westward. Have not the Twelve and most of the Church gone, and is not their counsel for us to follow? Have not they told us that our safety was not in Nauvoo, but in our removal westward?

"The trustees have no means with which to carry on the defence; they are already involved. Major Parker, who was sent by the governor to aid us, when he left, promised to raise men and return immediately to our assistance, but he has forsaken us, and is it not well known that the Quincy Committee was prepared to join the mob, if a treaty was not effected? Under these circumstances, I have thrown in my influence with the trustees for the surrender of Nauvoo upon the best terms we could get, and as being the best and only wise policy left for us to pursue.

"Brethren, reflect, we have nothing to gain in defending Nauvoo, but everything to loose; not only property, but life also, is hourly in peril."

Esquire Wells had but recently joined the Church; but he had been a prominent man in the affairs of Nauvoo from the time of the organization of the city, and had been intimate with the Prophet Joseph, President Young and the Twelve Apostles. This, and his distinguished gallantry in helping to defend the city, gave him influence among the people, and his counsels and words had great weight with them.

Mr. Brayman, agent of the governor of Illinois, upon hearing the treaty read, declared that it surpassed anything of the kind that he had ever read or heard of. He knew the volunteers were acting under the orders of the governor, and yet they were overpowered by the mob and forced to agree to terms of banishment to save the lives of themselves and their families. There were women and children also there, some of whose husbands and fathers were in the United States army, and had started for California on foot, over pathless deserts and mountains, to plant their country's flag in distant lands. To see their wives, children and friends driven from their homes by a bloodthirsty mob, caused Mr. Brayman to shed tears. There were others also from different parts of the Union who were eyewitnesses of these outrages, who were similarly affected at the sight.

As soon as the treaty was effeted, the volunteers were disbanded, and made preparations to vacate the city. Some went up the river, others down, while a few crossed over to Iowa as fast as they could. About 3 o'clock on the 17th of September the mob forces, numbering over fifteen hundred, marched into the city. They camped at the foot of the hill near Parley Street. Speeches were made to them, and some of them screamed and yelled like savages. The chairman of the Quincy Committee took possession of the keys of the Temple; but the mob paid no attention to the treaty, and the Quincy Committee, had they been so disposed, had not the force to compel them to regard it. No sooner had they encamped than a company was dispatched to search the wagons that were on the bank of the river, and they took all the guns and pistols they could find. The houses of Brothers Fullmer and Heywood were entered, and everything in the shape of arms and ammunition was seized, and their families threatened. Parties of armed men roamed around town ordering families to leave at short notice. Even the sick were treated with cruelty, and families were molested while burying their dead. The mob went through the Temple, up to the dome of the tower, and rung the bell, yelling and shouting, some of them inquiring, "Who is the keeper of the Lord's House now?" A preacher, who was in the mob, ascended the top of the tower, and proclaimed with a loud voice, "Peace! Peace! Peace! to the inhabitants of the earth, now the Mormons are driven!"

The mob forces held their headquarters at the Temple. They established a sort of a court at which the right of several of the inhabitants, who were not "Mormons," to citizenship was tried. Some of these people, with their families, were ordered forth in two hours. This mob company went from house to house plundering cow-yards, pig-pens, hen-roosts, bee-stands, bursting open trunks and chests, and taking everything they wanted without stopping to inquire whether the plunder belonged to the "Mormons" or not. Several of the Saints, including Charles Lambert, Daniel Davis, Silas Condit and some others, were seized by the mob and baptized in the river. The mobbers thus engaged used the most blasphemous language, while their companions stood swearing and yelling on the bank. They also seized Colonel C. M. Johnson, led him to the Temple, tried him by court-martial and passed sentence of death upon him; but they disagreed about the manner of his execution, and finally ordered him to leave the city. W. E. Clifford, in alluding to what had occurred in Nauvoo, wrote:

"When the mob marched into and took possession of Nauvoo, I proceeded to Burlington. I returned to Montrose in ten days, and remained two weeks, not being permitted to enter Nauvoo. I find cases of suffering and destitution at which I shudder. The poor, the sick and the infirm on the banks of the Mississippi; some with nothing but God's canopy for a shelter, no food but what they received at the hands of charity, and this, too, in a government that is called republic, the constitution of which guarantees to every one his just and equal rights."

Several articles appeared in the St. Louis papers describing, in eloquent and heart-touching language, the condition of the Saints, on the bank of the Mississippi River. The St. Louis *Reveille* said they were literally starving under the open heavens, with not even a tent to cover them. Women and children, widows and orphans, the bed-ridden, age-stricken, and the toilworn and pauper remnant of a large community; and that paper called upon the people to help them.

The condition of the exiled Saints was indeed wretched, and had it not been for a providential flight of quails in large flocks, they would have endured much greater suffering. But it seemed as though the Lord had special compassion for His people in their deep distress, for He sent them a supply of food, in the shape of quails which settled in such numbers about their tents and wagons that many caught them with their hands. The people praised God that in their persecutions and wanderings in the wilderness, His goodness and mercy were manifested towards them as strikingly and in a similar manner to what they had been to the Children of Israel, while Moses was leading them on their dreary march through the wilderness to the Promised Land.

The arms which the mob took from the brethren's wagons were never returned to them. If there was a good rifle taken, some anti-Mormon would be sure to appropriate it to his own use, and if anything was left in its place, it would be a poor gun, of little or no value to anybody.

After camping for several days on the banks of the Mississippi River, opposite Nauvoo, this last remnant of the Saints were enabled to remove to Winter Quarters, from whence teams had been sent for the relief of the poor. (See page 838.)

THE NAUVOO TEMPLE.

Soon after the Saints commenced to gather at Commerce, Hancock County, Ill., the authorities of the Church began to talk upon the subject of building a Temple at that place. Several councils were held and a place selected whereon to erect such a building. The place selected was the most elevated piece of ground within the Nauvoo town survey, being also centrally located on what afterward became Block 20 of the Wells Addition. The Temple site overlooks the Mississippi River, the landscape on the Iowa side and all the surrounding country for miles.

The matter of building a Temple was laid before the general conference held at Commerce, Oct. 6, 1840, when the Church voted to commence the work immediately. On this day also the conference appointed Alpheus Cutler, Elias Higbee and Reynolds Cahoon as a committee of three to carry the business into operation and to oversee the work. During the conference, which lasted three days, the Prophet Joseph explained to the Saints the law of tithing and the plan upon which the building of the Temple was to be conducted.

Several building plans for the Temple were made and submitted by various individuals, but the only one which was satisfactory to the Prophet was the one drawn and presented by William Weeks.

April 12, 1849, the brethren commenced the opening of a quarry from which to obtain stone for the building. Brother Elisha Everett struck the first blow on the works.

The committee contracted with Daniel H. Well, Esq., for the land whereon to build the Temple, and on Jan. 19, 1841, the Lord gave a revelation approving the selection of the Temple site, and commanding the erection of the sacred structure upon the spot. (Doc. & Cov., Sec. 124.)

In February, 1841, Elder Alpheus Cutler, assisted by Elder Reynolds Cahoon and others, laid out the foundation of the Temple. On the 18th of that month the brethren began to dig the cellar. As it was the wish of President Smith that the corner stones of the Temple should be laid on the 6th day of April next, the corners for the foundation were first excavated; and about the 1st day of March the cellar walls were commenced.

Feb. 22, 1841, the committee organized the city of Nauvoo into Wards and called upon the brethren to come forward and labor every tenth day. By this means they were enabled to rush on the work so rapidly that by the 6th day of April the walls were sufficiently high at the corners to admit of the laying of the corner stones. And notwithstanding the extreme poverty of the Church, the labor moved on quickly and the prospects seemed very cheering and pleasing.

"April 6, 1841," says an editorial in the *Times and Seasons*, "at an early hour the several companies comprising the Nauvoo Legion, with two volunteer companies from Iowa Territory, making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review. The appearance, order and movements of the Legion, were chaste, grand and imposing, and reflected great credit upon the taste, skill and tact of the men comprising said Legion. We doubt whether the like can be presented in any city in the western country.

"At half past 7 o'clock a. m., the fire of artillery announced the arrival of Brigadier-Generals Law and Don Carlos Smith, at the front of their respective cohorts; and, at 8 o'clock, Major-General Bennett was conducted to his post, under the discharge of cannon, and took command of the Legion.

"At half past 9 o'clock a. m., Lieutenant-General Smith, with his guard, staff and field officers, arrived at the ground, and were presented with a beautiful silk, national flag, by the ladies of Nauvoo, which was respectfully received and hailed by the firing of cannon, and borne off by Colonel Robinson, the cornet, to the appropriate position in the line; after which, the lieutenant-general with his suite, passed the lines in review.

"At 12 m., the procession arrived upon the Temple ground, enclosing the same in a hollow square, with Lieutenant-General Smith, Major-General Bennett, Brigadier-Generals Wilson Law and Don Carlos Smith, their respective staffs, guard, field officers, distinguished visitors, choir, band, etc., in the centre, and the ladies and gentlemen, citizens, surrounding in their interior. The superior officers, together with the banner, architects, principal speaker, etc., were duly conducted to the stand at the principal corner stone, and the religious services were commenced by singing from page 65 of the new Hymn Book. * * *

(Sidney Rigdon then addressed the assemblage at some length, after which a hymn was sung under page 205, and another prayer was offered.)

"The architects then, by the direction of the First Presidency, lowered the first (S. E corner) stone to its place, and President Joseph Smith pronounced the benediction as follows:

"This principal corner stone, in representation of the First Presidency, is now duly laid in honor of the Great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the Saints may have a place to worship God, and the Son of Man have where to lay his head.

"President Sidney Rigdon then pronounced the following:

"May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed, in the name of the Father, and of the Son, and of the Holy Ghost. Even so. Amen.

"The meeting was then adjourned for one hour.

"The Saints assembled according to adjournment, and proceeded to lay the remaining corner stones, according to previous order.

"The second (S. W. corner) stone, by the direction of the President of the High Priesthood, with his Council and President Marks, was lowered to its place, when the President of the High Priesthood pronounced the following:

"The second corner stone of the Temple now building by the Church of Jesus Christ of Latter-day Saints, in honor to the Great God, is duly laid, and may the same unanimity, that has been manifested on this occasion, continue till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God, within its walls, and the glory of God rest upon the same. Amen.

"The third (N. W. corner) stone, superintended by the High Council, was then lowered to its place, with the benediction of Elias Higbee, as follows:

"The third corner stone is now duly laid: may this stone be a firm support to the building, that the whole may be completed as before purposed.

"The fourth (N. E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop N. K. Whitney pronounced the following:

"The fourth and last corner stone, expressive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same for ever. Amen.

"The services were then declared closed, and the military retired to the parade ground, and were dismissed with the approbation and thanks of the commanding officers. The military band, under the command of Captain Duzette, made a conspicuous and dignified appearance, and performed their part honorably. Their soul-stirring strains met harmoniously the rising emotions that swelled each bosom, and stimulated us onward to the arduous, but pleasing and honorable duties of the day. The choir also, under the direction of B. S. Wilber, deserve commendation. * * *

"In conclusion we will say, we never witnessed a more imposing spectacle than was presented on this occasion, and during the session of conference. Such an almost countless multitude of people, moving in harmony, in friendship, in dignity, told with a voice not easily misunderstood, that they were a people of intelligence and virtue, and order; in short, that they were *Saints*; and that the God of love, purity and light was their God, their examplar and director; and that they were blessed and happy."

In speaking upon the proper order of laying corner stones of Temples, Joseph said on the same occasion:

> "If the strict order of the Priesthood were carried out, in the building of Temples, the first stone will be laid at the southeast corner, by the First Presidency of the Church. The southwest corner should be laid next. The third or northwest corner next; and the fourth or northeast corner the last. The First Presidency should lay the southeast corner stone, and dictate who are the proper persons to lay the other corner stones.
>
> "If a Temple is built at a distance, and the First Presidency are not present, then the Quorum of the Twelve Apostles are the persons to dictate the order for that Temple; and in the absence of the Twelve Apostles, then the Presidency of the Stake will lay the southeast corner stone; the Melchisedec Priesthood laying the corner stones on the east side of the Temple, and the Lesser Priesthood those on the west side."

After the corner stones were laid and the conference was over, the work upon the Temple seemed to progress more rapidly. There were about eighteen stone-cutters engaged to dress the rock for the building. Up to that time the work performed was nearly all done by tenth days' labor. But after that the Saints began to bring in some provisions, property and money; and the committee was enabled to employ a number of stone-cutters and keep them constantly at work. The tithing labor also increased through the continued immigration of Saints from abroad.

When the winter season set in toward the close of the year 1841, the walls on the south side were built up to the water table, a part of which also was laid. On the north side the walls were only about two feet high. In this state the structure remained until the spring of 1842.

During all this time there had been no general tithing record opened. The money and other property contributed had all been paid over to the committee, and receipts were issued to the several donors. Elias Higbee kept the books and work accounts, and generally wrote the receipts for tithing, all of which occupied nearly the whole of his time. Elders Cahoon and Cutler hired the laborers, superintended the work and kept an oversight of the entire business.

Sept. 25, 1841, Elders Alpheus Cutler and Peter Haws started for the pine country to obtain lumber for the Temple and Nauvoo House. They took with them Tarlton Lewis, Jabez Durfee, Hardin Wilson, Wm. L. Cutler, Horace Owens, Octavius Pauket, Blakely B. Anderson, James M. Flack, Nathaniel Child, Brother Child's wife and daughter, and Peter W. Conover. These brethren spent the winter in the pine forests, and toiled diligently in their appointed work. They suffered some because of the cold in that northern region, but they made good progress. By the following July, they had succeeded in making up and bringing to Nauvoo a large raft of first-rate pine timber. By this means the prospect of the work was much brightened.

Dec. 13, 1841, the Prophet Joseph appointed Apostle Willard Richards to be recorder for the Temple and scribe for the private office of the President. The recorder opened his office in the counting room of President Smith's new brick store on Water Street, and he immediately began to record the tithings on the "Book of the Law of the Lord," page 27. The first record was made under date of Dec. 1, 1841. It was one gold sovereign, valued at $5.00, to the credit of John Sanders, late from Cumberland, on the borders of Scotland, Europe.

A few months previous to this (Jan. 30, 1841), Joseph had been appointed "Sole trustee-in-trust for the Church of Jesus Christ of Latter-day Saints;" and, consequently, it became his prerogative to receive all the donations for the Church and the Temple. Late in the evening of Dec. 11, 1841, the trustee-in-trust instructed Brigham Young, President of the quorum of the Twelve Apostles, to visit the members of the building committee and inform them more fully regarding their duties—to notify them not to accept any more tithes and consecrations, except such as were received from him. On the morning of the 13th, this message was delivered by Brigham to the committee, in the presence of Elders Kimball, Woodruff and Willard Richards.

When this order was understood by the Saints, the business of the recorder (Willard Richards) increased rapidly, and having many important matters crowding upon him, he found it necessary to appoint Saturday of each week as the time for receiving and recording the tithings of the brethren. He published a notice under date of Jan. 12, 1842, informing the Saints of this regulation; and it was subsequently carried into effect. But the business increased so rapidly that he could not keep pace with the work. He therefore counseled with his brethren of the Twelve; and, having received permission from President Smith, he called Elder William Clayton, who had lately arrived from England, to assist him. Elder Clayton accordingly entered the recorder's office Feb. 10, 1842, and continued therein from that time forward.

In the revelation given Jan. 19, 1841, the Lord says:

> "For there is not a place found on earth that He may come and restore again that which was lost unto you, or which He hath taken away, even the fullness of the Priesthood.
>
> "For a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead.
>
> "For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me.
>
> "But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me." (Doc. & Cov., Sec. 124, Verses 28, 29, 30 and 31.)

In the summer and fall of the year 1841, in conformity with the foregoing item of law, the brethren entered into measures to build a baptismal font in the cellar floor near the east end of the Temple. President Smith approved and accepted a draft for the font, made by Brother Wm. Weeks; and on August 18, 1841, Elder Weeks began to labor on the construction of the font with his own hands. He labored six days and then committed the work to the carpenters. August 11th Brother Weeks began carving the oxen, twelve in number, upon which the font was to stand. After carving for six days, he consigned this branch to Brother Elijah Fordham, the principal carver, who continued until they were finished.

Nov. 8, 1841, at 5 o'clock in the evening, the font was dedicated by Joseph Smith. "The baptismal font," writes the Prophet, "is situated in the centre of the basement room, under the main hall of the Temple; it is constructed of pine timber, and put together of staves tongued and grooved, oval shaped, sixteen feet long east and west, and twelve feet wide, seven feet high from the foundation, the basin four feet deep. The moulding of the cap and base are formed of beautiful carved work in antique style. The sides are finished with panel work. A flight of stairs in the north and south sides, leading up and down into the basin, is guarded by side railing. The font stands upon twelve oxen, four on each side, and two at each end, their head, shoulders, and fore legs projecting out from under the font; they are carved out of pine plank, glued together, and copied after the most beautiful five-year-old steer that could be found in the country. * * * The oxen and ornamental mouldings of the font were carved by Elder Elijah Fordham, from New York City. The font was enclosed by a temporary frame building sided up with split oak clapboards, with a roof of the same material, and was so low that the timbers of the first story were laid above it. The water was supplied from a well thirty feet deep in the east end of the basement. This font was built for the baptisms for the dead until the Temple shall be finished, when a more durable one will supply its place."

Elder Wm. Clayton writes:

"After the dedication of the font Reuben McBride was the first person baptized, under the direction of the President. Brother Samuel Rolfe, who was seriously afflicted with a felon upon one of his hands, was present. President Smith instructed him to wash in the font and told him that the hand would be healed. The doctors had told him that he could not recover before spring, and had advised him to have his hand cut. He dipped his hand in the font, and within a week he was perfectly healed.

"After this time baptisms were continued in the font, and many Saints realized great blessings—both spiritually and bodily.

"I will here state that on Sept. 25, 1841, a deposit was made in the southeast corner stone of the Temple.

"It was late in the spring of 1842, when work was opened upon the walls, and little was done until Brother William W. Player came in June. He had just arrived from England, and had come with the full intention of working on the Temple. Commencing to labor about the 8th of June, he spent some time in regulating the stone work already set which had not been done very well. About the 11th of the same month he set the first plinth on the southwest corner of the south side. During the summer he lost two weeks of work, having to wait for Elder Cahoon's sons' plinths, which they were cutting, they playing in the stone shop much of their time.

"The work progressed but slowly during this season, as there was but one crane; but the delay arose through the stones not being cut fast enough. By the fall, however, Brother Player had got all the rock-work laid around as high as the window sills, together with all the window sills, including that of the large east Venetian window. He had also two courses of pilaster stones on the plinths all around.

"During the greater part of the time in the fall, and especially toward the season when the work ceased, and winter set in, Brother Player was very sick. He nearly lost the use of his hands and feet, and several times he fell, through weakness, while on his way home. He considered that his sickness was caused by the change of climate, and by his having drunk bad water while coming up the river."

Willard Richards, the recorder, having in the early part of June, 1842, obtained permission from the President to go to the East to get his family, made preparations to depart upon this journey. June 29th he transferred the "Law of the Lord" and books belonging to the Temple to the care and charge of William Clayton. One or two days later Elder Richards started away.

About 9 o'clock on the evening of Saturday, Sept. 3rd, President Smith was at Bishop N. K. Whitney's house, but was about to leave that place to go to Edward Hunter's. He called William Clayton to him and said: "Brother Clayton, I want you to take care of the records and papers; and from this time I appoint you Temple recorder; and when revelations are to be transcribed, you shall write them."

This was done because Elder Richards had more work than he could attend to, he being engaged upon the Church History, which the President was anxious should progress as fast as possible.

"While President Smith was concealed at the house of Father Taylor," writes Elder William Clayton, "Reynolds Cahoon and some other brethren went to visit him. He gave them many glorious instructions, and in his conversation requested Brother Cahoon, as soon as he should return home, to call upon the Saints to put a temporary floor in the Temple, that we might be enabled to hold our meetings within its sacred walls.

"Accordingly, on Sunday, Oct. 23, 1842, the committee laid before the Saints the President's request and called upon them to begin work on the morrow to accomplish this object. The following day the brethren began their labor on this temporary floor; and on Friday, the 28th, the floor was laid and seats were fixed ready for meeting.

"On Sunday, the 30th, the Saints held the first meeting in the Temple, and were addressed by Elder John Taylor, one of the Twe ve Apostles. It was expected that the President would be there himself; but he was sick and unable to attend.

"This movement added a new stimulus to the work; and the hearts of all the Saints seemed to be filled with joy and gratitude for this privilege.

"The Prophet, before he went up the river. had called upon the members of the Temple Committee to come together to have a settlement. On Saturday, Oct. 1st, they met at the President's house, he being sick. The recorder and Bishop N. K. Whitney were present. Some reports had been circulated to the effect that the committee was not making a righteous disposition of property consecrated to the building of the Temple, and there appeared to be some dissatisfaction among the laborers on account of these reports. After carefully examining the books and making inquiry into the entire proceeding of the committee, President Smith expressed himself as being perfectly satisfied with the committee and its work.

"The books were balanced between the trustee-in-trust and the committee, and also each individual account was carefully examined. The wages of the trustee-in-trust, the members of the committee and the recorder were also fixed by the President; and it was agreed that each should receive $2 per day for his services.

"The President remarked that he was amenable to the State for the faithful discharge of his duties as trustee-in-trust, and that the Temple

Committee was accountable to him and to no other authority; and that no notice must be taken of any complaint unless it was properly brought to him, when he would make things right if any change were needed.

"The parties separated perfectly satisfied, and the President said that he would have a notice published, stating that he had examined the accounts and was satisfied. This notice appeared in the *Times and Seasons* of Oct. 15, 1842.

"At this counsel it was also agreed that the recorder's office should be removed to the Committee House near the Temple for the better accommodation of the business. Accordingly, the committee built a small brick office for the recorder; and on Wednesday, Nov. 2, 1842, the recorder moved his records, books, paper, etc., to the new office and began business there forthwith.

"Brother James Whitehead was called into the office June 11, 1842, to assist in keeping the books; and from this time forward the business continued to increase and contributions came in plentifully.

"After the work ceased upon the walls of the Temple, in the fall of 1842, the rock-cutters continued their labor with the intention of having a goodly number of the stones ready for the spring.

"Some time in the month of November, a feeling against the committee arose among the stone-cutters, who finally presented a charge to the First Presidency against Elders Cahoon and Higbee for oppressive and unchristianlike conduct, and against the committee for an unequal distribution of provisions, iron, steel, tools, etc.; also alleging that favors were shown by the committee to the sons of its members. The trial began about 11 o'clock in the day and continued until 9 at night. Henry G. Sherwood made a plea on the side of justice, and the Patriarch Hyrum on the side of mercy. The decision was given by the President. He decided that the members of the committee should retain their standing and gave much good instruction to all parties, correcting the errors of each in kindness. The decision was marked by judgment and wisdom and cannot fail to produce a good effect.

"On Sunday, May 21, 1843, President Smith preached in the Temple. * * * In the afternoon of that day the ordinance of partaking of bread and water, as the sacrament, was administered to the Saints for the first time in this Temple.

"The work on the building was delayed considerably this spring on account of the necessity for fixing runways for the crane. Brother Player had been sick during the entire winter, and he continued in a very feeble state until the time when he commenced again to lay the stone on the walls, which was on April 21, 1843. From this time the work progressed steadily but slowly. There was no other hindrance until the next winter set in, which was rather early, and at which time the walls were up as high as the arches of the first tier of windows all around. In this state the building was left through the winter and until the spring of 1844.

"Early in the morning of June 8, 1843, Elder Elias Higbee, one of the Temple committee, died after an illness of only five days. His death was unexpected and deeply lamented by all his brethren. He had proved himself a worthy man, and was much respected by all who knew him.

"After this event several applications were made by men to be appointed to fill the vacant place of Elder Higbee. Elder Jared Carter was very anxious to have the appointment, and, for some cause or other, claimed it as his right. But the Spirit whispered that it would not be wisdom to appoint him. After some delay and consultation on the subject, the Patriarch Hyrum Smith was appointed by the trustee-in-trust, with the consent of the other members of the committee; and on the morning of Oct. 23, 1843, he entered upon the duties of his office, amidst the greetings and good feelings of the workers universally.

"Oct. 6, 1843, the special conference was held in the Temple. This was the first time a conference was held in the building. * * *

"On this occasion the President proposed to the people to place under bonds all agents who were sent out to collect funds for the Temple and Nauvoo House. He showed that some of the Elders, when they were away, received contributions to the Temple; but as they sometimes devoted a portion of the money in other channels, they did not make proper returns at Nauvoo and the accounts did not, therefore, accurately balance. He stated that the Twelve Apostles were now about to go East to raise means for the Temple and also for the Nauvoo House. He suggested that they give bonds to the amount of $2,000 each; and that this rule be enforced upon all the Elders from this time forward. An action was taken by the conference and it was decided by unanimous vote to carry this proposition into effect. The Twelve gave bonds in the required amount previous to their going East, which bonds were filed in the office of the trustee-in-trust.

"Thus the Twelve were the first agents who were ever placed under bonds, when sent to collect funds for the Church. The wisdom of this order was soon manifest; for, although it was well understood and universally believed that the Twelve would invariably make correct returns, there were others who might not be so careful or scrupulous. And, inasmuch as members of this first quorum were required to give bonds, no other man could justly complain if he were brought under the same rule.

"At this conference the Saints again voted to renew their exertions and double their diligence in order that the Temple might be speedily finished. * * *

"Some time in the winter or spring of the year 1844, Patriarch Hyrum Smith made a proclamation to the women of the Church, asking them to subscribe in money one cent each per week, for the purpose of buying the glass and nails for the Temple. He represented to them that by this means he would be able to meet all the requirements in this regard. He also gave a promise that all the sisters who would comply with this call should have the first privilege of seats in the Temple when it was finished. He opened a record of these contributions, which he kept, with the aid of Sister Mercy R. Thompson, until his death. Afterwards Brother Cutler was appointed to receive these offerings, assisted by Sister Thompson. There was soon a great anxiety manifest among the sisters to pay their portion, and nearly all paid a year's subscription in advance. Since that time many have given the donation for the second year; and there has been already realized nearly $2,000, which will do much towards accomplishing the desired object. These contributions yet continue to come in each day.

"Early in the spring of 1844, the committee commenced the construction of a second crane, in order to expedite the work, the labor having all been performed with but one crane up to this time. During the month of March the new crane was rigged, and immediately after the April conference (April 11th) Brother Player again began work on the walls."

During the excitement incident to the martyrdom of Joseph and Hyrum Smith, the work on the Temple ceased for two weeks, all the hands having to watch and stand on guard night and day. The work was suspended about June 20, 1844. On the second Sabbath after the murder (July 7th) the subject of the Temple was brought into consideration, and the Church voted to commence work again and finish the building as speedily as possible.

Consequently, on July 8, 1844, the laborers resumed their work, although the committee had not so much as a bushel of meal, nor a pound of flour, nor a pound of meat to feed the hands with; but the Saints seemed determined to go to work and trust in God for the means.

A few days previous (July 5th) a large raft of pine lumber, containing 87,732 feet, was landed at Nauvoo for the Temple. The brethren turned out liberally with their teams to haul it to the Temple, where it was secured in a few days. Shortly afterwards another raft, containing 67,952 feet of lumber, was received and hauled to the Temple.

About the middle of July, 1844, the sisters of the branches of La Harpe and Macedonia sent word to the Temple committee and stated their anxiety to see the building progress still more rapidly. They proposed if the committee would build another crane, they would furnish the means to build it with, and seemed wishful to go ahead with it immediately. The committee and recorder counseled on the subject, and it was decided to comply with the wishes of the sisters. Sister Clark, wife of Raymond Clark, was authorized to collect the contributions. She immediately started, and returned on the 29th with money and other property, amounting in the whole to $194, which was more than sufficient to build a new crane.

The committee immediately set the carpenters to work, and on the 3rd of August the crane was put in operatton under the management of Joshua Armstrong, the setter, and Horace Owens to back up, and W. W. Dryer, Wm. Austin and Archibald Hill to attend to the crane.

They commenced work on the north side and very soon satisfied the Saints of the utility of the movement. The works now progressed rapidly.

After the return of the Twelve Apostles to Nauvoo in August, 1844, and their acceptance by the Saints as the presiding quorum of the Church, the Saints were more united and better feelings prevailed. The work on the Temple moved on with astonishing rapidity, and on Sept. 23, 1844, the first capital was put up. The stone weighed about two tons, and when it was at its height, and the men were attempting to draw it to the wall, the crane gave way at the foot of the wing or angle, which circumstance caused considerable danger. By great care the stone was safely landed and set without any further accident.

"On Wednesday, Sept. 25th," writes Wm. Clayton, "as the brethren were beginning to raise one of the capitals, having neglected to fasten the guys, the crane fell over with a tremendous crash, breaking it considerably. As soon as it was perceived that the crane was falling, the hands fled to get out of the way. One of the brethren, Thomas Jaap, running directly in the course of the falling crane, barely escaped being killed. The crane struck the ground and was within a foot of striking his head. This circumstance hindered the workmen some; but in a few days the crane was mended and reared, and the brethren again went to work on it.

"About this time, Ira T. Miles came down from Lyman Wight's company, who were then in the north, having left the city, as was supposed, through cowardice, as they expected we should be routed and the city destroyed. About the same time, Jacob Morris came down from the same company and stated that Miles had come with the intention of setting fire to the lumber, that the building might be hindered, as Lyman Wight had said the Temple never would be built.

"Whether this was the intention of Brother Miles or not, we could not learn satisfactorily. However, enough was known to induce the authorities of the Church to advise the committee to have some of the old police guard the lumber and the Temple night and day. * * * There has since that been many threats thrown out from the Rigdonites and other sources that the Temple never should be built, and no doubt an attempt would have been made to set fire to it, if it had not been well guarded all the time.

"The workmen continued raising the capitals until December, 1844, when, on the 6th of that month, the last one was safely deposited in its place; which was a source of great joy to the Saints Many fears had been entertained that Brother Player would not be able to finish them before winter set in, but it seemed as though the Lord held up the weather until this important piece of work was accomplished. About two hours after the capital was set, it commenced snowing very briskly, and at night the ground was covered about four inches, and it froze very keenly.

"There were then twelve of the capitals without the trumpet stones; and they remained in this state until the following spring. The cost of each of the capitals was about $300. The first and last of the capitals were cut by Charles Lambert and Harvey Stanley.

"I will further say that when the hands were raising the last capital, and had got it about half way up, one of the block shives in the tackle broke and rendered it impossible in the situation either to raise or lower the stone. This circumstance presented a great difficulty, but after some consultation the hands fastened the rope below the tackle, so that it could not slip, and left the stone suspended while they took down the blocks, put in a new shive and fixed the blocks again. The stone was then raised without further difficulty, and was set precisely at 20 minutes before 1 o'clock. This was the heaviest stone among the whole number.

"When the Twelve returned home, after the death of President Joseph Smith and Patriarch Hyrum Smith, they held a council and appointed Newel K. Whitney and George Miller, the two presiding Bishops, trustees-in-trust. This was done on the 9th of August; and a few days afterwards, the trustees entered upon the duties of their office.

"In the early part of December (1844) the trustees and Twelve held a council to talk on the propriety of employing a suitable number of carpenters this winter to prepare the timber works for the Temple, so as to have it all ready when the stone work was finished. It was decided to employ fifteen persons as steady carpenters; and the architect was authorized to select such men as he had confidence in—men who were well qualified to do the work that was wanted. It was also concluded to fix up a shop in the Temple for the carpenters to work in. Accordingly the south side of the lower story of the Temple was weather-boarded around. A very good shop was made by this means, which was completed on the following Saturday; and on Monday, the 16th, the men selected went to work in their new shop. Their names were as follows: Truman O. Angell, William Felshaw, William F. Cahoon, Joseph T. Schofield, Samuel Rolfe, Zimri H. Baxter, Adison Everett, John Stiles, Hugh Riding, Miles Romney, Jabez Durfee, Stephen Longstroth, Benjamin Rolfe, Nicholas T. Silcock and William Carmichael. Hiram Mace, Wandel Mace and Gideon Gibbs were appointed to attend the saw-mill and Daniel Avery to turn grindstone for the carpenters, keep the shop clean and take care of strangers who might visit the building.

"During the early part of January, 1845, the High Priests' quorum entered into an investigation of the propriety of building a hall for their accommodation. On the 26th, President Young and some others of the quorum of the Twelve attended the meeting of the quorum, when the subject was again discussed. President Young made some remarks on the subject and concluded by advising them, instead of building a hall, to go to work and finish the upper room of the Temple, and by this means they would soon have a room to attend to the ordinances and save much expense. A vote was taken on accepting President Young's proposition, which was carried without a dissenting voice. The brethren immediately commenced bringing in their donations to the Bishops for that purpose. This matter served as a new stimulous among the Saints to use every exertion to finish the Temple as speedily as possible.

"On Wednesday, March 12th, Brother William W. Player commenced work again on the walls. He got one stone up just as the bell rung for dinner.

"On Friday, the 14th, there was a man killed on the stone quarry by a stone falling on his head while the brethren were blasting rocks. This is the only accident of any moment that has ever happened on the Temple or any of the works connected with it.

"On Thursday, March 27, 1845, Brother Player put up the last trumpet stone, at about 3 o'clock, p. m. He also laid the first stringer for the large upper Venetian window in the east side.

"Monday, April 21, 1845, Brother Player put up the first star in the architrave. * * * At precisely a quarter before 3 o'clock it was properly set in its place; and the instant it was set, Brothers Edward Miller and Elisha Everett sprung for the top; but Brother Miller being a little the smartest he was on first and stood erect, viewing with pride the surrounding scenery. After he got down Brother Everett also mounted the stone and stood on it for some time. The top of the star is 55 feet above the ground. The first star was put up on Joseph's corner, being the first one north of the southeast corner.

"On the morning of Tuesday, April 29, 1845, the first upper circular window was finished setting by Brother Player. On Friday, May 16th, Brother Player set the last star on the west end, and the second one from the southwest corner. It was set exactly at 3 o'clock p. m. At this time the carpenters were very busy raising the timbers for the upper floor of the building. * * *

"On Monday, May 19th, while I was sitting on the Temple, Brother Stephen H. Goddard met with an accident, which was very near proving fatal. He was standing on the wall on the north side of the Temple, assisting some others to take down one of the scaffolding poles. By some accident the foot of the pole slipped and struck him on the left side of the head. He fell head foremost, being stunned by the blow. Fortunately they had just got two joists in the floor and he fell across them, which prevented him from going down into the cellar, a distance of about 62 feet. And in all probability, if he had fallen down, he would have been killed. The brethren raised him up, and on examination found that he had received a cut on the upper corner of his left eye. His face was also much bruised and he bled profusely. I laid hands on him with two other brethren and he went home. He suffered considerable pain until evening, when it ceased, and in two days afterwards he was at work again as usual.

"On Friday, the 23rd, all the stone on the outside of the wall was laid, except the southeast corner stone. This progress was a great rejoicing to the Saints.

"The Rigdonites have prophesied that the walls would never be built; but through the blessing of God we have lived to see the prediction come to naught.

"On Saturday, May 24, 1845, at a quarter before 6 o'clock a. m., was the time appointed for the laying of the capstone of the Temple. Quite a number of the Saints had assembled to witness the interesting ceremony. There were present, of the quorum of the Twelve: President Brigham Young, Heber C. Kimball, John Taylor, Willard Richards, Amasa M. Lyman, George A. Smith, John E. Page, Orson Hyde and Orson Pratt; also Newel K. Whitney and George Miller, trustees-in-trust; Alpheus Cutler and Raymond Cahoon, building committee; Wm. Clayton, Temple recorder; John Smith, Patriarch and President of the Stake, and Charles C. Rich, his Counselor. Of the High Council

Wm. Huntington, sen., Aaron Johnson, Geo W. Harris, James Allred and David Fullmer were present; also Wm. Weeks, architect, and Wm. W. Phelps.

"A few minutes before 6 o'clock the band came up and arranged themselves on the platform in a circle a little back from the corner. The names of the members of the band who were present were: Wm. Pitt, leader; Stephen Hales, Wm. F. Cahoon, Robert T. Burton, John Kay, James Smithies, Daniel F. Cahoon, Andrew Cahoon, Charles H. Hales, Martin H. Peck, J. T. Hutchinson, James Standing, Wm. D. Huntington, Charles Smith and Charles C. Robbins; also William H. Kimball, color bearer.

"At 6 o'clock the band played 'The Nightingale,' and afterwards, while the people were collecting, they played another tune. At 8 minutes after 6 o'clock, Brother Wm. W. Player commenced spreading his mortar, perfect silence prevailing,

"President Young stood on the wall immediately north of the corner-stone, with Elder Heber C. Kimball on his right hand.

"When the mortar was spread, the stone was lifted to its place by President Brigham Young, Wm. W. Player, Tarlton Lewis, Elisha Everett, John Hill, Edward Miller, Chas. W. Patten, Samuel Hodge, Hans C. Hansen and Thos. Jaap.

"President Young then stepped on the stone, and taking a large peatle began beating it to its place. He finished laying the stone with the assistance and direction of Brother Player precisely at 22 minutes after 6 o'clock.

"The band struck up the 'Capstone March,' composed and arranged by Wm. Pitt, the leader, for the occasion; after which President Young spoke to the congregation, instructing them with regard to shouting the 'Hosannah,' and then said:

" 'The last stone is laid upon the Temple, and I pray the Almighty in the name of Jesus to defend us in this place, and sustain us until the Temple is finished and have all got our endowments.'

"The whole congregation then, following the motion of President Young, shouted as loud as possible: 'Hosannah! hosannah! hosannah! to God and the Lamb! Amen! Amen! and Amen!' This was rerepeated a second and third time.

"The President concluded by saying:

" 'So let it be, thou Lord Almighty!'

He continued and said:

" 'This is the seventh day of the week, or the Jewish Sabbath. It is the day on which the Almighty finished His work and rested from His labors. We have now finished the walls of the Temple, and we may rest to-day from our labors.'

He said he would take it upon him to dismiss the workmen for the day; and requested the people to hallow the day and spend it giving thanks to God.

"He then dismissed the congregation, and in company with the brethren of the Twelve retired to the place of their retreat, where they could be safe from arrest by constables and other officers who were prowling around the city from Carthage.

"The people began to move away, but the band continued playing. John Kay also went on the corner stone and sang a song composed by Elder Wm. W. Phelps, entitled, 'The Capstone Song.' The morning was very cold and chilly. The Saints seemed highly interested and pleased with the morning's performance. According to the request of President Young all works were suspended and the day was kept as a holiday. On May 28th, 1845, the first 'bent' of the attic story of the Temple was raised by the carpenters, and up to this time they continued to raise the timber works with pleasing rapidity.

"Thus the work of this Temple has progressed from the beginning to the present time without any serious accident except in the incident which happened at the stone quarry. The blessing of God has attended the whole progress of the work, and it has advanced beyond our most sanguine expectations. Our enemies have threatened all the time, and for the last two years we have had very little cessation from writs and other efforts of the enemy to prevent our finishing it. Many prophecies have been uttered against it; but the Saints have invariably pursued a steady course of perseverance. As the building has progressed, the Saints have increased their donations and tithings, and this spring (1845) has exceeded all past times for liberality and donations from the brethren."

Early in the fall of 1845 the steeple and tower of the Temple were completed and preparations made to hold the October conference in the building. So great was the anxiety to complete it that it was decided that all the carpenters that could be obtained should be put to work at it immediately, while others should gather the harvest and attend to other labors. Under date of Aug. 21, 1845, President Young wrote from Nauvoo to Wilford Woodruff in England:

> "The Temple is up, the shingles all on, the tower raised,and nearly ready to put the dome up. The joiners are now at work finishing off the inside."

In the beginning of October, 1845, the Temple was so far completed that meetings could be held in it. The first meeting held within its walls (Oct. 5, 1845) was attended by 5,000 people. The building had by this time been entirely inclosed. The windows were in, temporary floors laid and pulpits and seats arranged to accommodate several thousand persons. On that day the Temple, so far as completed, was dedicated to the Lord as "a monument of the Saints' liberality, fidelity and faith." On the following three days the general conference was held in the Temple, which was the only general conference ever held within the walls of that building.

After this conference work was resumed on the Temple, and it progressed so far that the attic story was plastered and ready for use on the 30th of November following, on which day that part of the building was dedicated. During the month of December, 1845, and January, 1846, a large number of Saints received their endowments in the Temple. On the 9th of February the roof of the building was discovered to be on fire, the stovepipe having ignited it. The alarm was immediately given, the citizens rallied to the scene and the fire was extinguished in about half an hour, having done but little damage.

The exodus from Nauvoo was commenced in February, 1846, but that did not have the effect of stopping the work on the Temple. When President Young and others of the Twelve started for the West, Orson Hyde was left to take charge of the

Temple and administer to the Saints in Nauvoo.

In the evening of April 30, 1846, the Temple was privately dedicated. Elders Orson Hyde, Wilford Woodruff, John, Joseph and Phineas H. Young, John M. Bernhisel, Joseph L. Heywood and several others were present; Elder Joseph Young offered up the dedicatory prayer. On the next day (May 1st) the Temple was publicly dedicated by Elder Orson Hyde, Elders Wilford Woodruff, A. W. Babbitt and Joseph A. Stratton being present and taking part in the services.

This much accomplished the Saints were contented, having fulfilled the commandment to build the holy edifice, and immediately after all who were able to do so crossed the Mississippi River and followed their predecessors in the exodus.

The Nauvoo Temple was built of light grey limestone, nearly as hard as marble. It was 128 feet long, 88 feet wide and 65 feet from floor to roof. From the ground to the top of the spire was 165 feet. It had 30 hewn pilasters—six at each end and nine at each side—which cost about $3,000 each. The base of the pilasters were crescent new moons, and the capitals, nearly 50 feet high, were suns with human faces in bold relief, 2½ feet broad, and ornamented with rays of light and waves, the whole surmounted by two hands holding trumpets. There were two stories in the clear, and two and one half stories in the recesses over the arches, four tiers of windows, two gothic and two round. The baptismal font, supported on twelve carved oxen, was in the basement story, and with the oxen, was intended to be gilded with gold. On the west front of the building was inscribed in golden letters:

THE HOUSE OF THE LORD:
BUILT BY THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS.
HOLINESS TO THE LORD.

The amount expended by the Saints on this building exceeded $1,000,000.

After the famous battle of Nauvoo in September, 1846, the Temple was taken possession of by the mob, who immediately set to work defacing it in various ways, and desecrating it by their hideous oaths and dreadful blasphemies.

Nov. 19, 1848, the Temple was fired by an incendiary. The fire when first discovered about 3 o'clock in the morning was bursting out through the spire near the small door that opened from the east side to the roof on the main building. When first seen the destroying element had taken such hold of the timbers and roof as to make useless any effort to extinguish it. The materials of the inside were so dry and the fire spread so rapidly, that a few minutes were sufficient to wrap the famed edifice in a sheet of flames.

In the History of Hancock County the following appears concerning the burning of the Temple:

"It was a beautiful night, and about 3 o'clock (in the morning) fire was discovered in the cupola. It had made but little headway when first seen, but spread rapidly, and in a very short period the lofty spire was a mass of flame, shooting high in the air, and illuminating a wide extent of country. It was seen for miles away. The citizens gathered around, but nothing could be done to save the structure. It was entirely of wood except the walls, and nothing could have stopped the progress of the flames. In two hours, and before the sun dawned upon the earth, the proud structure, reared at so much cost—an anomaly in architecture, and a monument of religious zeal—stood with four blackened and smoking walls only re-

> maining. If any party or parties had been contemplating the purchase of the Temple, for any purpose, its destruction, of course, put an end to the scheme."

Elder George A. Smith and Erastus Snow, who visited Nauvoo about eight years afterwards, learned from Lewis A. Bidamon, landlord of the Nauvoo Mansion, that the inhabitants of Warsaw, Carthage, Pontoosuc and surrounding settlements, jealous of Nauvoo and fearing that it would still retain its superior importance as a town, and the "Mormons" therefore might be induced to return, contributed a purse of $500 which they gave to one Joseph Agnew for burning the Temple, and that he was the wretch who set the building on fire. Mr. Bidamon added that the burning of the Temple did have the effect to diminish the importance of Nauvoo, for his hotel did not have one fourth the custom after the conflagration that it had previously.

Soon after the burning of the Temple the ruins were bought by the Icarians who set to work repairing the building with a view to making it an institution of learning, but while thus engaged a tornado blew down the north wall. The *Hancock Patriot*, a newspaper published at Nauvoo at that time, says in this connection:

> "The dreadful tornado of May 27th (1850) which invaded the city of Nauvoo and neighboring places has been for us Icarians (little accustomed to such revolutions in the atmosphere) a spectacle of frightful sublimity, and also a source of mortal anguish, on account of the disasters and catastrophes which have resulted from it, to the inhabitants of this county and to us.
>
> "The Temple, which we were preparing so actively and resolutely to rebuild—the Temple which we hoped to cover this year, and in which we were to settle our refectories, our halls of reunion and our schools—that gigantic monument has become the first victim of the tornado.
>
> "How many projects are buried under those heaps of rubbish! How much outlay and days of hard labor has been lost to us! It was for that magnificent edifice to again give a soul to that great body, that one of our agents in the north pineries has just bought all the great beams necessary for its rebuilding; it is for it that we were adding a saw-machine to the mill, and establishing a vast shed to shelter our laborers; in a word, it was for it that all our efforts and strength have been employed; and now one gale of the tempest brings to naught all our endeavors—has violently ended what incendiary had begun in November, 1848, and what *union fraternity* tried to repair in 1850. We resign without murmuring to that catastrophe.
>
> "There now remains nothing of the gigantic work of the Mormons, except the west face, strongly united by its sides to another wall in the interior part and surmounted by an arch; between the two walls at the north and south are the two towers or seat of the staircases."

After this no further attempt was made to rebuild the Temple, but the remaining portions of the walls were gradually taken down and the rock hauled away to be used for the construction of other buildings, both in and outside of Nauvoo. Subsequently some of the rock were shipped a great distance—it is said to almost every State in the Union—and some choice blocks have even been shipped to Europe, where they at present adorn the palaces of noblemen or are preserved as relics. But for many years there has not been one stone left upon another to mark the place where once stood the noble edifie—the second Temple reared by the Saints of God in this generation. The ground upon which it stood is now owned by C. W. Reimbold, a German, who keeps a little store near the old site. There are ten other buildings on the Temple Block, four of which were built by the Icarians.

(THE SHIP "BROOKLYN.)

In November, 1845, Orson Pratt, who presided over the branches of the Church in the Eastern and Middle States, issued his farewell message to the Saints in those parts, prior to taking his departure for Nauvoo to join the Saints in their removal westward. It had been decided that the *Messenger*, a paper published in New York in the interest of the Church, by Samuel Brannan, should suspend publication, and that the editor should charter a vessel and take his press and fixtures, as also a company of Saints from the Eastern branches, by way of Cape Horn, to California, as the distance to travel from that point to their probable destination in the Rocky Mountains, it was thought, would not be so great, and the trip would be attended with much less expense. At the same time those who had sufficient means to buy for themselves teams and outfit were advised to make their way to Nauvoo, to join the Saints there and journey westward.

In compliance with these instructions Samuel Brannan chartered the ship *Brooklyn*, Captain Richardson, and small companies of Saints from the New York and Massachusetts branches of the Church began to gather in New York City, awaiting the date of departure from the United States to California. Upon arriving at New York they were directed to a certain boarding house where friends were already waiting. "One by one," writes Augusta Joyce Crocheron, one of the passengers who made the voyage in the *Brooklyn*, "the tardy emigrants arrived; the full number was entered, the luggage was transferred to the ship and they left the bustling thoroughfares of the great city and crowded into the stuffy little staterooms for the long journey 'around the Horn' in the old, almost worn out sailing vessel, the ship *Brooklyn*. * * *

"The *Brooklyn* had seen many a rough sea, and weathered many a terrible storm. She was one of the old time build, and was made more for work than beauty or speed. She had done her duty well, and borne her burdens without complaint. But she was old and showed unmistakable signs of weakness and decay. Her owners couldn't part with her, not because she was attractive, but there was money to be made out of her, and if by her weakness and age she might go to the bottom with her list of passengers full, yet even the last charter or payment of passage would be better than laying her up, as useless, no matter how many souls were sent to the depts until the sea should give up its dead. Her roster was well officered, and she was well manned, but the hull was rickety, and she was chartered because she could be had cheap."

The *Brooklyn* set sail from New York Feb. 4, 1846, the same day as the actual exodus from Nauvoo, Ill., began (see page 835), with about two hundred and thirty souls on board, mostly Saints, and considerable freight, some of which was for the Sandwich Islands. The passengers started on their voyage joyfully. They took farming implements, blacksmiths, carpenters, and wheelwrights' tools, fixtures for two grist mills, saw-mill irons, a printing press, type, paper and such other things as would be needed in establishing a colony in a distant land. Sister Crocheron writes:

> "The day on which we embarked was rainy, cold and gloomy. Upon the wharf lingered friends, sorrowful in the hour of parting; strangers, cynical and curious, wondering and half pitying, looked upon the old emigrant ship, having their own thoughts of this strange venture upon a long and perilous voyage, to an almost unknown country. * * *
>
> "There were two gentlemen on board, traveling for pleasure, neither of whom were Mormons. * * * As for the pleasure of the trip, we met disappointment, for we once long lay becalmed in the tropics, and at another time we were

'hatched below' during a terrific storm. Women and children were at night lashed to their berths, for in no other way could they keep in. Furniture rolled back and forth endangering limb and life. The waves swept the deck and even reached the staterooms. A passenger relates that their only light was from two lamps hung outside in the hall and these were dim and wavering from the movements of the vessel. Children's voices crying in the darkness, mother's voices soothing or scolding, men's voices rising above the others, all mingled with the distressing groans and cries of the sick for help, and, above all, the roaring of the wind and howling of the tempest made a scene and feeling indescribable.

"The effect and feeling at such times were so wretched that with some of us the certainty of death would not have roused us to an effort to save life in our own behalf. And yet even there amid such scenes a few were cheerful and sought to comfort others, and those never for a moment lost belief that they would reach their journey's end. Upon one occasion, during a dreadful storm, the good old captain came down with grave countenance. The passengers gathered around him to catch his words amid the confusion of the scene. He said: 'My friends, there is a time in every man's life when it is fitting that he should prepare to die. That time has come to us, and unless God interposes, we shall all go to the bottom; I have done all in my power, but this is the worst gale I have known since I was master of a ship.' One woman, full of confidence and zeal, answered him: 'Captain Richardson, we left for California and we shall get there.' Another looked with a calm smile on her face and said: 'Captain, I have no more fear than though we were on the solid land.' The captain gazed upon them in mute surprise and left them. As he went upstairs he exclaimed, 'These people have a faith that I have not,' and added to a gentlemen, 'They are either fools and fear nothing, or they know more than I do.'

"That storm passed away; and we encountered another off Cape Horn, in which one of the sailors was washed overboard. It was also during a storm that Mrs. Laura Goodwin was descending a stairway when she was thrown heavily forward, which caused premature confinement and death to ensue.

"In longitude 77° W. and latitude 33° S. we sighted the famous Island of Juan Fernandez. The memory of the place will never fade from our minds. * * * As we approached, being yet a great distance away, the island looked like a mass of immensely high rocks covered with moss; which moss, on nearer scrutiny, turned out to be heavy forests covering lofty peaks. The latter were half buried in masses of cloud, and were now visible, now invisible, as the fickle air-current disturbed the cumuli which yet in shifting forms continued to hang about the mountain tops. The little harbor * * * faces the east, and is in the form of a half-moon or horse-shoe. In coming towards it, but still some miles away, a row of regular apertures became visible in the face of a cliff at right angles to the line of our approach. They looked so like a battery, that one had to pause for a moment and reflect how unsuitable their real if not apparent size must be as embrasures for guns. In point of fact, these holes were the entrances of caverns or chambers in the rocks, in which, as we were assured, the Chilian government formerly imprisoned convicts. The stone is soft and porous, and the felons, for whom the island was a sort of Botany Bay, were employed in gangs at enlarging the subterranean spaces which nature had originally formed.

"At Juan Fernandez we went ashore to bury Mrs. Goodwin. Although the occasion was so sorrowful, the presence of the six little children sobbing in their uncontrollable grief and the father in his loneliness trying to comfort them, still, such was our weariness of the voyage that the sight of and tread upon *terra firma* once more was such a relief from the ship life that we gratefully realized and enjoyed it. The passengers bathed and washed their clothing in the fresh water, gathered fruit and potatoes, caught fish, some eels, great spotted creatures that looked so much like snakes that some members of the company could not eat them when cooked. We rambled about the island, visited the caves, one of which was pointed out to us as the veritable 'Robinson Crusoe's' cave, and it was my good fortune to take a sound nap there one pleasant afternoon. * * *

"Many mementoes and souvenirs were gathered, and after strewing our dead sister's grave anew with parting tokens of love, regret and remembrance, we departed from the island, bearing away a serene though shaded picture of our brief sojourn. * * *

"The children! How they did gnaw away on poor bread and fat pieces of boiled salt pork! At first there was a sad waste of provisions and the sharks soon followed the ship for the food thrown overboard. One very daring young man used to take a curious kind of pleasure in lowering himself over the deck down to where he would be barely out of their reach, as an aggravating temptation to them. Evidently he did not share the nervous apprehensions of his wife, nor the superstitions entertained by the sailors. After we reached the Sandwich Islands he practiced the same feat at the almost extinct volcano, and narrowly escaped suffocation.

"The drinking water grew thick and ropy with slime, so that it had to be strained between the teeth, and the taste was dreadful. One pint a day was the allowance to each person to carry to his stateroom. * *

"Still worse grew the condition of the ship as the journey lengthened. Rats abounded in the vessel; cockroaches and smaller vermin infested the provisions, until eternal vigilance was the price imposed upon every mouthful. It was not strange that sickness and discontent prevailed.

"During the voyage a contract was drawn and signed by the company, covenanting to give the proceeds of their labors for the next three years into a common fund from which all were to draw their living, as a limited communism was contemplated to be put into operation for convenience and protection. Some months afterwards a number of the signers 'backed out,' others faithfully keeping their promise through adversity and prosperity. * * *

"July 31, 1846, we passed the 'Golden Gate.' The day opened not with a glorious sunshine to us, for a fog hovered over the harbor of Yerba Buena, and a mist like a winter's robe hung all around, hiding from our eager eyes the few objects that were made weird and enigmatical in the nearness of the firm and solid ground, where we expected that soon willing labor would begin, homes be erected, fields cultivated, and peace and safety spread over us their wings of protection. * * *

"As we gazed through the misty walls we perceived dimly some familiar shapes looming up—sloops, whalers, ships of war, and waving from their masts as well as from the barracks the well-known and glorious flag of our country.

"A boom—and its echo filled the air; it was a salute from the cannon of the fort, ordered by the U. S. commander. The *Brooklyn* responded, and all hearts felt more cheerful and secure. Look! in the dim distance a dark body gliding on the water towards us while the familiar strokes of the oars brought it swiftly and steadily to our ship's side. It was a sturdy row boat, that seemed a familiar friend. In a few moments uniformed men trod the deck; we knew they were friends—Americans, not Mexicans. In our sweet native tongue the officer in command, with head uncovered, courteously and confidentially said in a loud tone: 'Ladies and gentlemen, I have the honor to inform you that you are in the United States of America.' Three hearty cheers were given in reply from faint and weary lips, but rising from hearts strong, brave, hopeful and loyal still.

"They crowded upon the deck, women and children, questioning husbands and fathers, and studied the picture before them—they would never see it just the same again—as the foggy curtains furled towards the azure ceiling. How it imprinted itself upon their minds! A long, sandy beach strewn with hides and skeletons of slaughtered cattle, a few scrubby oaks, farther back low sand hills rising behind each other as a background to a few old shanties that leaned away from the wind, an old adobe barracks, a few donkeys plodding dejectedly along beneath towering bundles of wood, a few loungers stretched lazily upon the beach as though nothing could astonish them; and between the picture and the emigrants still loomed up here and there, at the first sight more distinctly, the black vessels—whaling ships and sloops of war,—that was all, and that was Yerba Buena, now San Francisco, the landing place for the pilgrims of faith.

"Soon came the order for unloading, and all was activity, all being glad to stand once more on solid ground. A few tents were erected, and these were soon filled. Into the old barracks 16 families were crowded, their apartments being divided by quilts, or other accommodating partitions. The cooking was to be done out of doors. The orders were passed around that all must stay within certain limits; the war with Mexico was virtually ended, but the vindictive enemy lurked ever near, ready to wreak vengeance upon the unwary.

"With hearty good will, trying to make the best of everything, the new colony, carried and landed safely by the old ship *Brooklyn* from New York, began life and spread its influence, habits of industry and adornment of homes around them."

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JOURNEYINGS IN THE WILDERNESS.

In the winter of 1845-46, owing to the continued persecutions and mobbings to which the Saints were subjected, active preparations were going on in Nauvoo, Hancock County, Ill., for the removal of the body of the Church to the Rocky Mountains (see page 831), and in the beginning of February, 1846, the actual exodus began. Charles Shumway, who crossed the Mississippi River Feb. 4, 1846, was the first one who started from the "beautiful city" for the western wilderness. On the 6th George Miller and family, with six wagons, were ferried across the river, and a few days later the work of ferrying across was kept up day and night. A few accidents occurred such as the sinking of a ferryboat, but generally the Saints were fortunate in getting over safely. A camp was formed on the west bank of the river opposite Nauvoo. President Brigham Young and some others, with their families, left Nauvoo on the 15th, and, after crossing the river, they traveled nine miles to Sugar Creek, in Lee County, Iowa, where they formed another camp, organized in companies and awaited the arrival of others from Nauvoo before they proceeded on their way. While encamped there, the weather became so intensely cold that the Mississippi River was frozen entirely over, and hundreds of the Saints, with their teams, crossed the river on the ice. During the remainder of the month of February there were arrivals almost every day at the camp on Sugar Creek. The sufferings of the people in traveling, and even after their arrival in the camp, was intense, because of the cold. Many of the exiles were imperfectly clothed, and lacked wagon covers and tents to shelter them. Consequently, when the snow fell and this cold weather set in, they suffered much more than they otherwise would have done.

While the extreme cold weather lasted it became a serious difficulty for the exiles to sustain their numerous cattle and horses, for it required many hundred bushels of grain daily to keep them from perishing. From the few scattering settlers in the surrounding country, however, they were enabled to buy large quantities of Indian corn, from time to time, with money and labor, and thus they were enabled to keep their stock alive.

Notwithstanding that strict charges had been given the Saints by the authorities to provide themselves with a good supply of provisions previous to starting, it was found that many of those encamped on Sugar Creek were destitute of food, having provided only sufficient for a few days. President Young and others in the camp, who had started out with a better supply of provisions and grain for their animals, shared with those in need, and efforts were made by many of the brethren to obtain work in Iowa, in which quite a number were successful. Several jobs of cutting timber and husking corn were taken, by which the Saints obtained some means to help them on their journey.

On the 28th of February a petition was addressed to the governor of Iowa by the authorities of the Church, imploring his protection and influence in favor of the Saints while on their journey to a land of exile, or while remaining in that Territory working for an outfit, or raising a crop on rented or unclaimed land, in case necessity should force any of them to do so.

On the 1st of March the camp was broken on Sugar Creek and the exiles continued their journey. They traveled about five miles in a northwesterly direction, and after scraping away the snow, they pitched their tents upon the hard frozen ground. After building large fires in front, they found themselves as comfortable as circumstances would permit. Their beds were placed upon the frozen earth, "and after bowing before our great Creator," writes Apostle Orson Pratt, "and offering up praise and thanksgiving to Him, and imploring His protection, we resigned ourselves to the slumbers of the night." The following is from the private journal of Orson Pratt:

"Monday, March 2nd.—This morning the camp moved on in a westerly direction; the roads being rough and bad, some wagons were broken. In the evening, encamped on the east bank of the Des Moines River, four miles below the little village of Farmington.

"Tuesday 3rd.—The morning is rather cold. The thermometer standing at 7 o'clock at 23°. The camp moved forward, following up the general course of the river, about eight miles, when, night approaching, we pitched our tents (at a point near the present town of Bonaparte). The ground having thawed during the day, the place of our encampment is quite muddy, which renders it unpleasant to those who sleep upon the ground.

"Wednesday 4th.—At 8 o'clock this morning, the thermometer stood at 43° near Bonaparte. The roads being muddy, and some wagons and harness broken, it was concluded to remain until the next day. In the meantime our mechanics were busily engaged in repairing the wagons, etc. By the earnest solicitations of the citizens of Farmington, the band of music from our camp visited them, and gave them a concert, much to their satisfaction.

"Thursday 5th.—To-day most of the camp moved on, fording the river at Bonaparte's Mills. The roads in many places are almost impassable on account of the mud. Some teams are unable to draw their loads in bad places without assistance. Some wagons were broken. A portion of the camp were forced to stop on account of the roads; others proceeded on about twelve miles to Indian Creek, where they stopped until the next day. By an altitude of the Pole Star, our latitude at this place is 40° 42' 51". It being dark when we arrived at this creek, we pitched our tents in a wet swampy place. The next morning, some removed their wagons and tents on to dryer ground, a few yards distant, while others continued their journey. Thus our camp began to be somewhat scattered.

"Saturday 7th.—A small portion of the camp, with myself, moved on about twelve miles, to Fox River; while the main body encamped about three miles in the rear. Here we stopped two or three days. By a meridian observation of Sirius, the latitude was determined to be 40° 42' 56".

"Tuesday 10th.—Our small company moved on about ten miles, and encamped, the roads being exceedingly bad. We waited here about ten days for the main body of the camp, who were unable to proceed on account of the deep mud.

"We are very much scattered at the present. Many are engaging work in the thinly scattered settlements, to obtain food both for themselves and their animals. It was found necessary to exchange our horses for oxen, as the latter would endure the journey much better than horses. Many have already exchanged.

"Friday 20th.—This morning, at half-past six, the thermometer was 10° below the freezing point. The main camp having come up, we proceeded on our journey about ten miles, and pitched our tents for the night. The evening being rather unfavorable, I only obtained an observation for the true time.

"Saturday 21st.—At sunrise the thermometer stood 10° below the freezing point. Traveled about 20 miles, and encamped on the west bank of Chariton River, the main camp being still behind.

"Sunday 22nd.—The day is rainy and unpleasant. Moved only seven miles. The next day went through the rain and deep mud, about six miles, and encamped upon the west branch of Shoal Creek. The heavy rains had rendered the prairies impassable; and our several camps were very much separated from each other. We were compelled to remain as we were for some two or three weeks, during which time our animals were fed upon the limbs and bark of trees, for the grass had not yet started, and we were a number of miles from any inhabited country, and therefore, it was very inconvenient to send for grain. The heavy rains and snows, together with frosty nights, rendered our situation very uncomfortable. Our camps were now more perfectly organized, and captains were appointed over hundreds, over fifties, and over tens, and over all these, a President and Counsellors, together with other necessary officers. Game is now quite plentiful. Our hunters bring into camp more or less deer, wild turkies, and prairie hens every day.

"Tuesday 31st.—The day being pleasant, I obtained observation for the true time, and regulated my watch. From observation, I determined the latitude of my encampment upon Shoal Creek to be 40° 40' 7"; longitude, by lunar distance, 92° 59' 15".

"Sunday, April 5th.—A portion of our camp met together, to offer up our sacrament to the Most High. After a few remarks by myself and Bishop Miller, we proceeded to break bread, and administer in the holy ordinance of the Lord's supper. At 6 o'clock in the evening, we met with the captains of companies to make some arrangements for sending twelve or fourteen miles to the settlements for corn to sustain our animals.

"Monday 6th.—This morning, at the usual hour of prayer, we bowed before the Lord with thankful hearts, it being just 16 years since the organization of the Church, and we were truly grateful for the many manifestations of the goodness of God towards us as a people. The weather is still wet and rainy. Nine or ten wagons, with four yoke of oxen each, have started this morning for the settlements to obtain corn. In the evening we were visited by a heavy thunderstorm, accompanied by a high wind and hail. Most of the tents which were pitched upon high ground were blown down, and the inmates exposed to the fury of the storm. The water in Shoal Creek arose in a very few minutes several feet in height, and threatened to overflow its banks, and disturb our tents.

"Tuesday 7th.—This morning the mud was some frozen, the thermometer standing at 29°. The day is rainy and disagreeably wet, and the mud very deep.

"Wednesday 8th.—Our teams which were sent three days ago after corn, returned; the most of them empty, and we find it very difficult to sustain our teams.

"Thursday 9th.—After remaining here for about three weeks, we concluded to move on slowly. The rain poured down in torrents. With great exertion a part of the camp were enabled to get about six miles, while others were stuck fast in the deep mud. We encamped at a point of timber about sunset, after being drenched several hours in rain. The mud and water in and around our tents were ancle deep, and the rain still continued to pour down without any cessation. We were obliged to cut brush and limbs of trees, and throw them upon the ground in our tents, to keep our beds from sinking in the mire. Those who were unable to reach the timber, suffered much, on account of cold, having no fuel for fires. Our animals were turned loose to look out for themselves; the bark and limbs of trees were their principal food.

"Saturday 11th.—During the night the mud froze hard. To any but Saints, our circumstances would have been very discouraging, for it seemed to be with the greatest difficulty that we could preserve our animals from actual starvation, and we were obliged to send off several days' journey to the Missouri settlements on the south to procure grain. Many of the people were nearly destitute of food, and many women and children suffered much from exposure to the inclemency of the weather, and from the lack of the necessaries of life, such as they were in former times accustomed to enjoy. But in the midst of all these temporal afflictions, the Saints were comforted in anticipation of better days; they looked forward to the time when these light afflictions should cease, and when they should have the privilege of sitting under their own vine and fig trees, with none to molest them or make them afraid. They were willing to endure hardships and privations, for the sake of escaping the unrelenting persecutions of Gentile Christians, from whom they had received for many years nothing but cruelty and the most heart-rending oppression. Their desire was to establish themselves in some lonely valley of the mountains,—in some sequestered spot, where they and their children could worship God and obey His voice, and prepare themselves for the glory which is to be revealed at the revelation of Jesus Christ. With these glorious anticipations, cheerfulness and joy seemed to animate every countenance, and sufferings were endured without murmuring. The Twelve and other of the authorities met in council, and determined to leave the settlements still further on our left, and launch forth upon the broad prairies on the northwest, which were for hundreds of miles entirely uninhabited.

"Monday 13th.—The weather is yet cold, the thermometer standing at six o'clock in the morning at 3° below the freezing point. Our wagons which were sent after corn returned, and after feeding our half-famished cattle and horses, we resumed our journey. Our teams were so weak, and the roads so bad, we were unable to proceed only about six miles.

"Tuesday 14th.—We moved forward about one mile, and encamped. Some scanty feed began to make its appearance in the wettest portions of the prairie, but the nights are still too cold for the grass.

"Thursday 16th.—We progressed a few miles further, and arrived in a very pleasant grove which we called Paradise, in latitude * * * 40° 44' 7". About one mile to the south, we found the grass very good. Here we stopped several days, a portion of the camp being about one mile north, at a place which they named Pleasant Point.

"Wednesday 22nd.—We continued our journey about eight miles, and encamped over night. Rattle-snakes were quite plenty, numbers were seen in various places about our camp; some of our animals were bitten and badly poisoned, but the most of them were cured, some in one way, and some in another.

"Friday 24th.—Yesterday we traveled about eight miles, to-day, six miles. We came to a place which we named Garden Grove. At this point we determined to form a small settlement and open farms for the benefit of the poor, and such as were unable at present to pursue their journey further, and also for the benefit of the poor who were yet behind."

While thus traveling from Sugar Creek westward, the Saints were often exposed to fierce winds and to snow, and afterwards, when the winter broke, they were frequently drenched to the skin with rain which poured down in torrents and soaked the ground so thoroughly that it made traveling very laborious and trying to both man and beast, and frequently tents had to be pitched in the mud, as there was no dry spot to be found. But notwithstanding this exposure, the people generally were healthy; there were but few deaths. Elder Orson Spencer was called upon to part with his beloved companion, the wife of his youth and the mother of his children. A nephew of President Young, Edwin Little, was also called away He was attacked with fever and cold on his lungs, at Sugar Creek.

A circumstance occurred after the camp reached Richardson's Point, which, if related, may be of interest to our readers. One of the brethren left camp to go back and bring forward a load for one of the Saints. After starting, one of his horses sickened and he had to stop. He and one of the brethren who was with him were prompted to lay hands on him. They did so, and the horse recovered immediately. After traveling about two miles the horse was again attacked and more violently than before. They tried to give him medicine, but could not get him to take it. He lay as if dead. One of the brethren, however, said that he thought there was still breath in him, and proposed to lay hands on him. Some of those present doubted the propriety of laying hands on an animal; they scarcely thought it right. The owner of the horse quoted the words of the Prophet Joel, that in the last days the Lord would pour out His spirit on all flesh. This quotation satisfied them, and six of them laid their hands on him, prayed for his recovery, rebuked the evil influence that was preying upon him and commanded it to depart. The horse immediately rolled over twice, sprang to his feet and was soon well. The next morning he was harnessed, helped draw a good load and worked as well as ever. It must be remembered that this was a time when a horse was very necessary for service; the people had none to spare, and no money to buy more; the brethren who fully realized this were undoubtedly justified in what they did.

"No one not familiar with the circumstances which surrounded the people before and after leaving Nauvoo," writes George Q. Cannon in the *Juvenile Instructor*, "can conceive of the difficulties which President Young and his brethren of the Twelve Apostles had to contend with in leading the people forth into the wilderness. His responsibility was, of course, far greater than that of all others combined; for he was the leader. To him all looked for counsel and guidance. If any were in trouble, they appealed to him for help. If there were difficulties, he had them to settle. The burden and direction of the affairs of the camp rested upon him, and it required incessant vigilance to maintain proper regulations in the camp, also to have the traveling properly arranged and the labors of the men managed to the best advantage. Let us give you a few instances, that you may form some idea of the weight of care which rested upon President Young during those days.

"Hundreds of men left Nauvoo and crossed the river about the time the Twelve Apostles did. Many of them had but a small amount of provisions, and the teams and wagons that they moved with were furnished for the purpose of assisting the leading men to move and also to haul Church property. Three weeks were spent in camp at Sugar Creek, until teams could be raised to haul the public property that was to go with the leading company, yet there were fifty teams lying there loaded with families who might very properly have waited until they had secured an outfit for themselves. While President Young and the other Apostles were there, eight hundred men reported themselves in camp without a fortnight's provisions. The camp was not more than one hundred and fifty miles from Nauvoo before President Young, who had started with one year's provisions for his family, had fed it all out. The other Apostles were in the same condition. This was a cause of constant embarrassment and difficulty. The men who ought to have been free to go ahead and find a suitable place for a home for the Saints were kept back. It seemed as if the people were determined not to let them proceed on their journey. They not only kept in their company and embarrassed their movements by requiring help in food, and occupying the teams that should have been used to assist them on their journey; but they exercised faith that the Twelve Apostles might not get far ahead of them. Besides their prayers, there were hundreds at Nauvoo who were praying and importuning the Lord that they might be enabled to overtake the camp. All these were retarding causes, and the camp traveled so slowly that, in speaking upon the subject, President Heber C. Kimball said, it would take years to reach the mountains.

"But while the above were causes of annoyance and perplexity, there were others which were of a more painful character than they were. There were men in the camp who would not be controlled. One of these was a prominent man, who, instead of giving trouble, should have aided in warding it off. Bishop George Miller was unmanageable; he would not observe order, and could not be controlled. Finally, President Young was compelled to say that he would be disfellowshipped from the camp unless he repented. This may have had some effect upon him for the time being; but if it had any, it was only temporary. He continued to manifest a disposition to draw off by himself, and to travel when and as he pleased. * * * President Young remarked on one occasion that Bishop Miller sought to go ahead and separate himself from his brethren, but he could not prosper in so doing; he would yet run against a snag, he said, and call on him and the camp for help. This prediction was literally fulfilled not many months after. Himself and company did get into trouble through his running ahead, and help had to be extended to him. Within one year from the time of which we write, he openly apostatized, left the camp of the Saints, and moved to Texas, where Lyman Wight, one of the Twelve Apostles. had gone. He did not remain long there, but moved from that section of the country and joined Strang. Not long after this he died.

"There were others, as well as he, whose conduct was painful in the extreme to the servants of the Lord. There were a few men in some of the companies who would pass spurious coin, or bogus money, as it was called, upon the people when they had an opportunity. This brought a disgrace upon the whole camp; for if one man who calls himself a Latter-day Saint, or 'Mormon,' does a mean or wicked act, it is not usual for him alone to be blamed; but it is generally saddled upon the entire people. One day as Presidents Young and Kimball were standing together at the latter's tent, they heard an outcry at an adjacent camp. They immediately repaired thither, and they found that the principal man of that camp and three others were quarreling about some property. It appeared that this man had let one of the others have some bogus money with which he was to buy property, and they were to share the profits. The man to whom he had given this money had not paid him the share which had been agreed upon; hence the quarrel.

"An honest person can imagine how grievous and disgusting such proceedings would be to men like Presidents Young and Kimball. The former sharply reproved them for their conduct, and he told this principal man, that he could not govern himself, his family, or a company, and unless he repented and forsook his dishonesty, the hand of the Lord would be against him and against all those who partook of such corruption. His words were fulfilled to the letter. He and his whole family became apostates and very disreputable people, and the hand of the Lord was visibly against him. The man also to whom he gave the bogus money to pass, eventually lost his standing in the Church and went down.

"Then there were men who broke the Sabbath and were careless about their other duties. There were others who were selfish and cared nothing for the rights of their brethren. We will relate an instance to illustrate this. One of the brethren who had been appointed to purchase corn, of which there was a scarcity in camp, made a bargain for a considerable quantity at 20 cents a bushel, for which he was to pay in feathers. You will doubtless think that feathers were a singular kind of pay; and if we did not explain, you would wonder where feathers could be obtained in the camp to sell for corn. But these were feather beds which the Saints parted with to get provender for their animals, and, in some instances, food for themselves. They not only sold their feather beds, but they sold their crockery, cooking utensils, and such things as they could possibly spare. They thought they were destitute enough when they started from Nauvoo; but they were becoming accustomed to hardships, and they were willing to deprive themselves of articles which, under other circumstances, they would have thought they could not have lived without. This they did through the love which they had for the gospel of Jesus Christ; and those who really had this love rejoiced and were happy in doing these things.

"Having explained how Brother Howard Egan had feathers to sell for corn, we will return to the incident we were relating. Soon after he had made this bargain for the corn, another brother from the camp came up. He told the stranger that he would give him 25 cents per bushel for his corn, and he would pay him cash. Such an offer would be too tempting for many men to refuse, and this man accepted it, and the man who offered the cash, and the five cents more on the bushel, got the corn.

"The reader can perceive from these few incidents which we have related, how many were the cares and anxieties which rested upon the leading men, but especially upon President Young. The people were a good people, the best to be found in the world, for they were ready to forsake their homes and launch forth into an unknown wilderness for the sake of their religion; but they had many weaknesses, they were inexperienced, and many were ignorant. The responsibility which rested upon President Young was so great that he became greatly reduced in flesh, and his coat, that would scarcely meet around him before he started from Nauvoo, in the month of May, lapped over twelve inches! He entreated the people to be more united in spirit, and not to pray in such a manner that their faith was operating against the camp progressing on its journey. If a change did not take place, he felt that he would be brought down to his grave. He remarked in a public meeting that he could scarcely keep from lying down and sleeping to await the resurrection. * * *

"Up to the latter part of March the organization of the camp was very imperfect. At the time it was decided that the Saints should remove from Nauvoo, about twenty-five men were selected by the general council and called captains of hundreds. It was the business of each one of these to select one hundred families, and to see that they were prepared for a journey across the Rocky Mountains. After the captains of hundreds were chosen, they selected their own captains of fifties and of tens, clerks, etc.

"At the time appointed, such as were ready, out of these companies, commenced leaving Nauvoo. * * * Others followed from day to day and night to night, and an encampment was formed on the bank of the river and afterwards on Sugar Creek. After the arrival of President Young and the Apostles there, a partial organization was entered into. This was further advanced when the camp reached Richardson's Point. But so many who traveled with the camp for the purpose of rendering assistance for a little season returned to Nauvoo, and the different divisions were so far separated from each other by storms, bad roads and other circumstances, that it was impossible to effect anything like a perfect organization for the first few weeks.

"On the 27th of March, at the council called for the purpose of effecting a more perfect organization, the captains of fifties were called for by President Young. He responded to his own call by naming himself as the captain of the first fifty, Elder Heber C. Kimball responded as captain of the second fifty, Elder Parley P. Pratt of the third fifty, Peter Haws of the fourth fifty, Elder John Taylor of the fifth fifty and Bishop George Miller of the sixth fifty.

"President Young was unanimously elected President over the whole Camp of Israel. Brother Ezra T. Benson was elected captain over the first hundred, Brother John Smith captain of the second hundred, and Brother Samuel Bent captain of the third hundred. The captains of fifties chosen were: Albert P. Rockwood, Stephen Markham, John Harvey, Howard Egan, Charles C. Rich and John Chrisman. These took the places of the former captains of fifties, who were promoted to be presidents over their divisions of fifties, except that of the first hundred, which was laid over for further consideration.

"Besides the captains, there was a clerk appointed for the whole camp—Brother William Clayton—and a clerk for each of the fifties. These were: John D. Lee, John Pack, George Hales, Lorenzo Snow, John Oakley and Asahel A. Lathrop. Elder Willard Richards was sustained as the standing historian for the Church and camp.

"Then there was a contracting commissary appointed for each fifty. The duties of this officer was to counsel with the others, agree on terms, prices, etc., in purchasing corn, fodder, provisions and such articles as might be needed by their respective companies. Their names were: Henry G. Sherwood—who was also the acting commissary general for the camp—David D. Yearsley, William H. Edwards, Peter Haws, Samuel Gully and Joseph Warthen.

"A distributing commissary was also appointed for each fifty. Their names were: Charles Kennedy, Jedediah M. Grant, Nathan Tanner, Orson B. Adams, James Allred and Isaac Allred. The duties of these officers were to make a righteous distribution among their fifties, of grain, provisions and such articles as were furnished for the use of the camp.

"This organization of the camp led to a more systematic method of traveling and attending to other duties. The companies were in a better condition to be controlled. The officers understood their duties, and generally attended to them, and the members of the companies had by this time learned the necessity of obedience and strict attention to order. At a counsel meeting subsequent to this, President Young told those present that they were taking a course that would result in salvation, not only to that camp, but to the Saints who were still behind. He said he did not think there ever had been a body of people since the days of Enoch, who had done so little grumbling under such unpleasant circumstances. He was satisfied that the Lord was pleased with the majority of the camp of Israel. But there had been some things done which were wrong. He also sketched a plan for forming settlements on the road, at which the Saints who came on, who had not the means to proceed on their journey, could stop and recruit their finances and obtain what they needed to proceed on their journey to the mountains.

"The plan which President Young proposed was that the Camp of Israel proceed to a point on Grand River, and fence in a large field, build a number of log cabins, plow some land and put in spring crops, and thus spend the time till the weather settled; then select men and families to take care of the improvements while the rest of the camp should proceed westward. He also proposed to send men back from Grand River to look out a new and better road, so that the companies which were coming out from Nauvoo might avoid the bad roads, creeks and settlements through which the leading camp had passed. The settlement on Grand River could be made a stopping place for those who had not sufficient means to proceed on their journey.

"The Saints * * * left Nauvoo in February; from that time until the 19th of April, no out-door meeting had been held. The weather had been too severe to hold such meetings. That day was Sunday, and it was fine. A meeting was called and the Saints felt that it was a great privilege to assemble together once more. * * * But though they held an out-door meeting on the 19th of April, the day was not altogether fine. The 10th of May was the first Sunday which they had from the time of leaving Nauvoo, that was entirely free from storms.

"On the 24th of April a place for a settlement was selected on Grand River, to which the name of Garden Grove was given. At the council, which was held two days after, three hundred and fifty-nine laboring men were reported in camp, besides trading commissaries and herdsmen. Fom these one hundred were selected to make rails, under the superintendence of C. C. Rich, James Pace, Lewis D. Wilson and Stephen Markham. Ten, under James Allred, were appointed to build fences; forty-eight, under Father John Smith, to build houses; twelve, under Jacob Peart, to dig wells; ten, under A. P. Rockwood, to build bridges. The remainder, under the direction of Daniel Spencer, to be employed in clearing land, plowing and planting. There was no room for idlers there. The camp was like a hive of bees, every one was busy. And withal the people felt well and were happy. President Young was full of zeal and courage himself, and his example had a good effect upon the rest. When the weather became favorable, meetings were often held, and the people were instructed and encouraged. At a meeting at Garden Grove he told the Saints that some had turned back, and perhaps more would, but he hoped better things of them. Said he:

" 'We have set out to find a land and a resting place, where we can serve the Lord in peace. We will leave some here, because they cannot go further at present. They can stay here and recruit, and by and by pack up and come on, while we go a little further and lengthen out the cords and build a few more Stakes; and so continue on until we can gather all the Saints, and plant them in a place where we can build the house of the Lord in the tops of the mountains.'

"At the same meeting he said:

" 'I know that if this people will be united and will hearken to counsel, the Lord will give them every desire of their hearts. The earth is the Lord's and the fulnes thereof, and He intends that the Saints shall possess it as soon as they are able to bear prosperity.'

"While founding a settlement and providing a stopping place for the Saints who could not, for the want of means, proceed further on their journey, President Young and his brethren of the Twelve Apostles were not forgetful of what they had to do towards finding a final resting place. At Garden Grove President Young had an examination made to learn what available means there was in camp to furnish an outfit for 100 young men to go over the Rocky Mountains to put in crops. This appeared to rest constantly on his mind, and though this company of pioneers was not fitted out that year, for various reasons, yet he never lost sight of it for an hour; but all his plans and movements shaped to that end. At Garden Grove he had a list of articles made out which would be required for an outfit. Each man was to have 250 pounds of flour, with other necessary articles in proportion; and every four persons were to have one wagon, four oxen or mules and one cow. Speaking upon this subject of a company going ahead, President Young told the Saints in public meeting that:

" 'When the removal westward was in contemplation at Nauvoo, had the brethren submitted to our (the Twelve Apostles') counsel, and brought their teams and means and authorized me to do with them as the Spirit and wisdom of the Lord directed, then we could have fitted out a company of men, who were not encumbered with large families, and sent them over the mountains to put in crops and build houses, and the residue could have gathered, beginning with the Priesthood, and the gathering continued from year to year, building and planting at the same time. Were matters to be so conducted, none would be found crying for bread or destitute of clothing, but all would be provided for, as designed by the Almighty. But instead of taking this course the Saints have crowded on us all the while, and have completely tied our hands by importuning and saying, 'Do not leave us behind. Wherever you go, we want to go, and be with you;' and thus our hands and feet have been bound, which has caused our delay to the present time; and now hundreds at Nauvoo are continually praying and importuning with the Lord that they may overtake us, and be with us. And just so it is with the Saints here. They are afraid to let us go on and leave them behind, forgetting that they have covenanted to help the poor away at the sacrifice of all their property.'

"Elder Samuel Bent was appointed to preside at Garden Grove, and Elders Aaron Johnson and David Fullmer were appointed as his Counselors. It was also voted that each man who remained there should have his land assigned to him by the Presidency in proportion to the number of his family.

"Men were sent out to find another place at which a settlement could be formed, and on the 11th of May President Young and many others started from Garden Grove. Before they left that point, however, President Samuel Bent had a letter of instructions given to him. Land had been fenced by the companies which were going on west. This he was instructed to divide among those who were remaining: but to let no man have the use or occupancy of land which he did not till. He was also instructed to see that the crops were secured and cared for, and to teach the law of tithing to the Saints, to receive their tithes and to disburse them for the benefit of the poor and sick. On the 18th of May President Young and several of the Apostles reached the middle fork of Grand River. Here they found Brother Parley P. Pratt encamped. After crossing the bridge, which the leading company had built over the stream, they ascended a hill and found a mass of grey granite, which had the appearance of an ancient altar, the parts of which had fallen apart in various directions as though separated by fire. This mass of granite was the more remarkable because in that country there was no rock to be seen. Brother Parley had called this place Mount Pisgah. * * The camp was now in the country of the Pottawattamie Indians, and they occasionally were seen by the people.

"Until the 2nd of June, the day President Young left Mount Pisgah to proceed on his journey with the camp westward, he and the other Apostles were busy counseling and directing the labors of the Saints in forming a settlement. Councils and meetings were held, at which it was decided that the Twelve Apostles, Bishop Whitney, and the records and other Church property should proceed on the journey westward. Those who did not have a sufficient outfit to proceed through were counseled to remain there. Farming land was selected, and a united effort was made to break it up, to fence it and put in crops. In these labors those who were going on shared with those who were remaining. Though selfishness was not entirely overcome, yet there was a general disposition among the faithful Saints to help one another and to labor for each other's good. It was a day of sacrifice. Many had left valuable property, and all, even the poorest, had left something, and had gladly started out into the wilderness, to face its terrors, endure its hardships and fatigues and wander they knew not whither, except that they knew that God, through His servants, would guide them to a suitable land; and they had done this for the sake of the Gospel. They were determined to worship God and to keep all His commandments, and as mobs of wicked men would not suffer them to do this at Nauvoo and the surrounding country, they were willing to go to any land to which the Almighty would lead them, where they could dwell in peace and enjoy the religion He had revealed to them. The scenes they had passed through made them feel as one family, and they sympathized with and were willing to help each other. Circumstances like these have the effect, upon people who are in possession of the Gospel, to draw them closely together and to take interest in each other's welfare.

"Elder Wm. Huntington was chosen as President of Mount Pisgah, and Elders Ezra T. Benson and Charles C. Rich as his Counselors.

"The camp was now traveling in an Indian country. There were no settlements, no scattered houses or fields, no traveled roads larger than an Indian trail, but the whole country through which the Saints now passed was in a state of nature such as had existed for many long centuries. The season, by the time they left Mount Pisgah, was so far advanced that the effects of the spring rains had passed away The country was more elevated than that east of this latter point, and though there was a new road to break all the way, the journey was made with comparative ease. There were several bridges to build over streams which had to be crossed; but these were not causes of serious detention, for a company of pioneers went ahead of the main camp to perform this labor.

"On the 14th of June President Young's company and all the leading companies encamped in the form of a hollow square on the bank of the Missouri River, not far from Council Bluffs. But the next day a council was held, and it was decided to move back from the river on to the Bluffs. The object of this move was to get good spring water and to be away from the Omaha Indians, while a ferryboat was being built with which to cross the river. For this labor a number of suitable men were assigned, who were under the direction of Brother Frederick Kesler.

"The Pottawattamie Indians treated the Saints kindly, and their chiefs showed them favor. The stay of the camp at this point was, on this account, very pleasant, as the cattle and horses could be left to roam at large over the bluffs and plains in perfect security."

The news of the dedication of the Temple in Nauvoo which reached the camp on the Missouri River early in June, 1846, caused great rejoicings among the faithful Saints. Whatever now might be the future fate of the building, they had done their duty, and they were released, by the cruel and outrageous acts of the wicked in driving them from it, from further care and responsibility concerning it.

After the camp had reached the Bluffs, Brothers Orson Hyde and Wilford Woodruff, two of the Twelve Apostles, joined it with their companies. Elder Hyde had been laboring at Nauvoo (see page 837), and Brother Woodruff had been presiding over the Church in Europe.

June 29, 1846, the ferryboat, which was built on the bank of the Missouri River for the purpose of crossing, was launched, and on the next day President Young and several of the Apostles moved down to the river for the purpose of crossing.

President Young was still very anxious to have a company go ahead that season to secure a location for the Saints in the mountains. He proposed the organization of such a company to the camp, and that it be composed of men only, the families to follow on afterwards. Many expressed their willingness to go and leave their families. He told the Saints that everything that men and hell could invent would be hatched up to prevent the camp from making any progress. He was strongly moved upon to speak plainly to them upon the subject, and said that if the Church should be blown to the four winds and never gathered again, he wished them to remember that he had told them how, when and where to gather, and that if they did not so gather, to remember and bear him witness in the day of judgment.

There were good reasons for his anxiety on this subject at this time, though they were unknown to him. Even while he was thus addressing the camp, a scheme which had been arranged was then being carried out, that would have the effect to prevent the journey to the mountains that season of such a company as he proposed. We refer to the orders from the government for the raising of a battalion of five hundred men, known in history as the "Mormon Battalion."

The late General Thomas L. Kane, son of Judge Kane, of Philadelphia, came to the camp in June, 1846, about the time that Colonel Allen did (see *Mormon Battalion*), having been sent by President Polk as a bearer of dispatches to Fort Leavenworth. It was there that he first made the acquaintance of President Young and the Apostles, and saw the people in the midst of the trying circumstances which surrounded them. Though quite a young man at the time, he took a warm interest in their welfare. He was taken dangerously sick in camp, and it was only with the most careful nursing and strict attention that his life was saved. He never forgot this kindness, and, upon his return to Philadelphia, he delivered an address before the Historical Society of that city, in which he described in the most eloquent and touching language the scenes through which the Latter-day Saints had passed, and the patriotic sacrifice which they had made to raise the battalion called for by the government. Probably no document of its size has ever described in more graphic and striking language, the trials and sufferings of the Latter-day Saints to the reader than this.

July 16, 1846, Ezra T. Benson was ordained an Apostle, to take the place of John E. Page, who had fallen. On the same day Elders Orson Hyde, Parley P. Pratt and John Taylor were appointed on a mission to England, on which mission they started on the 31st of that month, to regulate the affairs of the Church in that land. On the 21st of July twelve men were selected to preside in all matters, spiritual and temporal, at Council Bluffs. Instructions were given to them to attend as speedily as convenient to locating and arranging for the stopping of the Saints, those already at Council Bluffs and those who might come on that season, as well as to use all the means in their power to have all the poor Saints brought from Nauvoo. They were also instructed to do everything in their power to assist in taking charge of the families of those who had gone as volunteers in the battalion. Instructions were given also for the establishment of schools for the education of the children during the winter.

Captain Allen had secured from the chiefs representing the Pottawattamie tribe of Indians at Council Bluffs their voluntary consent for the Latter-day Saints to make their lands a stopping place, and to cultivate any part of them not then cultivated by themselves, so long as they (the Pottawattamies) should remain in possession of their present country. He also wrote a letter, to be used whenever occasion might require it, stating, over his official signature, what he had done and advised in the premises. The Indian sub-agent of that tribe of Indians had also endorsed in a letter the action of the Indians, and of Colonel Allen as being wise and proper under the circumstances. General Kane wrote a letter to the President of the United States, enclosing a copy of these documents, and giving his personal endorsement to the measure. He said that while he could see no reason why the "Mormon" people should not winter in the valleys of that neighborhood, he considered it exceedingly important that they should be allowed the privilege of so doing, as no advice to them had been opposed to the crossing of the Missouri River of so large a body of them during that year.

Aug. 1, 1846, the council addressed a letter to Bishop Miller and the companies with him, he having gone out in the direction of the Pawnee village, in which they reported the condition of the camp, an account of the organization of the battalion and the intention to encamp with the main body somewhere on or near the Missouri River for the winter. He was told that the council did not think it advisable for any part of the companies to undertake to cross the mountains that fall. Measures were taken at the main camp by President Young and the council to organize affairs for the season. Twelve men were chosen to be the Municipal High Council, who were to take measures to gather the Saints together at one place under the necessary regulations. The camp was gathered together at a grove which was called Cutler's Park, after Alpheus Cutler, who was chosen as President of the Municipal High Council. Instructions were given to the people to immediately proceed to the cutting of hay in sufficient quantities to supply the stock of the camp during the winter.

It was at the time when the last of the Saints were being driven out of Nauvoo in September, 1846, that the Saints in the Camp of Israel were thus laboring to prepare themselves for the winter. On the 11th of September (1846) a site for building winter quarters was selected on the west bank of the Missouri River, at a point now known as Florence, six miles north of Omaha, Neb. At this place a temporary city was laid out, to which the Saints immediately commenced to gather. A committee of twelve was appointed to arrange the city into Wards, over each of which a Bishop was appointed to preside, whose duty it was to relieve the poor and sick, help the families of those in need, and to see that the Saints attended to their duties. The following is the list: First Ward, Levi E. Riter; 2nd, William Fossett; 3rd and 4th, Benjamin Brown; 5th and 6th, John Vance; 7th, Edward Hunter; 8th, David Fairbanks; 9th, Daniel Spencer; 10th, Joseph Matthews; 11th, Abraham Hoagland; 12th, David D. Yearsley; 13th, Joseph B. Noble.

Every family labored diligently to construct some kind of a house, in which they could be sheltered for the winter. The houses were built chiefly of logs, and covered with clapboards, or with willows and dirt. Many dug caves in the side of the hill, and made very comfortable dwelling places of them.

This place, which was named Winter Quarters, was laid out regularly into streets, and occupied a fine location. The Indians gave considerable trouble, stealing cattle and pilfering, as they looked upon the Saints as intruders upon their lands, and they said that if their land was occupied, their grass used, their timber cut down, and their game shot, they had a right to something in return, and therefore being in want of food they helped themselves to cattle belonging to the Saints. The chief, Big Elk, said he would do all he could to restrain his people, but he had bad young men among them who would not be controlled, and he could not prevent them stealing when the cattle were all around them. They did not like white people, and they did not like him very well because he told them that the white men would do them good. The conduct of the Indians prompted President Young to counsel the people to build a stockade around Winter Quarters. This was a great protection, and kept the Indians out to a very great extent. A large portion of the stock was sent north, on to what was called the Rush Bottoms—a place where rushes grew in great profusion, and furnished excellent feed for animals, if given to them carefully. If eaten too freely, or if eaten when the weather was cold enough to freeze the water contained in the top part of the rush, they were dangerous, and sometimes killed the animals that ate them.

Bishop Miller's camp, as he himself reported to the Twelve at Winter Quarters, was at the junction of the Running Water and Missouri Rivers, 153 miles north of Winter Quarters. He reported his camp in good health, and occupying a good situation, with plenty of feed for their stock, in the rushes of the Running Water.

The course which President Young and the Camp of Israel took with the Indians they were brought in contact with, and on whose lands they located, had the effect of producing good feelings among them. But there were some meddlesome persons who seemed determined to make trouble for the Saints, on account of their having temporarily settled on land claimed by the Omaha and Pottawattamie Indians. Major H. M. Harvey, superintendent of Indian Affairs, called on President Young at Winter Quarters, Nov. 1, 1846, and stated that he wished the camp to remove from the lands belonging to the Indians, and complained of the Saints burning the Indians' wood. He stated that he had received letters from the Department of Indian Affairs on the subject, and that his instructions were that no white persons should be permitted to settle on the lands of the Indians without the authority of Government. President Young explained to him that their delay had been caused by the demand that had been made on them by the government to furnish troops. The most efficient men of the camp had gone as soldiers to Mexico in the service of the United States, and their families were left destitute and dependent on their friends in the camp, who could not proceed without leaving them to suffer. It was clearly evident that the movement was instigated by the enemies of the Saints who were not content to see them enjoy peace and rest even in mud hovels and dirt roofed cabins. Though the Indians had committed a number of depredations, such as the stealing of stock from them, the Saints had less to fear from them, if left to act on their own inclinations, than from the interference of white men.

President Young wrote to Big Elk, chief of the Omaha Indians, requesting him to restrain his Indians from stealing, and sent him some presents. A number of letters also passed between the High Council in Winter Quarters and Major Harvey on the question of settlement on Indian lands, and Wm. Clayton was dispatched to Council Bluffs to get from him a copy of his instructions from Washington. It afterwards appeared that the department at Washington did not evince half the anxiety about the encroachment on Indian lands that Major Harvey represented, but the probability was that he had been induced by others to exercise his authority so as to annoy the "Mormons." In answer to President Young's letter to him, Big Elk paid him a visit and apologized for the depredations committed by the few unruly Indians of his tribe, expressed his gratitude for the presents sent him and promised to try to restrain his Indians, and excused them by saying that the whites who visited them represented the "Mormons" as being a very bad set of people, a statement which supported the Saints in the belief, that they had for some time entertained, that the Indians were prompted by white men to steal from and probably make a violent outbreak upon them.

Through the intercession of Judge J. K. Kane, the father of the late General Thomas L. Kane, previously mentioned, permission was finally obtained from the President and Department of Indian Affairs at Washington, D. C., for the Saints to remain during the winter on the lands of the Pottawattamies. Colonel (later General) Kane, wishing to show his appreciation of the kind treatment he had received from the hands of the Saints while lying sick in their midst, used his influence in their favor, and was especially active in trying to secure to them the right of remaining where they had established their winter quarters until they could proceed on their journey. Sickness had prevented him from doing so himself, but his father had acted for him, as was shown by the result. On recovering from his sickness, Colonel Kane wrote to Elder Willard Richards, that he also intended to secure a lease from the government of the Omaha lands, on which some of the Saints were located, and said: "Trust me, it is not fated that my forces shall depart before I have righted you at the seat of government, and have at least assured to you a beginning of justice besides an end of wrong."

During the winter of 1846-47, President Young and his brethren of the Twele, and other Elders, were diligent in laboring among the Saints at Winter Quarters, and a spirit of reformation prevailed in the camp. "Meetings," writes George Q. Cannon, "were frequently held, and they were well attended. The weather was cold; but great exertions had been made by the Saints to provide shelter for themselves. The widows and fatherless were cared for, and pains were taken to supply the families of the brethren who had gone in the battalion with what they needed. A large portion of the people erected log houses as residences. Many availed themselves of the slope of the hill, on the side of which a part of Winter Quarters was laid out, to construct 'dug-outs' as dwellings. By 'dug-outs' we mean cellars, the entrance to which being made on the lower side, enabled those who occupied them to go in and out without having to use many steps, and when properly roofed in were not very uncomfortable dwellings during steady cold weather. Provisions could not be obtained in great variety. The principal diet of the people that winter was corn-bread and pork. In many instances these articles were not very plentiful. Corn and pork were bought in Missouri, and frequent trips were made from the camp to that State during the winter to obtain the necessary supplies. There were but few grist-mills in the part of the State where the grain was bought, and there was great difficulty, therefore, in getting grinding done. At Winter Quarters wheat was frequently boiled whole and thus eaten, and many families subsisted for weeks on corn ground in hand mills. The meal of corn thus ground was not as smooth and pleasant eating as the meal we now get from our grist-mills; but hunger furnished the appetite to make it palatable and digestible. We presume that those, at least, who did the grinding never failed to enjoy the bread and mush cooked from their grists. In those days a person who owned a good hand mill was considered a very fortunate individual. We patronized one owned by Brother John Van Cott, who very generously let his neighbors use it freely and without taking any toll. We have met with some people in our travels in the world who would not have failed to avail themselves of such an opportunity of making profit; for their mode of reasoning was that an article or service of any kind was worth all it would bring; the greater the demand, the higher the price to be paid; the scarcity of the article enhancing its value. But in those days the spirit of gain was not common among the Saints. They were fellow-sufferers from mobocracy, and the scenes they had shared in common caused them to have sympathy one for another that under more favorable circumstances might have remained dormant. * * *

"Seeing the great need of a mill, President Young took steps to erect one. It was a time of rejoicing at Winter Quarters when it was completed, and the necessity of using coffee-mills and hand mills to grind grain no longer existed.

"Among other difficulties with which the Saints at Winter Quarters had to contend, was sickness of a serious character. The want of vegetables, and the poor diet to which they were confined, had the effect to produce scurvy or 'black-leg,' as it was called there. The limbs would swell, become black and the flesh be very sore. There was much suffering and many deaths from this disease. Potatoes brought from Missouri had an excellent effect in checking and curing the disease. A few miles above Winter Quarters there had been an old fort, which had been abandoned for some time. There horse-radish was discovered growing, which proved a great boon to the sick at Winter Quarters, as it was a most excellent antidote for scurvy.

"The Indians were troublesome in taking and killing stock, and an Indian war might easily have been provoked in consequence, had the people been disposed to have one. But President Young took great pains in instructing the people as to the just and proper manner to treat Indians, and also in cultivating the spirit of friendship in the Indians themselves. When it is considered that the Saints were living on Indian land, and in the midst of tribes with whom government had made no treaties for the possession of their country, it is wonderful that so little difficulty occurred. * * *

"During the dreary winter spent by the Saints at Winter Quarters, President Young and those engaged with him in presiding made it their study to devise means of employment for them, knowing that they would be more contented and happy if kept constantly at work, than if allowed to be idle. * * * In directing the labors of the camp, President Young displayed the same wisdom and foresight which had so prominently marked his career from the time of the death of the Prophet Joseph Smith. A grist-mill was projected, not because the Saints expected that they would occupy the site of Winter Quarters permanently and reap any great benefit or profit from the use of the mill, but rather because if some such employment as the building of it could not be found for the men during the winter they would be idle, and as President Young expressed it, if the Saints did not reap any material benefit from it, the Indians, whose lands they then occupied, probably would. In addition to the building of the mill and the digging of the race for it, and providing shelter for their families, a council house was built in which to hold meetings, etc., and the manufacture of willow baskets, washboards, half-bushel measures, etc., was entered into quite extensively. These were the only manufactures that could be engaged in with any certainty of a return for their labors. Such wares they hoped to be able to sell in the settlements of Missouri when spring opened. To prevent the Saints from becoming cool and indifferent in regard to their religion the greatest vigilance was enjoined upon the Bishops in watching over those over whom they presided. Meetings were often held, and the people put through a course of systematic drilling to impress upon them the necessity of living near unto God, as they were about to venture forth to seek out and make new homes in a land with which they were totally unacquainted, and in journeying to which they must look to God for guidance. As a result of the effort made to stir them up to diligence and the great wisdon displayed in the government of the camp, it was a model for good order and peaceful, harmonious regulations. While those presiding exerted themselves to promote the spiritual welfare of the Saints they did not show a disposition to deprive them of enjoyment; on the contrary they encouraged recreation of an innocent nature.

"After the completion of the Council House, arrangements were made for a number of dancing parties and festivals to be held in it, and President Young proposed to show them how to go forth in the dance in a manner acceptable before the Lord. He did so by offering up prayer to God at the opening and closing of the exercises and permitting only modest deportment and decorum throughout.

"The organization of companies for the journey further west was proceeded with and all things were got in readiness for companies to start as soon as the weather and the supply of grass might be considered favorable. Arrangements were also made to have as many as possible of the Saints in the small branches scattered throughout the different States fit themselves out with teams and follow on. They could not hope to raise teams sufficient to transport the Saints with their luggage, their provisions to last them a year, their seed grain and farming utensils at one trip, but President Young presented a plan which if carried out in the right spirit would have the desired effect. That was for those who could fit themselves out well for the trip, or be fitted out by their friends who should remain, to proceed as pioneers to the mountains prepared to raise a crop for the sustenance of themselves and those who should follow, and on their arrival at their destination return as many teams as possible to assist on those remaining behind. By pursuing this system of co-operation it was thought the widows and fatherless as also the destitute families of the men who had gone in the battalion could be assisted to Zion without having cause to feel that even the poorest of them were neglected."

It was rather remarkable that the Saints got along so well as they did during the winter following their expulsion from Nauvoo in their temporary and hastily built town of Winter Quarters and the various camps in that western country where they located to await the opening of spring, when they expected to renew their journey. Considering the destitute condition in which their enemies left them after expelling them from their comfortable homes and flourishing farms, at such an inclement season, to wander among strangers and seek out new homes in western wilds, when there was little or no work to be had at which to earn a livelihood, it is a wonder that many of them did not starve to death. In the fall of 1846, throughout Upper Missouri, wheat was worth from 18¾ to 25 cents, and corn from 10 to 12 cents per bushel, but in view of the increased demand likely to arise for grain through the necessities of the Saints, who would be obliged to purchase their supplies there, wheat was raised to from 40 to 50 cents, and corn 20 to 25 cents per bushel. These do not seem very high prices in Utah, but it must be remembered that at that time money was exceedingly scarce in those parts and wages very low, so that ordinarily a person could buy as much in the provision line, such as wheat, potatoes, corn, pork, etc., for 10 cents as can be bought in Utah for one dollar.

President Young directed in the organization of the companies to start in the spring and counseled them in the minutiæ of outfitting, that they might journey without disorder or confusion.

Jan. 14, 1847, President Young received at Winter Quarters a revelation as the "word and will of the Lord, concerning the Camp of Israel in their journeyings to the west." (See Doc. & Cov., Sec. 136.) In this revelation the Saints were commanded to organize into companies, with captains of hundreds, fifties and tens, and journey to a place where the Lord would locate a Stake of Zion. They were all to use their influence and property for this purpose and enter into a covenant to keep the commandments of God.

In February, 1847, the news reached Winter Quarters that a mob near Farmington, Iowa, had attempted to kill Brothers William H. Folsom, Rodney Swazey and others. These mobbers hung Elder Folsom until he was almost dead, and when his friends finally came to the rescue, they had much difficulty in restoring him to life. The mobbers also hung Brother Swazey by the heels for about five minutes. Six other brethren were treated in a somewhat similar manner.

In preparing to go with the pioneer company from Winter Quarters to the Great Basin, President Young and his brethren took the necessary precautions to insure the safety and good government of the Saints who remained behind. Ample counsel was given upon this and kindred subjects, and further measures were taken to build the proposed stockade around Winter Quarters, and to have the people labor together unitedly. Houses that were outside of the established line for the stockade were moved inside, and everything possible was done to secure the people from Indian attacks. Those who were living in "dug-outs," as the houses were called which were dug in the sides of the hill, were counseled to build houses on the top of the ground to live in during the summer, so that sickness might be avoided. Other counsel was given in relation to their buildings which would increase the healthfulness and comfort of the residents. President Young gave excellent counsel to the authorities and the people respecting their dealings with the Indians. He condemned the practice of shooting Indians, so common among other communities settled in the Indian country, for any and every offense that they might commit, and advised the brethren to avoid encouraging or giving place to feelings of hostility and bloodshed. Arrangements were also made to take care of the poor and the families of the brethren who had gone in the battalion. The brethren who had gone to Punca were instructed to move down to Winter Quarters as quickly as possible, and to put in a spring crop.

Bishop Miller, who had been the leader of the company to Punca, was already at Winter Quarters. He had indulged in a bad spirit for some time, and his mind was clouded with darkness. While preparations were being made for the pioneers to go west, at a meeting of the Twelve Apostles and other Elders, he gave his views relative to the Church removing to Texas, to the country lying between the Neuces and the Rio Grande Rivers. That was the best country, he thought, for the Church to emigrate to. Lyman Wight was already in Texas, whither he had gone from Nauvoo, taking with him such as would follow his guidance and Miller's inclinations were in the same direction. President Young informed Miller that his views were wild and visionary; that when the Saints moved from that point they would go to the Great Basin, where they would soon form a nucleus of strength and power sufficient to cope with mobs. But this had little effect upon Miller; he soon afterwards left Winter Quarters with his family and a few others over whom he had influence, and went to Texas, where he joined Lyman Wight. He lived there for a while until he and Wight quarrelled, when he moved north again and joined Strang, and subsequently died an apostate from the Church.

In the beginning of April, 1847, the Pioneers, under the leadership of Brigham Young, star ed to find a new location for the Saints in the Rocky Mountains. From this perilous journey they returned Oct. 31, 1847. (See *Pioneers of 1847.*) Several large companies of Saints from Winter Quarters followed the Pioneers to the valley the following summer and fall, under the leadership of Daniel Spencer, Parley P. Pratt, A. O. Smoot, George B. Wallace, C. C. Rich, Edward Hunter, John Taylor, J. M. Grant and others. Altogether about two thousand souls, and nearly six hundred wagons arrived in Great Salt Lake Valley in the fall of 1847.

President Young and his brethren of the Twelve, after their return from the Great Salt Lake Valley, were soon busily engaged in administering to the wants and comforts of the Saints on the frontiers. There was plenty of work to be done in arranging for the Saints who had not gathered to Winter Quarters, in caring for those already there and in making preparations for the journey the next year of those who were able to come to the valleys. Brother John S. Fullmer, one of the three trustees who had been left in Nauvoo to settle up the affairs of the Church, sell the property, etc., was at Winter Quarters and reported their proceedings in Nauvoo to the Twelve. It was voted in council that the trustees gather all the papers and books pertaining to church affairs in Nauvoo and as soon as they had sold as much of the property as they could, they should gather up to Council Bluffs. Elder Jesse C. Little, who had made the journey to the valley and back with the pioneers, was instructed to resume his presidency over the eastern churches. Elder John Brown, another of the pioneers, was appointed to labor in the Southern States, and a large number of Elders were also selected to go on missions. Arrangements were also made to vacate Winter Quarters and found a settlement on the east side of the river, at Council Bluffs. This town was afterwards named Kanesville, in honor of General Thomas L. Kane. The name has since been changed to Council Bluffs. The reason for vacating Winter Quarters was that the land where the town stood belonged to the Indians; it was an Indian territory, the title of which had not been extinguished. The agents of the government were disposed to take advantage of this and annoy the people, and that there might not be the least cause or imaginary cause of confusion on the part of the government, it was deemed best to remove to the other side of the river. It was voted that until the laws of Iowa were extended over the people of the new settlement at the Bluffs, the Bishops should have authority as civil magistrates among the people. This was necessary that there might be courts to exercise jurisdiction in case of difficulty. The organization of companies to be ready to emigrate in the spring was pushed forward with great zeal during the winter.

Dec. 5, 1847, a council of the Twelve met at Elder Orson Hyde's house, and unanimously elected President Brigham Young President of the Church of Jesus Christ of Latter-day Saints, with authority to nominate his two Counselors. The President appointed Heber C. Kimball as his first and Willard Richards as his second Counselor, and these appointments were unanimously sustained. The next day, besides other items of business, Patriarch John Smith was nominated and sustained as Patriarch over the whole Church. Elder Orson Pratt was appointed to go to England and take charge of the affairs of the Church there, and Elders Orson Hyde and Ezra T. Benson were to go to the East on missions.

On the 27th of December a conference of the Church was held at the new settlement (Kanesville), which was continued until the 29th. A high council was selected for that side of the river, and much important business was transacted, and on the 29th, the last day of the conference, the people confirmed the election of President Young as President of the Church, with Heber C. Kimball and Willard Richards as his Counselors. From the death of the Prophet Joseph up to this time, the Twelve Apostles had acted as the Presidency of the Church.

"The year 1848," writes George Q. Cannon, "opened favorably in the camp at Winter Quarters. Sickness was not so common as it had been the previous winter. A place had been found in the mountains to which the Saints could gather. This was a great relief to the people. From February. 1846, they had been wanderers without a fixed home. They had stopped at many places, but they knew that they were only temporary residences. The land where they were to remain and to commence the building up of Zion was far distant. But now their circumstances were better and more encouraging. The amusements and means of recreation for the people were limited, and, therefore, a dancing school, taught by Hyrum Gates, greatly contributed to the cheerfulness of the community during the winter months. The headquarters of the Camp of Israel was still at Winter Quarters. Of the Apostles there were with President Young at that point at the opening of the year: Heber C. Kimball, Orson Pratt, Wilford Woodruff, Geo. A. Smith and Willard Richards. Orson Hyde was within call on the other side of the river; Parley P. Pratt and John Taylor were at Great Salt Lake Valley, having moved here with that portion of the Church that had followed the pioneers; and Amasa Lyman and Ezra T. Benson were on their way to the Eastern States on a mission. * * * Winter Quarters was on Indian lands, and the government agent was anxious to get the Saints moved off; but he wrote a letter to President Young, in which he prohibited the people from moving their log cabins over the river to Kanesville. It was not many weeks after doing this that he wrote another letter to President Young, soliciting charity in behalf of the Pawnee chiefs—an appeal that was not made in vain, for the President caused that they should be supplied freely with corn and beef.

"At Kanesville the people were anxious to have a post office established and a county organization extended over the land on which they had settled. At some meetings held in January, 1848, a petition to the legislature of Iowa was numerously signed, and Andrew H. Perkins and Henry W. Miller were chosen delegates to carry and present said petition. They attended to this business and learned that the legislature had made provision for the organization whenever the judge of the 4th judicial district of Iowa should decree that the 'public good requires such organization.' They waited upon Judge Carolton at Iowa City, who informed them that he had appointed a Mr. Townsend to organize said county. The delegation were introduced to the Secretary of State, who expressed a great desire that the Saints should stay in Iowa and improve the country. The politicians were very anxious to have a State road laid off, bridges built, and a post route established for the convenience of the inhabitants of the Council Bluffs country. The Whig and Democratic parties were nearly alike in numbers in the State, and both appeared very solicitous for the welfare of our people. It was not difficult to perceive why they appeared to feel so much interest. They wanted voters, and the party which could gain the 'Mormon' vote would carry the State.

"Soon after the visit of the delegation to Iowa City, two delegates—Sidney Roberts and Winsor P. Lyon—were selected by the Central Whig Committee of the State of Iowa, to go to the Bluffs, hold a caucus there with the people and present an address from the Whigs of the State. Ill health prevented Lyon from going to the Bluffs, but Sidney Roberts met in caucus there with the leading citizens, and presented his own and Lyon's credentials. The address reviewed, at length, the persecutions heaped upon the Saints in Missouri, the martyrdom of Joseph and Hyrum Smith, their leaders, and their cruel expulsion from the States of Missouri and Illinois. The address also dwelt feelingly upon the deception and treachery of the Democrats for asking favors so often from, and as often heaping neglect, abuse and persecutions upon the Saints, depriving them from time to time of civil and religious liberty and the inalienable rights of freemen; and hearing that the 'greedy cormorants of Loco-focoism' (the Democrats were sometimes called Locofocos in those days) were at their heels, and had 'commenced a systematical plan to inveigle them in the meshes of their crafty net,' they delegated Messrs. Winsor P. Lyon and Sidney Roberts to visit them and lay before them the national policy of the Whigs and solicit their co-operation; assuring them that their party was pledged to them and the country to 'a firm and unyielding protection to Jew, Gentile and Christian of every name and denomination, with all other immunities rightfully belonging to every citizen in the land.'

"Accompanying the public address was a private letter from Hon. John M. Coleman, of the State Executive Committee, addressed to Brigham Young and others. * * * This was a fair letter, and with the address it shows very clearly that when prominent men of the nation look at the Saints without prejudice, they can readily admit that they are an industrious, innocent and persecuted people. It appeared just then to the Whigs an object of interest to speak kindly of and conciliate the Saints, and they became quite eloquent in dwelling upon the wrongs which they had endured. Although it looked rather suspicious to the Saints that the Whigs of Iowa should at that particular time become deeply interested in their welfare, and all of a sudden grow warm and eloquent upon the subject of their expulsion from Missouri, and the martyrdom of the Prophet and Patriarch, Joseph and Hyrum Smith, and the sufferings they had endured in the boasted land of freedom, still the caucus concluded to reply to the communications of the Whigs. A preamble was drafted and adopted, in which a lengthy account of the outrages, persecution and proscriptions endured by the Latter-day Saints were set forth; also a resolution declaring that, if the Whigs of Iowa would lift up their hands towards heaven and swear by the Eternal Gods that they would use all their powers to suppress mobocracy, insurrection, rebellion and violence, in whatever form or from whatever source such might arise against the Latter-day Saints and the citizens of Iowa, even to the sacrifice of all their property, and their lives if need be, and that a full share of representative and judicial authority should be extended to the Saints, then the Saints would pledge themselves to unite their votes with the Whigs of Iowa at the election of the current year, and would correspond with the Whigs as solicited.

"In March (1848) a post-office was established at Kanesville, and Brother Evan M. Greene received the appointment of postmaster. A county organization was also obtained, the county being called Pottawattamie. The officers were: Isaac Clark, judge of probate; George Coulson, Andrew H. Perkins and David D. Yearsley, county commissioners; Thomas Burdick, county clerk; John D. Parker, sheriff; James Sloan, district clerk; Evan M. Greene, recorder and treasurer; Jacob G. Bigler, William Snow, Levi Bracken and Jonathan C. Wright, magistrates.

"Kanesville was now becoming a point of some importance. It was the intention to abandon Winter Quarters in the spring of 1848, and those who could not move to the valley that season made preparations to settle on the Iowa side of the Missouri River, and whether they opened farms at other points or not, they naturally looked to Kanesville as headquarters. At a conference held there, Elders Orson Hyde and George A. Smith were chosen to labor in Pottawattamie County. Elder Ezra T. Benson was afterwards appointed to labor with them. Besides the Saints who had moved there after the expulsion of the Church from Nauvoo, there were many coming from foreign lands, who not having sufficient means to carry them directly to the valley, needed a half way place at which to stop while they could make the necessary preparations to prosecute the journey. In May a company of 146 Saints arrived from Great Britain, having been brought up the Missouri River by the steamboat *Mustang*, under the leadership of Elder Franklin D. Richards, assisted by Elders Andrew Cahoon and S. W. Richards. Another company also arrived shortly afterwards under the leadership of Elder Moses Martin. Early in the same month a company of Saints arrived from the States on the steamboat *Mandan*. After the exodus of the Church from Nauvoo the emigration of the Saints from Europe had been stopped until a place of gathering could be found and decided upon. During this period the Saints in Europe had to repress their desires to gather with the people of God. When, therefore, the General Epistle reached them from the Presidency of the Church, informing them, among other things, that a place for the gathering of the people and the building up of Zion had been designated, they gladly received the news and the stream of emigration again began to flow Zionward.

"The persecution and driving out of the Saints from the midst of so-called civilization and their wandering in the wilderness, did not check the preaching of the gospel in Europe, or the baptism of the humble and meek and honest-hearted people who heard its glad sound. In Wales alone, under the Presidency of Elder Dan Jones, during the last six months of 1847, upwards of seven hundred souls were added to the Church: and in other places where the Elders labored the Lord gave them great success in bringing souls unto Him. At the same conference at which Elders Orson Hyde and George A. Smith were appointed to labor in Pottawattamie County, Elders Orson Pratt and Wilford Woodruff, of the Twelve Apostles, were appointed missions; the first to Great Britain and the second to the Eastern States, Nova Scotia and Canada. Besides these, there were several other prominent Elders sent on missions abroad.

"In the meanwhile active preparations were being made at Winter Quarters for the next summer's journey across the plains to the valley. The Otoe Indians having heard that President Young and the Saints were about to start for the mountains, fifty of them, bearing letters from the Agency, visited Winter Quarters to receive compensation for the occupancy of their lands. Suitable presents were given them and they returned to their villages. On the 9th of May 22 wagons left Winter Quarters for the Elkhorn River—the place of rendezvous for the organization of the companies intending to move to the mountains that summer. They were followed by others; and on the 26th President Young started from Winter Quarters for the Elkhorn Through the blessing of the Lord on his industry and good management, he had acquired considerable property during his sojourn at Winter Quarters, in houses, mills and temporary furniture. These he had to leave, making the fifth time that he had left his home and property since he embraced the gospel of Jesus Christ. Brother Heber C. Kimball reached the Elkhorn River on the 1st of June, having 55 wagons in company. It was with very joyful feelings that the Saints bade farewell to Winter Quarters.

There was a long and tiresome journey before them, and the country to which they were going did not possess such natural advantages for settlement and cultivation at that time as to be inviting for a people who sought temporal prosperity only. But to the Saints it was an attractive land. God had chosen and pointed it out as their residence, the place to which He wished them to gather. There they could dwell at peace and worship Him without any to molest or make them afraid. There, under the shadow of the mighty mountains, they could erect their altars, attend to the ordinances which He had revealed and commanded them to observe, extend their settlements, and have no mob to threaten and annoy them. It was, therefore, with joyful feelings that they started forth on the plains to traverse the desert wilds which stretched out between the Missouri River and the mountains.

"May 31, 1848, the organization of President Young's company was commenced by appointing Zera Pulsipher captain of hundred, with John Benbow and Daniel Wood captains of fifties; also, Lorenzo Snow captain of hundred and Heman Hyde and John Stoker captains of fifties. The next day the further organization was proceeded with by the appointment of William G. Perkins as captain of hundred and John D. Lee and Eleazer Miller captains of fifties; also, Allen Taylor captain of hundred and John Harvey and Daniel Carn captains of fifties. Isaac Morley was chosen President of the company, with Reynolds Cahoon and William W. Major as his counselors. Horace S. Eldredge was selected as marshal, and Hosea Stout as captain of the night guard. President Young was sustained as general superintendent of the emigrating companies, and Daniel H. Wells as his aid-de-camp. In President Young's company there were 1,229 souls, 397 wagons, 74 horses, 19 mules, 1,275 oxen, 699 cows, 184 loose cattle, 411 sheep, 141 pigs, 605 chickens, 37 cats, 82 dogs, 3 goats, 10 geese, 2 hives of bees, 8 doves and 1 crow, the latter owned by Judge Phelps.

"President Heber C. Kimball's company organized by electing Henry Herriman captain of the first hundred, and Titus Billings and John Pack captains of fifties; subsequently Isaac Higbee was appointed captain of a fifty. In his company there were 662 souls, 226 wagons, 57 horses, 25 mules, 737 oxen, 284 cows, 150 loose cattle, 243 sheep, 96 pigs, 299 chickens, 17 cats, 52 dogs, 3 hives of bees, 3 doves, 5 ducks and 1 squirrel.

"On the 29th of June, Amasa Lyman, with a company of 108 wagons, left Winter Quarters for the Elkhorn River. Dr. Willard Richards left there with his company on the 3rd of July. These companies joined in electing James M. Flake captain of hundred, Franklin D. Richards and James H. Rollins, captains of fifties, and Robert L. Campbell historian of their camp. In these companies there were 502 whites, 24 negroes, 169 wagons, 50 horses, 20 mules, 515 oxen, 426 cows and loose cattle, 369 sheep, 63 pigs, 5 cats, 44 dogs, 170 chickens, 4 turkeys, 7 ducks, 5 doves and 3 goats.

"After Presidents Young and Kimball's companies left Winter Quarters, the place presented a desolate aspect. A terrific thunder storm passed over, accompanied by a hurricane, which tore wagon covers to shreds and whistled fearfully through the empty dwellings. A few straggling Indians camped in the vacated houses and subsisted upon the cattle which had died of poverty, and upon such other articles of food as they could pick up. * * *

"At Ancient Bluff Ruins, on July 12th, Brothers John Y. Greene, Joseph W. Young, Rufus Allen and Isaac Burnham from this valley met President Young and company. They brought several letters, and 18 wagons and teams with which to assist the emigrating companies. Eight of these teams were sent on to Winter Quarters by Daniel Thomas; the others were used in assisting Presidents Young and Kimball's companies. The small amount of help received from the valley at this point was a disappointment. President Young had thought with good reason that the people in the valley would have it in their power, and would esteem it as a pleasure—all having covenanted to help each other until all were gathered to the mountains—to send back teams to help the companies who were on the road into the valley. He and the brethren were disappointed, therefore, in meeting 18 wagons almost broken down, most of them needing the resetting of their tires, six of them without any appearance of a cover, and some even without bows, and many of the cattle footsore; and especially to learn by letter from the valley that these were 'all the teams that we could spare. that were fit to go.' They had hoped to be able, with the help received from the valley, to send teams to Winter Quarters after the mill irons, millstones, printing presses, type, paper, and carding machine; but with the few wagons and teams which had been sent them this could not be done.

"Three days after meeting these teams, President Young sent a letter under date of July 17th, to the valley. It had the effect to stir up the authorities there to make greater exertions to fit out teams and wagons to send back to help the emigrating companies. That letter reached the valley on the 6th of August. On the 9th it was answered; this answer President Young received on the 23rd of August. Respecting the sending back of help, the letter said:

"'As early as was thought prudent we started back all the wagons, oxen and men that the people thought they could spare at the time; and under the circumstances it was deemed best to let that suffice until we could hear from you. We are now busy setting tires, hub-bands, etc., and raising all the men, oxen and well-fitted wagons that we can send to you as speedily as possible, and we shall keep starting them off until we send all we have to spare, or until we receive word from you that you have teams and wagons enough.'

"A few days after the receipt of this letter, President Young met, on the Sweetwater, 47 wagons and 124 yoke of cattle, which had been sent from the valley for the assistance of the companies in charge of Brothers Lorenzo Snow and Abraham O. Smoot. This was a timely and most welcome relief. Presidents Young and Kimball then sent back to Winter Quarters, in charge of Allen Taylor, 48 men and boys, 59 wagons, 121 yoke of cattle, 44 mules and horses.

"The season of 1848 was a very dry one; the roads were dusty, the grass was scarce. The teams in the companies were heavily loaded, and in consequence the traveling was slow and tedious. Sixty-three days were occupied in traveling from the Elkhorn River to the last crossing of the Sweetwater, at an average of 12 miles per day, the companies resting 22 days, including Sundays, to recruit and strengthen the cattle. The loss of cattle on the route was considerable; and it is a fact worthy of notice here that the pecentage of deaths of cattle on the plains has always been much greater in trains where cattle brought from the States were worked than in those in which cattle raised in t. e valleys were used. Trains have been sent from here many seasons to bring up the poor. In going and returning the cattle have traveled upwards of two thousand miles, yet the loss of life among them has been very small. They are accustomed to the kind of feed to be met with on the plains, and will not eat poisonous grass, or drink alkali water, as many cattle raised in the States do.

"President Young's company was divided into four divisions on the 16th of July. for greater convenience in traveling; and about the same time Brother Kimball's company was divided. Traveling in small companies where grass was scarce was much better for the cattle, and more pleasant for the people, for the dust created by the traveling of a large company of several hundred wagons was very disagreeable.

"Fearing that Dr. Richards and Amasa M. Lyman's company might be weak in teams, Presidents Young and Kimball sent letters by express to them, counseling them, if in difficulty for the want of cattle, to keep their companies together and continue moving so as to get west of the South Pass, and to send word what their circumstances were and what help they required. They expected to send them all the assistance they needed from the valley. These companies behind were kept well informed of the progress of those ahead of them from the communications left on the way. Sometimes a copy of the camp journal was written and placed in a notch in a tree in some prominent place, sometimes in a post stuck in the ground; but whenever a large buffalo skull or other suitable bones were found near the road, pencils were called into use and some particulars were written on them. In this way much information was communicated to those behind, as very few teamsters who had pencils ever passed good white bones, suitable for writing on, without picking them up or stopping to scribble something on them. In those days buffalo were very numerous on the plains and their skulls were plentifully scattered over the ground.

"The first of President Young's company arrived in Salt Lake Valley on the 20th of September, and President Kimball's a few days after. In the first company one boy was drowned in the Elkhorn River, a child of 34 days and a woman of 45 years died, and two persons had their legs broken. Some other slight accidents also occurred. Several children were born on the route. In the last company a girl of six years was killed and a woman of 28 years died, and several children were born. The health of the people was remarkably good, and no better argument in favor of plain, and even meagre living and out-door exercise can be adduced than the excellent health enjoyed by the Saints in crossing the plains in those years and in the first settlement of this valley. There was but little variety of food and the allowance was very scanty; the people dwelt in tents, and a good covered wagon as a bed room was a luxury that very many did not have; yet good health and vigor were almost universal.

"Teams and wagons were sent back in charge of Elder Jedediah M. Grant to assist President Willard Richards and Amasa M. Lyman's company. The first of the last-named company arrived in Salt Lake Valley October 10th, and President Richards and company on the 19th.

"The First Presidency of the Church were gladly welcomed by the people who were residents of the valley. They rejoiced in the wonderful care and preserving mercies of the Lord which had been over them from the time they left Illinois. The Lord had blessed them in the wilderness; he had fed them, delivered them from the many dangers to which they were exposed and led them to a safe and healthy retreat, far distant from their former persecutors. The spirit of peace brooded over the land, and having been harassed and annoyed by mobs, they could appreciate the security which they now enjoyed.

About one thousand wagons arrived in the Valley in 1848 with immigrating Saints, and during the few following years large companies continued to arrive. In 1852 the last remnant of the exiles from Nauvoo, who wished to come to the Valley, agreeable to counsel, and others who since the drivings had arrived on the frontiers from different parts of the world, came on to the new headquarters of the Church in the Mountains. Kanesville (now Council Bluffs), where Orson Hyde had been publishing the *Frontier Guardian*, and where quite a number of Saints from Nauvoo, had been temporarily located since the summer of 1846, was vacated by the Saints in 1852

THE MORMON BATTALION.

In the summer of 1846, while the Saints were journeying westward, away from the borders of civilization, in search of a new home where they might live free and unmolested from mob violence, a call was made upon them by the Federal government to furnish 500 young men to march to California and take part in the war with Mexico. June 26, 1846, Captain James Allen, of the U. S. army arrived at Mount Pisgah, Iowa. where a number of the Saints had located temporarily, and presented in a meeting of the leading men of the place, the following circular to the "Mormons:"

"I have come among you, instructed by Colonel S. W. Kearny of the U. S. army, now commanding the army of the West, to visit the Mormon camp and accept the services, for twelve months, of four or five companies of the Mormon men who may be willing to serve their country for tha period in our present war with Mexico. This force to unite with the army of the West at Santa Fe and be marched thence to California, where they will be discharged.

"They will receive pay and rations and other allowances such as other volunteers or regular soldiers receive, from the day they shall be mustered into the service, and will be entitled to all the comforts and benefits of regular soldiers of the army, and when discharged as contemplated, at California, they will be given, gratis, their arms and accoutrements, with which they will be fully equipped at Fort Leavenworth. Thus is offered to the Mormon people now, this year, an opportunity of sending a portion of their young and intelligent men to the ultimate destination of their whole people, and entirely at the expense of the United States, and this advance party can thus pave the way, and look out the land for their brethren to come after them.

"The pay of a private volunteer is seven dollars per month, and the allowance for clothing is the cost price of clothing of a regular soldier.

"Those of the Mormons who are desirous of serving their country, on the conditions here enumerated, are requested to meet me without delay at their principal camp, at the Council Bluffs, whither I am now going to consult with their principal men, and to receive and organize the force contemplated to be raised.

"I will receive all healthy, able men of from eighteen to forty-five years of age.

"J. ALLEN, Capt. 1st Dragoons.

"Camp of the Mormons, at Mount Pisgah, 130 miles east of Council Bluffs.

"June 26, 1846.

"Note.—I hope to complete the organization of this battalion within six days after reaching Council Bluffs, or within nine days from this time."

After due deliberation the brethren at Pisgah advised Captain Allen to visit the authorities of the Church at Council Bluffs, and gave him a letter of introduction to Elder Wm. Clayton, the clerk of the camp. He reached Council Bluffs on the 30th, and immediately placed himself in communication with President Young and his brethren. On the 1st of July he met with them, and presented to them for perusal, the following instructions from his commanding officer:

"HEADQUARTERS ARMY OF THE WEST,
"Fort Leavenworth, June 19, 1846.

"Sir.—It is understood that there is a large body of Mormons, who are desirous of emigrating to California for the purpose of settling in that country, and I have therefore to direct that you will proceed to their camps and endeavor to raise from amongst them four or five companies of volunteers to join me in my expedition to that country; each company to consist of any number between seventy-three and one hundred and nine. The officers of the companies will be a captain, first lieutenant and second lieutenant, who will be elected by the privates and subject to your approval, and the captains then to appoint the non-commissioned officers, also subject to your approval. The companies, upon being thus organized, will be mustered by you into the service of the U. S., and from that day will commence to receive the pay, rations, and other allowances given to other infantry volunteers, each according to his rank. You will upon mustering into service the fourth company be considered as having the rank, pay and emoluments of a lieutenant colonel of infantry, and are authorized to appoint an adjutant, sergeant major and quarter-master sergeant for the battalion.

"The companies after being organized will be marched to this post, where they will be armed and prepared for the field, after which they will, under your command, follow on my trail in the direction of Santa Fe, and where you will receive further orders from me.

"You will, upon organizing the companies, require provisions, wagons, horses, mules, etc.; you must purchase everything which is necessary and give the necessary drafts upon the quarter-master and commissary departments at this post, which drafts will be paid upon presentation.

"You will have the Mormons distinctly to understand, that I wish to take them as volunteers for twelve months, that they will be marched to California, receiving pay and allowances during the above time, and at its expiration they will be discharged, and allowed to retain, as their private property, the guns and accoutrements to be furnished to them at this post.

"Each company will be allowed four women as laundresses, who will travel with the company, receiving rations, and the other allowances given to the laundresses of our army.

"With the foregoing conditions, which are hereby pledged to the Mormons and which will be faithfully kept by me and other officers in behalf of the government of the United States, I cannot doubt but that you will, in a few days, be able to raise five hundred young and efficient men for this expedition.

"Very respectfully, your obedient servant,
"S. W. KEARNY, Col. of 1st Dragoons.
"CAPTAIN JAMES ALLEN,
"1st Reg. Dragoons, Fort Leavenworth."

As soon as the object of Captain Allen's visit was known to President Young and the council, they sent an invitation to the brethren within the camp to assemble. At the meeting, President Young introduced Captain Allen to the people, who addressed them, stating the object for which he had been sent. He attributed the call to the benevolence of James K. Polk, President of the United States; said that he wanted five hundred of the Latter-day Saints, and spoke of it as though it were a favor, for there were hundreds of thousands of volunteers in the States, he said, ready to enlist if called upon. He had his orders from Colonel Kearny, and a circular which he had issued at Mount Pisgah, and explained them. Captain Allen did not inform the people—for the reason, probably, that he knew nothing about it—what the design was in case the battalion was not raised. The secret history of the transaction is, as President Young was afterwards informed on the best of authority, that Thomas H. Benton, United States senator, from the State of Missouri, got a pledge from President Polk, that if the "Mormons" did not raise the battalion of five hundred he might have the privilege of raising volunteers in the upper counties of Missouri, to fall upon them and use them up.

Captain Allen in all his dealings with the people deported himself as a gentleman and gained the good will of the leading men of the camp, as well as of all the volunteers.

The assembly was addressed, after Captain Allen had finished, by President Young. He asked the people to make a distinction between this action of the general government, in calling upon them for volunteers, and their former oppressions in Missouri and Illinois. The people had so recently suffered from mobocracy in being driven from their homes, and stripped of their possessions, and compelled to flee into the wilderness, without having any remonstrance made in their behalf by the authorities of the government, that they naturally felt it to be a hard request to make of them, while their families were in the midst of the wilderness and homeless wanderers, to enlist as soldiers and fight with Mexico. If the plan were a benevolent one they failed to perceive where the benevolence came in. It required all the influence of President Young and his brethren to raise the battalion of men, for it seemed to present itself as another act of persecution, to call upon them to leave their families under such circumstances in the midst of an unknown country.

Elder Heber C. Kimball motioned at this meeting that a battalion of five hundred men be raised, in conformity with the requisition of the government. This was seconded by Elder Willard Richards, and carried unanimously.

After the meeting, President Young walked out as recruiting sergeant, with Willard Richards as clerk. A number of names were given as volunteers. There not being men enough in the camp at Council Bluffs to fill the requirements, a council was held, and it was voted that President Brigham Young and Heber C. Kimball should go to Mount Pisgah to raise volunteers. They started on the 3rd of July, and were accompanied by Elder Willard Richards and several brethren on horseback. They met numbers of the people traveling towards the Bluffs, to whom they explained the object of their journey, and with whom they held meetings as opportunity offered. They also met among others Elder Jesse C. Little, who had been acting as President in the New England and Middle States. He had visited Washington and had learned from President Polk of the intentions of the government to raise a battalion of men, and he had immediately started for the camp by way of Nauvoo. He had been very active in his labors in the East, and had done all in his power to create a sympathy in behalf of the people.

On the 6th, Presidents Young, Kimball and Richards reached Mount Pisgah. From this point they sent epistles to Garden Grove and to Nauvoo, informing the Saints of the move that was being made to raise a battalion of five hundred; and calling for them to send forward all the men they could spare to strengthen the camp. From Garden Grove they called for volunteers for the battalion. At Mount Pisgah they held a meeting, at which they set forth the object of their visit and the anxiety they had to raise the number of men which the government required. They remained at Pisgah until the evening of the 9th, at which time they started back for the camp at the Bluffs, which they reached on the 12th.

During their absence the work of raising volunteers had been pressed, but the necessary number had not been raised. Upon their return this business was vigorously pushed forward, strong appeals being made to those of suitable age to enlist. President Young told the people that if they wanted the privilege of going where they could worship God according to the dictates of their own consciences, the battalion must be raised; it was right to raise it, and the blessings they were looking forward to could only be obtained by sacrifice; surrounding circumstances must be cast from their minds, they must let them go. They might as well consider themselves in good circumstances as in bad ones; he knew that every man was well supplied, for he was as well acquainted with the situation of every man in camp as he was with himself. Though there were no more men than were actually needed to take care of the families and teams, and to perform the necessary amount of travel, yet the battalion must be formed. He said: "We have lived near so many old settlers who would always say 'get out,' that we should be thankful for the privilege of going to settle a new country. You are going to march to California; suppose that country ultimately comes under the government of the United States, which ought to be the case, we would be the old settlers and could say 'get out.' Suppose we refuse to raise a battalion, what will we do? We told you some time ago we would fit you out for the purpose, and now we are ready to do so with Captain Allen as agent for the United States to help us." At this meeting it was voted unanimously that President Young and the council nominate the officers for the several companies.

On the 14th, volunteers from Mount Pisgah arrived. The battalion was called, and strict instructions were given it as to how its members should behave on their expedition. President Young wished them to prove the best soldiers in the United States service. He instructed the captains to be fathers to their companies, and to manage their offices by the power and influence of the Priesthood, then they would have power to preserve their lives and the lives of their companies and to escape difficulties. Said he, "a private soldier is as honorable as an officer if he behaves as well; no one is distinguished as being better flesh and blood than another." They should keep neat and clean; teach chastity, gentility and civility, and swearing must not be allowed. They were to insult no man; have no contentious conversation with Missourians, Mexicans, or any class of people; were not to preach only where people desired to hear, and then wise men were to do the preaching. They were not to impose their principles upon any people; were to take their Bibles and Books of Mormon, and if they had any playing cards they were to burn them. The officers were to regulate dances, but they were not to dance with the world. They were not to trespass on the rights of others, and if they should engage with the enemy and be successful, they were to treat prisoners with the greatest civility and never to take life if it could be avoided. President Young told the brethren of the Battalion that they would have no fighting to do. He said that the Battalion would probably be disbanded about eight hundred miles from the place where the Church would locate. He suggested that the members tarry there and go to work; "but," said he, "the next Temple will be built in the Rocky Mountains; in the Great Basin is the place to build Temples, and it shall be the stronghold of the Saints against mobs."

It was somewhat difficult to raise men of the necessary age—between 18 and 45—to complete the five hundred, but by strenuous exertions they were at last enlisted and on July 16, 1846, four companies of over four hundred men all told, and part of the fifth, were mustered into service at Council Bluffs. The pay and rations of the men dated from this day. A few days later the fifth company was filled. Following are the names of officers and men, also families, which accompanied the command—so far as obtained by Daniel Tyler, author of "A Concise History of the Mormon Battalion:"

COMPANY A.

Officers.

Jefferson Hunt, captain.
Geo. W. Oman, 1st lieutenant.
Lorenzo Clark, 2nd lieutenant.
Wm. W. Willis, 3rd lieutenant.
James Ferguson, sergeant major.
Phineas R. Wright, 1st sergeant.
Ebenezer Brown, 2nd sergeant.
Reddick N. Allred, 3rd sergeant.
Alexander McCord, 4th sergeant.
Gilbert Hunt, 1st corporal.
Lafayette N. Frost, 2nd corporal.
Thomas Weir, 3rd corporal.
Wm. S. Muir, 4th corperal.
Elisha Everett, musician.
Joseph W. Richards, musician.

Privates.

1 Allen, Rufus C.
2 Allred, James R.
3 Allred, James T. S.
4 Allred, Reuben W.
5 Allen, Albern
6 Brown, John
7 Butterfield, J. K.
8 Bailey, James
9 Brunson, Clinton D.
10 Brass, Benjamin
11 Blanchard, M. S.
12 Beckstead, G. S.
13 Beckstead, Orin M.
14 Bickmore, Gilbert
15 Brown, Wm. W.
16 Bevan, James
17 Briant, John S.
18 Curtis, Josiah
19 Cox, Henderson
20 Chase, Hiram B.
21 Calkins, Alva C.
22 Casper, Wm. W.
23 Calkins, James
24 Calkins, Sylvanus
25 Calkins, Edwin R.
26 Coleman, Geo.
27 Clark, Joseph
28 Clark, Riley G.
29 Decker, Zech. B.
30 Dobson, Joseph
31 Dodson, Eli
32 Earl, James C.
33 Egbert, Robert C.
34 Fairbanks, Henry
35 Frederick, David
36 Glines, James
37 Garner, David
38 Gordon, Gilman
39 Goodwin, Andrew
40 Hulett, Schuyler
41 Holden, Elijah E.
42 Hampton, James

43 Hawkins, Benj.
44 HickenlooperW.F
45 Hunt, Martial
46 Hewett, Eli B.
47 Hudson, Wilford
48 Hoyt, Timothy S.
49 Hoyt, Henry P.
50 Ivie, Richard A.
51 Jackson, Chas. A.
52 Johnson, Henry
53 Kelley, Wm.
54 Kelley, Nicholas
55 Kibley, James
56 Lemon, James W.
57 Lake, Barnabas
58 Moss, David
59 Maxwell, Maxie
60 Mayfield, Benj. F.
61 Nalle, Conrad
62 Oyler, Melcher
63 Packard, Henry
64 Persons, Ebenezer
65 Roe, Cariatat C.
66 Ritter, John
67 Steele, Geo. E.
68 Steele, Isaiah C.
69 Sessions, Richard
70 Shepherd, L.
71 Swartout, Hamilton
72 Sexton, George
73 Sessions, John
74 Sessions, Wm. B.
75 Taylor, Joseph
76 Thompson, John
77 Vrandenbury, A.
78 Weaver, Miles
79 Wriston, John P.
80 Wriston, Isaac N.
81 Weaver, Franklin
82 Wilson, Alfred G.
83 Wheeler, Merrill W.
84 White, Samuel S.
85 Webb, Chas. Y.
86 Winn, Dennis
87 Woodworth, L.
88 White, Joseph
89 Willey, Jeremiah

COMPANY B.

Officers.

Jesse D. Hunter, captain.
Elam Luddington, 1st lieutenant.
Ruel Barrus, 2nd lieutenant.
Philemon C. Merrill, 3d lieutenant.
Wm. Coray, 1st orderly sergeant.
Wm. Hyde, 2nd orderly sergeant.
Albert Smith, 3rd orderly sergeant.
David P. Rainey, 1st corporal.
Thomas Dunn, 2nd corporal.
John D. Chase, 3rd corporal.
Wm. Hunter, musician.
Geo. W. Taggart, musician.

Privates.

1 Allen, George
2 Allen, Elijah
3 Alexander, H. M.
4 Allen, Franklin
5 Bush, Richard
6 Bird, Wm.
7 Bingham, Thos.
8 Bingham, Erastus
9 Billings, Orson
10 Bigler, Henry W.
11 Boley, Samuel
12 Borrowman, John
13 Brackenberry, B. B.
14 Brown, Francis
15 Bliss, Robert S.
16 Bybee, John
17 Clark, Geo. S.
18 Colton, Philander
19 Cheney, Zacheus
20 Callahan, Thos. W.
21 Church, Haden W.
22 Camp, J. G.
23 Carter, P. J.
24 Curtis, Dorr P.
25 Carter, R.
26 Dayton, Wm. J.
27 Dutcher, Thos. P.
28 Dalton, Henry S.
29 Dunham, Albert
30 Evans, Israel
31 Evans, Wm.
32 Eastman, M .N.
33 Freeman, Elijah N.
34 Follett, Wm. A.
35 Fife, Peter
36 Green, Ephraim
37 Garner, Wm. A.
38 Garner, Philip
39 Hawk, Nathan
40 Huntsman, Isaiah
41 Hoffheins, Jacob
42 Hanks, Ephraim R.
43 Hawk, Wm.
44 Hinckley, Arza E.
45 Hunter, Edward
46 Haskell, Geo.,
47 Harris, Silas
48 Jones, David H.,
49 Keyser, Guy M.,
50 King, John M.,
51 Kirk, Thos.
52 Lawson, John
53 Morris, Thos,
54 McCarty, Nelson
55 Mount, Hiram B.,
56 Martin, Jesse B.
57 Murdock, John R.
58 Murdock, Price
59 Myers, Samuel
60 Miles, Samuel
61 Noler, Christian
62 Owens, Robert
63 Pearson, Ephraim
64 Persons, Harmon D.
65 Prouse, Wm.
66 Park, James, 1st
67 Park, James, 2nd
68 Richards, Peter F.
69 Rogers, Samuel H.
70 Study, David
71 Smith, Azariah
72 Stevens, Lyman
73 Stoddard, Rufus
74 Simmons, Wm. A.
75 Sly, James C.
76 Steers, Andrew J.
77 Stillman, Dexter
78 Workman, A. J.
79 Walker, Wm.
80 Willis, Ira
81 Workman, O. G.
82 Willis, W. S. S.
83 Watts, John
84 Whitney, F. T.
85 Wright, Chas.
86 Wilcox, Edward
87 Wilcox, Henry
88 Wheeler, John L.
89 Winters, Jacob
90 Zabriskie, Jerome

COMPANY C.

Officers.

James Brown, captain.
Geo. W. Rosecrans, 1st lieutenant.
Samuel Thompson, 2nd lieutenant.
Robert Clift (promoted from orderly sergeant to 3rd lieutenant).
Orson B. Adams, 1st sergeant.
Elijah Elmer, 2nd sergeant.
Joel J. Terrill, 3rd sergeant.
David Wilkin, 4th sergeant.
Jabez Nowlin, 1st corporal.
Alexander Brown, 2nd corporal.
Edward Martin, 3rd corporal.
Daniel Tyler, 4th corporal.
Richard D. Sprague, musician.
Russell G. Brownell, musician.

Privates.

1 Adair, Wesley
2 Boyle, Henry G.
3 Burt, Wm.
4 Barney, Walter
5 Babcock, Lorenzo
6 Brown, Jesse J.
7 Bailey, Addison
8 Bailey, Jefferson
9 Beckstead, Wm. E.
10 Brimhall, John
11 Blackburn, Abner
12 Bybee, Henry G.
13 Clift, James
14 Covil, John Q. A.
15 Condit, Jeptha
16 Carpenter, Isaac
17 Carpenter, Wm. H.
18 Calvert, John
19 Catlin, Geo. W.
20 Donald, Neal
21 Dunn, James
22 Dalton, Harry
23 Dalton, Edward
24 Durphy, Francillo
25 Dodge, Aug. E.
26 Forbush, Lorin
27 Fellows, Hiram W.
28 Fife, John
29 Fifield, Levi
30 Gould, John C.
31 Gould, Samuel
32 Gibson, Thomas
33 Green, John
34 Hatch, Meltliah

35 Hatch, Orin
36 Holt, Wm.
37 Harmon, Ebenezer
38 Harmon, Lorenzo F.
39 Holdaway, Shadrach
40 Hendrickson, Jas.
41 Hancock, Chas.
42 Hancock, Geo. W.
43 Ivie, Thos. C.
44 Johnston, Wm. J.
45 Johnston, Jesse W.
46 Johnson, Jarvis
47 Layton, Christopher
48 Larson, Thurston
49 Landers, Ebenezer
50 Lewis, Samuel
51 Myler, James
52 McCullough, L. H.
53 Morey, Harley
54 Maggard, Benj.
55 Mowrey, John T.
56 Mead, Orlando F.
57 More, Calvin W.
58 Olmstead, Hiram
59 Perkins, David
60 Perkins, John
61 Pickup, Geo.
62 Peck, Thorit
63 Peck, Isaac
64 Pulsipher, David
65 Persons, Judson A.
66 Richie, Benj.
67 Rust, Wm. W.
68 Richmond, Benj.
69 Reynolds, Wm.
70 Riser, John J.
71 Smith, Milton
72 Smith, Richard
73 Shupe, James
74 Shupe, Andrew J.
75 Shipley, Joseph
76 Squires, Wm.
77 Shumway, Aurora
78 Thompson, J. L.
79 Thomas, Nathan T.
80 Thomas, Elijah
81 Tuttle, Elanson
82 Truman, Jacob M.
83 Tindell, Solomon
84 Wade, Edward W.
85 Wade, Moses
86 Wood, Wm.
87 White, John J.
88 Wilcox, Matthew
89 Welsh, Madison
90 Wheeler, Henry

COMPANY D.

Officers.

Nelson Higgins, captain.
Geo. P. Dykes, 1st lieutenant.
Sylvester Hulett, 2nd lieutenant.
Cyrus C. Canfield, 3rd lieutenant.
Nathaniel V. Jones, 1st sergeant.
Thomas Williams, 2nd sergeant.
Luther T. Tuttle, 3rd sergeant.
Alpheus P. Haws, 4th sergeant.
Arnold Stephens, 1st corporal.
John Buchanan, 2nd corporal.
Wm. Coon, 3rd corporal.
Lewis Lane, 4th corporal.
Willard Smith, musician.
Henry W. Jackson, musician.

Privates.

1 Abbott, Joshua
2 Averett, Jeduthan
3 Brown, James, 1st
4 Brown, James S.
5 Bingham, Erastus
6 Badlam, Samuel
7 Button, Montgomery
8 Brizzee, Henry W.
9 Boyd, Geo. W.
10 Boyd, Wm.
11 Barger, Wm. W.
12 Compton, Allen
13 Cole, James B.
14 Casto, Wm.
15 Casto, James
16 Curtis, Foster
17 Clawson, John R.
18 Cox, Amos
19 Collings, Robt. H.
20 Chase, Abner
21 Davis, Sterling
22 Davis, Eleazer
23 Davis, James
24 Douglass, Ralph
25 Douglass, James
26 Fletcher, Philander
27 Frazier, Thos.
28 Fatoute, Ezra
29 Forsgreen, John E.
30 Finlay, Thos.
31 Gilbert, John
32 Gifford, Wm. W.
33 Gribble, Wm.
34 Hoagland, Lucas
35 Henry, Daniel
36 Hirons, James
37 Huntington, Dimick B.
38 Hendricks, Wm. D.
39 Holmes, Jonathan
40 Higgins, Alfred
41 Hunsaker, Abraham
42 Hayward, Thos.
43 Jacobs, Sanford
44 Kenney, Loren E.
45 Lamb, Lisbon
46 Laughlin, David S.
47 Maxwell, Wm.
48 Meeseck, Peter J.
49 Mecham, E. D.
50 Merrill, Ferdinand
51 McArthur, Henry
52 Oakley, James
53 Owen, James
54 Peck, Edwin M.
55 Perrin, Chas.
56 Pettegrew, Jas. P.
57 Rollins, John
58 Rawson, Daniel B.
59 Roberts, Benj.
60 Runyan, Levi
61 Rowe, Wm.
62 Richmond, Wm.
63 Robinson, Wm.
64 Raymond, A. P.
65 Smith, John G.
66 Stephens, Alex.
67 Spencer, Wm. W.
68 Stewart, Benj.
69 Stewart, James
70 Stewart, Robt. B.
71 Sargent, Abel M.
72 Savage, Levi
73 Stillman, Clark
74 Swarthout, Nathan
75 Sharp, Albert
76 Sharp, Norman
77 Shelton, Sebert C.
78 Sanderson, H. W.
79 Steele John,
80 Thompson, Henry
81 Thompson, Miles
82 Tanner, Myron
83 Twitchel, Anciel
84 Tubbs, Wm. R.
85 Treat, Thomas
86 Tippetts, John H.
87 Walker, Edwin
88 Woodward, Francis
89 Whiting, Almon
90 Whiting, Edmund

COMPANY E.

Officers:

Daniel C. Davis, captain.
James Pace, 1st lieutenant.
Andrew Lytle, 2nd lieutenant.
Samuel L. Gully, 3rd lientenant.
Samuel L. Brown, 1st sergeant.
Richard Brazier, 2nd sergeant.
Ebenezer Hanks, 3rd sergeant.
Daniel Browett, 4th sergeant.
James A. Scott, corporal.
Levi W. Hancock, musician.
Jesse Earl, musician.

Privates.

1 Allen, John
2 Allen, Geo.
3 Binley, John Wesley
4 Beers, Wm.
5 Brown, Daniel
6 Bulkley, Newman
7 Bunker, Edward
8 Caldwell, Matthew
9 Campbell, Samuel
10 Campbell, Jonathan
11 Cazier, James
12 Cazier, John
13 Clark, Samuel
14 Clark, Albert
15 Chapin, Samuel
16 Cox, John
17 Cummings, Geo.
18 Day, Abraham

19 Dyke, Simon
20 Dennett, Daniel Q.
21 Earl, Jacob
22 Ewell, Wm.
23 Ewell, Martin F.
24 Earl, Justice C.
25 Findlay, John
26 Follett, Wm. T.
27 Glazier, Luther W.
28 Harmon, Oliver N.
29 Harris, Robert
30 Harrison, Isaac
31 Hart, James S.
32 Harrison, Israel
33 Hess, John W.
34 Hickmott, John
35 Hopkins, Chas.
36 Hoskins, Henry
37 Howell, T. C. D.
38 Howell, Wm.
39 Jacobs, Bailey
40 Judd, Hiram
41 Judd, Zadock K.
42 Jimmerson, Chas.
43 Knapp, Albert
44 Kelley, Geo.
45 Karren, Thos.
46 Lance, Wm.
47 McLelland, Wm. E.
48 Miller, Daniel M.
49 McBride, Haslem
50 Miller, Miles
51 Park, Wm. A.
52 Pettegrew, David
53 Pixton, Robert
54 Phelps, Alva
55 Porter, Sanford
55 Pugmire, Jonathan, jun.
57 Rollins ——
58 Richardson, Thos.
59 Richards, L.
60 Roberts, L.
61 Sanders, Richard T.
62 Scott, Leonard M.
63 Scott, James R.
64 Skein, Joseph
65 Spidle, John
66 Slater, Richard
67 Snyder, John
68 Smith, Lot
69 Smith, David
70 Smith, Elisha
71 Smith, John
72 St. John, Stephen M.
73 Stevens, Roswell
74 Standage, Henry
75 Strong, Wm.
76 Tanner, Albert
77 West, Benj.
78 Wilson, Geo.
79 Woolsey, Thos.
80 Williams, James V.
81 Whitworth, Wm.

The following names of young men and boys, who served as servants to officers in the Mormon Battalion, were sent in to Daniel Tyler for publication in his history of the Battalion. He says they were mostly too young to be received as soldiers, but that they are entitled to much praise for their youthful patriotism and bravery. There were probably others whose names were not given:

Zemira Palmer, servant to Col. James Allen until his death; to Dr. George B. Sanderson from Fort Leavenworth to Santa Fe, thence to Lieut. Lorenzo Clark until the corps was discharged.

Wm. Byron Pace, servant to Lieut. James Pace.

Wm. D. Pace, servant to Lieut. Andrew Lytle.

N. D. Higgins, servant to Captain Nelson Higgins.

Chas. Edwin Colton, servant to Adjutant P. C. Merrill.

James Mowrey, servant to Lieuts. George W. Rosecrans, Samuel Thompson and Robt. Clift.

Elisha Smith, servant to Captain Daniel C. Davis.

Following is a list of families who accompanied the Battalion:

Mrs. Celia Hunt, wife of senior Captain Jefferson Hunt; sons: Hyrum, John, Joseph, Parley; daughters: Jane, Harriet, Mary; second wife, Matilda; in the family, Peter Nease, Ellen Nease, John Bosco and wife, Jane.

Mrs. Lydia Hunter, wife of Captain Jesse D. Hunter, of Company B, died at San Diego, left an infant and perhaps other children.

Mrs. Mary Brown, wife of Captain James Brown, of Company C.; son: David Black, and some children by first wife.

Mrs. Captain Nelson Higgins, of Company D; sons: Alpheus, Don Carlos; daughters: Druzilla, Almira (married John Chase at Pueblo), and one child born at Pueblo.

Mrs. Susan Davis, wife of Captain Daniel C. Davis, of Company E; son: Daniel C. Davis, jun.

Mrs. Fanny Maria Huntington, wife of Dimick B. Huntington; sons: Clark Allen, Lot; daughters: Martha, Zina, Betsy Prescinda (born at Pueblo).

Mrs. Malinda Kelley, wife of Milton Kelley; daughter: Malinda Catherine (born at Pueblo, now wife of Benj. L. Alexander).

Mrs. Elizabeth Shelton, wife of Sergeant Sebert C. Shelton; sons: Jackson Mayfield, John Mayfield; daughters: Sarah Mayfield, Caroline Shelton, Maria Shelton.

Mrs. Eunice Brown, wife of James P. Brown; sons: Robert, Newman, John (born while traveling between Pueblo and Salt Lake Valley); daughters: Sarah Jane and Mary Ann.

Mrs. Norman Sharp; daughter, born at Pueblo.

Miss Caroline Sargent.

Mrs. Montgomery Button; sons: James, Jutson, Charles; daughter: Louisa.

Mrs. Albina Williams, wife of Thomas S. Williams; son: Ephraim; daughters: Caroline, Phebe (the latter born at Pueblo).

Mrs. Jane Hanks, wife of Sergeant Ebenezer Hanks.

Mrs. Phebe Brown, wife of Sergeant Ebenezer Brown.

Mrs. Sophia Tubbs, wife of William Tubbs.

Mrs. Catherine Steele, wife of John Steele; daughter: Mary; also young Elizabeth (born twelve days after arriving in Salt Lake Valley).

Mrs. Susan Adams, wife of Sergeant Orson B. Adams.

Mrs. Mary Ann Hirons, wife of James Hirons.

Mrs. Emeline Hess, wife of John Hess.

Mrs. Rebecca Smith, wife of Elisha Smith.

Mrs. Isabella Wilkin, wife of David Wilkin.

Mrs. Eliza Allred, wife of J. T. S. Allred.

Mrs. Elzada Allred, wife of Reuben Allred.

Mrs. Sarah Shupe, wife of Andrew Jackson Shupe.

Mrs. Melissa Coray, wife of Sergeant Coray.

Mrs. Ruth Abbott.

Mrs. Harriet Brown, wife of Daniel Brown.

Mrs. Sarah Kelley, wife of Nicholas Kelley; son: Parley.

Mrs. Agnes Brown, wife of Sergeant Edward L. Brown.

Mrs. Caroline Sessions, wife of John Sessions.

There may have been a few others, not reported, as all were collected from memory.

July 20, 1846, the four companies first organized took up their line of march for Fort Leavenworth. Previous to starting the men of each company subscribed liberally of their wages to be sent back for the support of their families and to aid in gathering the poor from Nauvoo. That day they traveled about four miles, and continuing the journey they arrived at Fort Leavenworth on the 1st of August, having been joined by the 5th company on the road. They had also buried one of their comrades, Samuel Boley, who died on July 23rd.

At Leavenworth the men drew their arms, which consisted of U. S. flint-lock muskets, with a few cap-lock yaugers for sharpshooting and hunting purposes. The usual accoutrements were also drawn, as well as camp equipage and provisions, the want of which had been seriously felt on the way from Council Bluffs.

On the 5th the soldiers drew $42 each, as clothing money for the year. Most of the money was sent back by Elder Parley P. Pratt and others for the support of the families of the soldiers, and for the gathering of the poor from Nauvoo. There was also a donation to aid Elders Parley P. Pratt, Orson Hyde and John Taylor, of the quorum of the Twelve Apostles, in pursuing their mission to England, and to assist Elder J. C. Little to go upon his mission to the Eastern States. The paymaster was much surprised to see every man able to sign his own name to the pay roll, as only about one in three of the Missouri volunteers, who drew their pay previously, could put his signature to that document.

The members of the Mormon Battalion, too, were not only more intelligent than their fellows, but they were more submissive and obedient to their commanding officers. Colonel Allen was heard to say, in conversation with a prominent officer of the garrison, that he "had not been under the necessity of giving the word of command the second time. The men, though unacquainted with military tactics, were willing to obey orders."

Aug. 8th, Elders Orson Hyde, John Taylor and J. C. Little took leave of the Battalion at Fort Leavenworth and proceeded on their missions.

The first Sunday spent by the Battalion at Fort Leavenworth was observed by holding religious service. Elder George P. Dykes preached a kind of military and Gospel sermon, which was his usual style on such occasions.

The weather at this time was extremely warm, the thermometer indicating 101° in the shade and 135° in the sun. Some of those who had taken sick on the road were much improved, but a number of new cases of sickness from ague and fever were developed while in garrison.

On the 12th and 13th of August three companies of the Battalion took up their line of march from Fort Leavenworth, and on the 14th the other two companies started. On the 15th the advance companies crossed Kaw River in flat boats. At Spring Creek Companies D and E caught up with the other companies, after which the whole command continued the march toward Santa Fe.

On the 23rd Captain Allen, the commander of the Battalion, died at Fort Leavenworth. His demise was a source of much regret to the brethren, who had become much attached to him, he being a kind hearted officer and a gentleman. The command now devolved upon Capt. Jefferson Hunt, as the ranking officer; but notwithstanding this Lieutenant A. J. Smith shortly afterward assumed command, contrary to the wishes of most of the brethren.

Sept. 11, 1846, the Battalion reached the Arkansas River, and then followed that stream for about one hundred miles. On Sept. 16th, Captain Higgins, with a guard of ten men, was detailed to take a number of the families, that accompanied the Battalion, to Pueblo, a Mexican town located further up the Arkansas River, to winter. Many of the brethren were dissatisfied with this move, as they objected to being divided, but under the circumstances they had to submit, and Captain Higgins marched with his detachment to Pueblo. According to the best information obtainable at the present time the names of the soldiers, who marched to Pueblo, in care of Captain Higgins were as follows:

Gilbert Hunt,
Dimick B. Huntington,
Montgomery Button,
John H. Tippetts,
Milton Kelley,
Nicholas Kelley,
Norman Sharp,
James Brown,
Harley Morey,
Thomas Woolsey,
S. C. Shelton.

These men, together with the families, left the main command at the last crossing of the Arkansas River, Sept. 16, 1846, and arrived in due course of time at Pueblo. On the journey thither Norman Sharp died.

While *en route* from the Arkansas River to Santa Fe, the brethren in the main company of the Battalion suffered great hardships; they were reduced to two-thirds rations and through drinking brackish water many were attacked with summer complaint. Some of the feeble ones also suffered severely from cold and rain while on guard at night, as they preferred to bear their portion of camp duties as long as they possibly could do so, rather than make their condition known and have to take the drugs and abuse of Doctor Geo. P. Sanderson (of Platte County, Mo), the regular appointed surgeon of the Battalion, who proscribed medicine that poisoned the brethren and caused them extreme suffering.

On the 2nd of October Red River was reached, and on the following day the command was divided into two divisions, the strongest and most able-bodied men pushing ahead to Santa Fe, where they arrived Oct. 9th. The second division reached that city on the 12th.

Immediately after the arrival of the Battalion at Santa Fe, Lieutenant Colonel P. St. George Cooke, who was there awaiting their arrival, assumed command, having been appointed to do so by Colonel S. F. Kearney, who had left Santa Fe for California some time previous. Oct. 15, 1846, Colonel Cooke instructed Captain James Brown to take command of the men who were reported by the assistant surgeon as incapable from sickness and debility of undertaking the journey to California, and march with them to the Arkansas River, there to winter. Nearly all the laundresses accompanying the Battalion were ordered to accompany the sick detachment to Pueblo, as it was feared they would be an incumbrance to the expedition on the further march to California. The following is a list of the officers and men who marched with Captain Brown to Pueblo to winter;

COMPANY A.

Allred, James T. S.
Allred, Reuben
Blanchard, Marvin S.
Calkins, James W.
Garner, David
Glines, James H.
Hulett, Schuyler
Holden, Elijah E.
Jackson, Chas. A.
Lake, Barnabas
Oyler, Melcher
Roe, Cariatat C.
Richards, Jos. W., musician,
Sessions, John
Wriston, John P.

COMPANY B.

Allen, Franklin
Bingham, Erastus
Bird, Wm.
Chase, John D., corporal,
Garner Philip
Luddington, Elam, 1st lieutenant,
Persons, Harmon D.
Stevens, Lyman
Stillman, Dexter
Walker, Wm.
Wright, Chas.

COMPANY C.

Adams, Orson B., 1st sergeant,
Brown, Alexander, 2nd corporal,
Brown, Jesse J.
Beckstead, Wm. E.
Carpenter, Wm. H.
Carpenter, Isaac
Calvert, John
Durphy, Francillo
Gould, Samuel
Gould, John C.
Johnson, Jarvis
Larson, Thurston
Nowlin, Jabez
Perkins, David
Perkins, John
Persons, Judson A.
Smith, Richard
Smith, Milton
Shupe, Andrew J.
Shupe, James
Terrill, Joel J.
Tindell, Solomon
Wilkin, David

COMPANY D.

Abbott, Joshua
Averett, Jeduthan
Casto, Wm.
Chase, Abner
Davis, James
Douglass, Ralph
Gifford, Wm. W.
Gribble, Wm.
Hirons, James
Kenney, Lorin E.
Lamb, Lisbon
Laughlin, David S.
Meeseck, Peter J.
Oakley, James
Roberts, Benjamin
Rowe, Wm.
Steele, John
Stephens, Arnold, 1st corporal,
Sargent, Abel M.
Sanderson, Henry W.
Sharp, Albert
Stillman, Clark
Smith, John G.
Tanner, Myron
Whiting, Almon
Whiting, Edmund

COMPANY E.

Clark, Samuel
Cummings, Geo.
Glazier, Luther W.
Hanks, Ebenezer, 3rd sergeant,
Hess, John W.
Hopkins, Chas.
Jacobs, Bailey
Karren, Thos.
Miller, Daniel M.
Park, Wm. A.
Pugmire, Jonathan, jr.
Stevens, Roswell

Captain Brown marched from Santa Fe Oct. 18, 1846, and arrived at Pueblo Nov. 17th following. A place for building winter quarters was selected near the quarters of Captain Higgins' detachment which had arrived at Pueblo some time previous. A company of Saints from Mississippi who had stopped there to winter were encamped near by. "The greeting which occurred between comrades and old friends, husbands and wives, parents and children, when the two detachments met, was quite touching. A thrill of joy ran through the camp which none but those living martyrs can fully comprehend."

It was immediately agreed that 18 rooms, each 14 feet square, should be erected for the winter quarters, and the men who were able to chop were dispatched to the woods to procure timbers for the houses, with the understanding that the first rooms finished should be allotted to the sick. The work of erecting the houses was pushed with all possible rapidity, but before they were finished sufficiently to shelter the sick from the piercing winds and cold mountain storms, some had already succumbed. Among the number was Joseph Wm. Richards, a very estimable young man, who died Nov. 21, 1846.

Oct. 19, 1846, John D. Lee and Howard Egan started from Santa Fe with the checks of the brethren, for Council Bluffs, being accompanied by Lieutenant Samuel L. Gulley and Roswell Stevens. On the same day the command broke camp at Santa Fe and started on the long journey of 1,100 miles across a trackless desert to the Pacific Ocean. After leaving Santa Fe many of the soldiers contracted severe colds, from which they suffered severely. On the 2nd of November a number of teams gave out, and several wagons were sent back to Santa Fe empty. During the month of November the soldiers also suffered severely from scarcity of food.

Nov. 10, 1846, Lieutenant W. W. Willis was ordered to return to Santa Fe with all the sick—fifty-six men—and they accordingly started back with one wagon, 4 yoke of poor oxen and rations sufficient to last the men only five days. to go a journey of 300 miles. The parting of these men with their comrades was very affecting. They had become endeared to each other by the ties of the Gospel and the association of the journey, and the chances were strong against their ever meeting again.

Lieutenant W. W. Willis, writing from memory of the incidents of this sick detachment, says:

"Our loading for the one wagon consisted of the clothing, blankets, cooking utensils, tents and tent poles, muskets, equipage and provisions, and all invalids who were unable to walk. With some difficulty I obtained a spade or two and a shovel, but was provided with no medicines or other necessaries for the sick except the mutton before referred to, and only five days' rations, to travel near three hundred miles.

"Thus armed and equipped, we commenced our lonesome march, retracing our steps to Santa Fe. We marched the same day about two miles and were visited by Captain Hunt and others at night, who spoke words of comfort to us, and blessed us, administering the Church ordinance to the sick, and bidding us God speed. They left us the next day.

"We resumed our march, camping in the evening near some springs. One yoke of our oxen got mired in the mud. We took off the yoke when one got out. The other we undertook to pull out with a rope and unfortunately broke his neck. Our team was now too weak for our load. In the night Brother John Green died, and we buried him by the side of Brother James Hampton

"What to do for a team we did not know. This was a dark time, and many were the earnest petitions that went up to our God and Father for Divine aid.

"The next morning we found with our oxen a pair of splendid young steers, which was really cheering to us. We looked upon it as one of the providences of our Father in heaven. Thus provided for, we pursued our march. We traveled two days without further accident.

"During the night of the 25th of November Elijah Freeman was taken very ill. We hauled him next day in our wagon and could distinctly hear his groans to the head of our little column. We lay by next day for his benefit. It was very cold and snowy. Next day we resumed our march, but were forced to stop the wagon for our afflicted comrade to die. After his death we resumed our march until the usual time of camping, when we buried the corpse. Richard Carter also died the same night and we buried him by the side of Brother Freeman. Their graves are four miles south of Secora, on the Rio Grande.

"We continued our march to Albuquerque, where we presented our orders for assistance to Captain Burgwin, of Kearney's brigade. He gave me $5 cash, and the privilege of exchanging our heavy wagon for a lighter one. I had fuel and everything to buy, and spent $66.00 of my own private money before reaching Santa Fe, which was, as near as I can recollect, about the 25th of November.

"On my arrival at that place, General

Price, commander of the post, ordered me to Pueblo, on the Arkansas River. He also ordered Quarter-master McKissock to furnish us with the necessary provisions, mules, etc. I obtained from the quarter-master ten mules and pack-saddles, ropes and other fixtures necessary for packing. With this outfit we had to perform a journey of about three hundred miles, over the mountains, and in the winter.

"Packing was new business to us, and at first we were quite awkward. This was about the 5th of December. The first day we marched about ten miles. Here we gave Brother Brazier, who was too sick to travel, a mule, and left Thomas Burns to wait upon him and follow, when he got able, to a Mr. Turley's, where I designed leaving those who were unable to cross the mountains.

"The next day we traveled about twenty miles and camped on a beautiful stream of water where we had to leave one broke-down mule. The day after, we marched about fifteen miles, and camped in a Spanish town. Here Alva Calkins, at his own request, remained to await the arrival of Brothers Brazier and Burns. About ten inches of snow fell that day, and the next day it snowed until about noon, after which we marched ten or twelve miles and hired quarters of a Spaniard. Here the men bought bread, onions, pork, etc., from their own private means. Brother George Coleman was seized with an unnatural appetite, and ate to excess. In the night we were all awakened by his groans. Dr. Rust gave him a little tincture of lobelia, the only medicine in camp, which gave him partial relief.

"Continuing our journey, we traveled within about ten miles of Turley's, Brother Coleman riding on a mule with the aid of two men to help him on and off. The next morning we started early for Mr. Turley's to make arrangements for the sick. I left my saddle mule for the sick man, with strict instructions to have him brought to that place. On my arrival I made the necessary arrangements, and about noon the company arrived, but to my surprise and regret without Brother Coleman. They said he refused to come. Mr. Turley, on hearing me express my regret and dissatisfaction at his being left, proffered to send his team and carriage to go back next day and bring him in, which offer I accepted, and agreed to pay him for his trouble. I left quite a number of sick with Mr. Turley, paying him out of my own private funds for their rations and quarters, and then traveled about ten miles. At night, strong fears were entertained that the snow was so deep we could not cross the mountains and some resolved not to attempt it, accusing me of rashness. I called the company together and stated the fact to them that I was unauthorized to draw rations except for the journey and other necessaries unless for the sick, and that I was expending my own private money. I also stated that I should carry out my instructions and march to Pueblo to winter, if I had to go alone. I then called for a show of right hands of all who would accompany me. All voted but one, and he fell in afterwards and begged pardon for his opposition.

"We continued our march from day to day, traveling through snow from two to four feet deep, with continued cold, piercing wind. The third day, about noon, we reached the summit of the mountain. Before reaching the top, however, I had to detail a rear guard of the most able-bodied men, to aid and encourage those who began to lag, and felt unable to proceed further, whilst with others I marched at the head of the column to break the road through enormous snow banks. It was with the greatest exertion that we succeeded, and some were severely frost-bitten. When we got through the banks, to our inexpressible joy, we saw the valley of the Arkansas below, where the ground was bare. The drooping spirits of the men revived, and they soon descended to the plain below, where they were comparatively comfortable. From here the command had good weather and pleasant traveling to Pueblo, their destination for the remainder of the winter.

"We arrived on the 24th of December, and found the detachments of Captains Brown and Higgins as well as could be expected, and enjoying themselves with some comfortable quarters."

Lieutenant Willis got Gilbert Hunt, son of Captain Jefferson Hunt, who had accompanied the families to Pueblo, to go back to Mr. Turley's and bring up the sick he had left there. They started on the 27th, and the same day the lieutenant started for Bent's Fort, a distance of 75 miles. He arrived on the 2nd and was very kindly received by Captain Enos, commander of the post and acting quartermaster, who furnished sixty days rations for the company and transportation to Pueblo with ox teams. On Lieutenant Willis' return, the detachment went to work, preparing their quarters, each mess to build a log cabin.

About the middle of January, 1847, Gilbert Hunt and company returned with all the sick except Geo. Coleman. Mr. Turley forwarded the lieutenant a letter by Corporal Hunt, to the effect that he sent his carriage as agreed upon, but on arriving at the place where Brother Coleman was left, he was not there. The Spaniard reported that after the company had left, in spite of entreaties to the contrary, Brother Coleman followed on after the company, and it was supposed, after traveling a short distance, he expired, as he was afterwards found dead by the road-side not far distant.

The following is a list of Lieutenant Willis' sick detachment:

COMPANY A.

Bevan, James
Calkins, Alva C.
Curtis, Josiah
Earl, James C.
Frederick, David
Hewett, Eli B.
Maxwell, Maxie
Wriston, Isaac N.
Woodworth, Lysander

COMPANY B.

Bybee, John
Bingham, Thos.
Camp, James G.
Church, Haden W.
Clark, Geo. S.
Eastman, Marcus N.
Hinckley, Arza E.

COMPANY C,

Blackburn, Abner
Brimhall, John
Babcock, Lorenzo
Burt, Wm.
Dalton, Edward
Dalton, Harry
Dunn, James
Johnston, Jesse W.
Rust, Wm. W.
Richmond, Benj.
Shipley, Joseph
Squires, Wm., corporal,
Thomas, Nathan T.
Welsh, Madison.

COMPANY D.

Badlam, Samuel
Compton, Allen
Higgins, Alfred
Hoagland, Lucas
Hayward, Thomas
Mecham, Erastus D.
Stewart, James
Stewart, Benjamin
Tubbs, Wm. R.
Tippetts, John H.

COMPANY E.

Brazier, Richard, sergeant,
Burns, Thos. R.
Brown, Daniel,
Cazier, John
Cazier, James
McLelland, Wm. E.
Richardson, Thos.
Skein, Joseph
Wilson, Geo.
Woolsey, Thos.

Most of the houses built at Pueblo by the detachments of Captains Brown and Higgins were so far completed as to be occupied Dec. 5, 1846. Though only rude cabins, they found them much better than tents to live in. The valley in which they were located was well adapted for winter quarters. What snow fell soon melted, and there was good grazing for their animals. True, they had occasional wind storms, when the dust would be blown through the crevices of their houses, covering their food and everything else, but though unpleasant and annoying, this was so slight an evil, compared with what they had previously suffered from, that they felt to bear it without complaining.

The men, and families too, were tolerably well supplied with food, so that none need suffer from hunger. An occasional hunting expedition would result in securing a supply of venison, which furnished a very acceptable change of diet. Most of the sick were also very much improved since getting rid of the drugs of the inhuman doctor. A few cases of sickness, however, still lingered on.

Oct. 21, 1846, Mrs. Fanny Huntington, wife of Dimick B. Huntington, gave birth to a child which died Nov. 9, 1846. On the same day the twin son of Captain Jefferson Hunt, by his wife Celia, died. Both the little innocents were buried in one grave.

"On the 15th of January, 1847," writes Elder Daniel Tyler, "nine wagons, loaded with sixty days' rations, for the command, arrived from Bent's Fort, and the convalescent soldiers and their families were thereby enabled to experience the contrast between short food and hard labor and full rations and no labor.

"On the 19th, John Perkins, a fine young man, died, after a lingering illness, and was buried the following day.

"About this time the command commenced the practice of squad drills, in which the men became very proficient.

"Owing to rumors being freely circulated to the effect that the Mexicans and Indians intended to attack Pueblo, preparations for defence were made, and Captain Brown also called upon the old settlers for assistance, which they promised to render. The people of Bent's Fort were also alarmed, lest the enemy might make a sudden raid upon them. Communication with Santa Fe had been cut off.

"On the 5th of February another death occurred, that of Brother James A. Scott, a promising young man, after a short but severe illness, from winter fever and liver complaint. He was buried with the honors of war.

"On the evening of the 28th, Corporal Arnold Stevens died, and was buried the next day, with military honors; and on the 10th of April M. S. Blanchard also departed this life, after a lingering illness. The great number of deaths that occurred among that portion of the Battalion who wintered at Pueblo were doubtless due, mainly, to diseases contracted through the exposure and hardships of the journey and the murderous drugging which they had received from Dr. Sanderson, though the unhealthfulness of Pueblo may partly account for them, as some claim. As many of the Missouri volunteers, who were also stationed at Pueblo for the winter, died, it is probable that climatic influences may have been one cause.

"Captain Brown, having returned from Santa Fe on the 9th, with only a part of the pay due the men, set out again for that post on the 1st of May, for the purpose of trying to obtain the balance. * * *

"As spring advanced the hunters were quite successful in killing the Rocky Mountain or black-tailed deer, which abounded in the mountains in that region. They do not differ materially from other deer, except that they are larger and darker in winter than those found east of the Rocky Mountains. When fat, their meat has a fine flavor and is preferable to the more eastern species. In fact, this rule holds good with most mountain game, and even domestic animals.

"May 18, 1847, Captains Brown and Higgins and others, returned from Santa Fe with the soldiers' money and orders to march to California.

"The wagons were loaded, and the command took up the line of march and crossed the Arkansas River on the 24th of May, at noon.

* * *

"On the 29th travel was resumed towards California by way of Fort Laramie, on the Platte River. The south fork of the river was reached on the 3rd of June, and from that time the course of travel lay down that stream, which was crossed two days later (June 5th), and owing to the great depth of the water, the wagon boxes had to be raised and blocks of wood put under them to keep the loading dry.

"On the afternoon of June 11th, while on Pole Creek, to the great joy of the detachments, they were met by Elder Amasa M. Lyman of the quorum of the Twelve Apostles, who was accompanied by Brothers Thomas Woolsey, Roswell Stevens and John H. Tippetts, from Winter Quarters, bringing letters from the families and friends of the soldiers, as well as counsel from President Brigham Young; also news of the travels and probable destination of the Church. * * *

"We will now explain how John H. Tippetts and Thomas Woolsey, two members of the detachments that wintered at Pueblo, happened to be at Winter Quarters when Elder Amasa M. Lyman left there, as it had been stated that they accompanied him to meet the detachments, and yet no mention was previously made of their having left the Battalion:

"Dec. 23, 1846, these fearless soldiers left Pueblo, on the head waters of the Arkansas River, alone and without a guide, to take money to their families and friends, whom they had not heard from since John D. Lee and Howard Egan overtook the Battalion as previously noted.

"The second day they passed Pike's Peak. When they awoke in the morning they found themselves ensconced under about six inches of snow. The fourth night they camped on Cherry Creek, near where Denver City now stands. On arriving at the South Fork of the Platte River, they followed down it, passing an old deserted Indian village. A severe east wind arose, which forced them to take shelter under the bank of the river during the night, where they slept on the ice. Brother Tippetts avers that the weather was so cold that six inches of the tail of one of the mules was frozen. Another day's travel took them to where they could get wood. Here they remained for three days, owing to the severity of the weather. They killed a buffalo, which gave them a supply of meat. After one day's travel from this point, one of the men went for water and was driven back by a buffalo sentinel. They followed the river down to Grand Island, where some Pawnee Indians took them prisoners and detained them one day and night.

"They crossed the river below the island on the ice, then continued eastward to the Elk Horn River. Here they packed sand in their blankets to keep the mules from slipping on the ice, which was rather thin and weak, but they succeeded in crossing in safety.

"The same day they were stopped by a band of Omaha Indians. Among them was a white man. Brother Tippetts asked him if he could speak English. He answered 'Yes.' Then he exclaimed, 'For God's sake, tell us where we are!' They found themselves within sixteen miles of Winter Quarters, where they arrived at dark, Feb. 15, 1847, at the house of President Brigham Young, where a picnic party was gathered. Being invited, they freely partook of the supper, which was to them a great treat, as they had been three days without food. Brother Tippetts had previously dreamed of partaking of just such a feast. They were out fifty-two days, traveling like Abraham, not knowing whither they went.

"After the meeting with Brother Lyman and the friends who accompanied him, the journey was resumed, and on the 13th of June, while resting, during the afternoon, the detachment was addressed by Apostle Amasa M. Lyman, who imparted such instructions as he had received from President Young and the quorum of the Twelve, for the Battalion, prominently among which was an exhortation to live as Saints and followers of Jesus Christ, and forsake all of their sins and evil deeds.

"It was then supposed the detachment would have to march to California to be discharged.

"On the night of the 16th, the command camped within one mile of Fort Laramie, about 540 miles west of Council Bluffs, where they were mustered into service eleven months before.

"President Young, with a company of pioneers, making their way westward, had passed Laramie twelve days previous, and with a view to overtaking them, the command made an early start on the morning of the 17th and followed up their trail.

"The road was bad, almost impassable in places, so that travel was necessarily slow and tedious; but they gradually gained on the Pioneers, whose journeyings they occasionally learned of by finding a post set up at a camping place, with writing on it, showing when the Pioneers had passed there.

"On arriving at the ferry on the Platte, the command learned that the Pioneers were one day's travel in advance. Finding a blacksmith working at this point, a halt was made for one day, in order to get animals shod. Many emigrants on their way to Oregon or California were crossing the ferry, and among them many of the old enemies of the Saints, the Missouri mobocrats. All the way from this point to where the pioneer trail branched off from the Oregon route, many emigrants were seen making their may to the western coast by the northern route."

Nothing of importance occurred during the remainder of the journey to Salt Lake Valley. The command failed to overtake President Young's pioneer company, except 11 men who pushed on ahead of their comrades and came up with the Pioneers at Green River, July 4, 1847. The rest of Captain Brown's detachment arrived in the valley July 29, 1847, a few days after the Pioneer had entered the valley. Here they were formally disbanded, without having to proceed on to California as had been expected.

The members of the main body of the Battalion, in proceeding on their journey from the point where Lieutenant Willis' detachment left them in November, 1847, were reduced to such straits for food that to stay their hunger they cut up raw hide in fine pieces and made soup of it. The poor work oxen that were used to draw the wagons, when so reduced in flesh that they presented the spectacle of walking skeletons, and were forced to give up from sheer exhaustion, were utilized in the only way they could be then—they were killed and distributed among the starving men, who ate every particle of them that could be eaten with an avidity and relish difficult to be imagined by any person who has not experienced what those men then did—starvation. When unable to find other food to subsist upon, some of them actually plucked the wool from the sheepskins that were under their pack-saddles, and then roasted the hides and ate them. They had to cross deserts in their march, traveling at times all day long and even then camping at night without finding water with which to quench their thirst. The guides who accompanied them were unacquainted with the country through which they passed, never having traveled the route before. They had branched off from the road and were trying to find a new and shorter route to California than that leading through the settlements of Sonora, much further to the south. Colonel Cooke, the officer in command, told his men that he had seen hard service as a private soldier, and endured forced marches with his knapsack on his back, but his suffering would not compare with that of the men under his command. The endurance of every man was put to the test, and quite a number of them were forced to succumb, as their swollen tongues and parched lips attested their extreme thirst, or their worn out constitutions failed to furnish the strength to proceed further.

The country through which the Battalion passed in the early part of December abounded with wild cattle. It was estimated that about four thousand of them were seen in one day. Many of these were killed to furnish the Battalion with beef, and of that kind of food the men had a surfeit, for they had beef and that alone to subsist upon. There seemed to be comparatively few cows in the herds they saw, and it was presumed that they had been killed off by the Indians. The wild bulls were disposed to show fight, especially when wounded, and some little trouble and excitement was caused in the ranks by these animals bounding into the midst of the men in their mad fury and goring and trampling upon everything in their way. Two men were severely injured, one mule gored to death and some others were knocked down and hurt. These bulls were very hard to kill, and would charge upon the men in furious desperation after having half a dozen bullets shot into them, unless one happened to penetrate the heart. While traveling down the river San Pedro, where thickets of muskeet and other brush were very abundant, the attacks of these wild animals became so frequent that it was found necessary for the safety of the men, to travel with their muskets ready loaded and fire a volley at the animals on their first approach.

The guides, who were sent on in advance of the Battalion, returned one evening and reported that their most direct route was through the old garrison town of Tucson, about two days' travel in advance of them, but that they would likely find difficulty in passing through it, as there was a strong force of Mexican soldiers there, who could easily raise volunteers among the citizens to assist them in offering a resistance, and that they intended to prevent the Battalion from entering their town. Also that one of their number, Doctor Foster, had been detained at Tucson as a spy.

Colonel Cooke was not the man to be daunted, nor turned a hundred miles out of his way by a Mexican garrison, and he accordingly drilled his men, inspected their fire-arms, dealt out to them an extra supply of ammunition, and issued to them the following order:

> "HEADQUARTERS, Mormon Battalion,
> Camp on the San Pedro,
> December 13, 1846.
>
> "Thus far on our course to California we have followed the guides furnished us by the general. These guides now point to Tucson, a garrison town, as our road, and assert that any other course is 100 miles out of the way and over a trackless wilderness of mountains, rivers and hills. We will march then to Tucson. We came not to make war on Sonora, and less still to destroy an important outpost of defense against Indians. But we will take the straight road before us and overcome all resistance, but shall I remind you that the American soldier ever shows justice and kindness to the unarmed and unresisting? The property of individuals you will hold sacred: the people of Sonora are not our enemies.
>
> "By order of LIEUT. COL. COOKE.
> "P. C. MERRILL, Adjutant."

The Battalion then resumed their march toward Tucson. On the way they met three Spanish soldiers bringing a message from the governor of Fort Tucson to Colonel Cooke, informing him that he must pass around the town, otherwise he would have to fight. These soldiers were taken prisoners by order of the colonel, to be held as hostages for the safety of Dr. Foster, who was detained by the Mexicans. He then sent two guides to Fort Tucson and informed the governor of what he had done and that he did not intend to alter his course, but should pass through the town peaceably. That night a number of Spaniards from Tucson arrived at the Battalion camp bringing with them Doctor Foster and the two guides last sent there, when, of course, they redeemed the Spanish prisoners who were held as hostages. The following morning the command marched to Tucson, where they met with no opposition, for the soldiers and a great many of the citizens had been so overcome with fear on hearing of the approach of the Battalion that they had fled and taken with them their two cannons and what valuable property they could get away with, and left the town and the rest of the inhabitants to the mercy of their supposed enemies. The citizens who remained treated the command in the best possible style, and exchanged coarse flour, meal, beans, tobacco, quinces, etc., for old clothes and such things as the men had to dispose of. A large quantity of wheat belonging to the Spanish government was found stored in the town, out of which the colonel ordered the mules to be fed, and that sufficient of it be taken along with them to feed the mules a distance of ninety miles; but though he took this liberty with the government property, he strictly charged his men to hold sacred private property as they passed through the town.

After leaving Tucson, the Battalion had an extensive desert to cross which again put to the test the endurance of the men. For a distance of 75 miles they traveled without water for their mules and but a very little for a few of the men; and that little such as they could suck or lap up out of mud holes in some marshy places they found. Colonel Cooke, the officer in command, though very strict with his men and rigid in the enforcement of dicipline, could not refrain from expressing the pride he naturally felt at the willingnes of his men to brave danger, endure hardships and obey his orders. After getting across the desert he remarked that he never would have ventured upon it if he had known its situation and what a task it would be to cross it. He congratulated his men on their success in getting through and said that he did not believe any other class of men could have accomplished what they had done without showing signs of mutiny. On reaching the Gila River they met hundreds of Pima Indians who greeted them warmly, traded them provisions and gave them the privilege of traveling through their villages. These Indians were peaceably disposed, contented, stalwart fellows, and superior in every respect to those the Battalion had previously encountered on their journey. They spent their time principally in tilling the soil and manufacturing clothing, in which branches they displayed considerable skill. The Mexicans, on learning of the approach of the Battalion, had tried to induce these Indians to unite with them in offering a resistance, promising them if they would do so that they should have all the spoil to be obtained in a fight. This the Pima chief flatly refused to do, saying that his tribe had never shed the blood of white men and he did not wish them to. At the Gila River the Battalion intersected General Kearney's trail, which up to this time had been considerably north of their route. Colonel Cooke also obtained from the chief of the Pimas a quantity of store goods and some mules that he had been entrusted with by General Kearney to keep until the Battalion arrived. In this vicinity also they met three pilots sent back by General Kearney to meet and conduct the Battalion by the nearest route to the ocean. These pilots informed the colonel that he had made the trip to the Gila River in one month's less time than General Kearney expected.

By this time the soldiers were greatly worn down by their heavy marching and the scarcity of provisions. The rations were reduced to the lowest possible point. Their clothes were almost gone, their shoes were worn out and many were compelled to make mocassins out of raw hide. These mocassins, when dry, were as hard as sheet iron, and cut the feet of the wearers. Some of the men went barefoot, but the country over which they marched was full of various kinds of the cactus and other thorny plants, and they suffered great annoyance and pain from them. These difficulties, however, were not the worst the men had to contend with. There were two or three officers who seemed to forget their obligations as Latter-day Saints, and who, because they happened to have a little brief authority, acted towards their brethren in a tyrannical and unfeeling manner. The men would probably have resented this treatment by acts of violence had they not been restrained by the prudent counsels of Brothers Levi W. Hancock and David Pettegrew. These brethren from their age and experience were looked upon as fathers by the young men, and they were able, by their influence, to do a great amount of good.

The remainder of the trip to the Pacific coast was exceedingly hard on both men and animals. Most of the distance was over deserts where the sand was very deep and neither water nor grass to be found, but the same cheerfulness and determination on the part of the men, which had previously characterized the Battallon, bore them up to the end of the journey, which they reached very opportunely, just in time to prevent by their presence the Mexicans from making an intended effort to regain possession of California. It was on the 27th of January, 1847, that the Battalion passed Mission San Luis Rey, pleasantly situated on an elevated piece of land, and ascended a hill when the calm, unruffled bosom of the Pacific Ocean burst upon their view.

Many of the brethren then beheld an ocean for the first time in their lives. The columns halted to give the opportunity of gazing upon the scene. Every eye was turned towards its placid surface, every heart beat with unuttered pleasure, every soul was full of thankfulness, but every tongue was silent, for all felt too full to give vent to any expression. They had marched many a long day, and had wearily trudged from the Missouri River, enduring many privations and hardships to reach this point, and though weary, ragged and many barefoot, they could still enjoy the scene. The surrounding hills were covered with wild oats and grass nearly a foot high, growing as luxuriantly as grass was seen at midsummer in the States where the members of the Battalion had formerly lived. The breeze from the ocean, as it winged its way up that fertile valley, was very sweet and refreshing to the tired men. The abundance of fat beef, which was now served out as rations to the Battalion, was exceedingly good to them, reduced as they were for want of food.

They continued their march, and on Jan. 29, 1847, they reached San Diego Mission, close to the port of that name, where they took up their quarters. Here the commander of the Battalion issued the following order:

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"HEADQUARTERS, Mission of San Diego
January 30, 1847.

"Lieutenant Colonel commanding congratulates the Battalion on its safe arrival on the shores of the Pacific Ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry; nine-tenths of it through a wilderness, where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies, where water was not found for several marches. With crowbar and pick-ax in hand we have worked our way over mountains, which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock, more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of the mules by herding them over large tracts, which you have laboriously guarded without loss.

"The garrison of four Presidions of Sonora, concentrated within the walls of Tucson, gave us no pause: we drove them out with their artillery; but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

"Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a campaign, and meet, as we believed, the approach of the enemy; and this, too, without even salt to season your sole subsistence of fresh meat.

"Lieutenants A. J. Smith and George Stoneman, of the 1st Dragoons, have shared and given valuable aid in all these labors.

"Thus, volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone. Soon you will turn your strict attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

"By order of Lieut. Col. P. ST. GEO. COOKE,
(Signed) P. C. MERRILL, Adjutant."

Feb. 15, 1847, Company B of the Battalion was ordered to take charge of the fort at San Diego, which it did, separating from the other companies. This company remained three months at San Diego, during which time they built several houses, dug fifteen or twenty wells, made picket fences, etc. Some of the men also built and burned a large brick kiln, which was said to be the first in California. With those bricks a court house and school house were built in San Diego by the men of the company. These were the first houses built of burnt brick at that place. When they were completed the citizens made a feast, and a great parade was made over them. Besides these works, the men did much carpenter work for the people, and the course they pursued secured them many friends, and when they moved from there, they did so amid general regret. Notwithstanding the country was full of cattle, and wheat was abundant in some places, provisions were but scantily furnished to the men and considerable dissatisfaction was felt in consequence.

March 19, 1847, the Battalion, with the exception of an officer and 34 men, who remained for the defense and protection of the post of San Luis Rey, marched to the town of Los Angeles. As they could not get quarters in the town they encamped outside.

On the 6th of April, the officer and men, who had been left at San Luis Rey, joined the main body.

Among the duties assigned to the Battalion, while at Los Angeles, were the guarding of the Cajon Pass of the Sierra Nevada mountains, 45 miles east of Los Angeles, to prevent the passage of hostile Indians, who frequently made raids on the adjacent ranches for the purpose of driving off stock; also the erection of a fort on a small eminence which commanded the town. General Kearney visited the camp and inspected the Battalion. He expressed himself as being much gratified with the appearance of the men and praised their conduct. A feeling of jealousy was entertained by many of the men belonging to other commands against the Battalion, because of the favor and encomiums bestowed upon them by the officers. Colonel Fremont's men were credited with having very hostile feelings towards the Battalion, and with having threatened to attack them. Fremont was rebellious and would not submit to Kearney, and the latter depended upon the Battalion, it was said, to aid him in case of an open quarrel with Fremont.

One night the Battalion was aroused from slumber and ordered to load and prepare to resist the attack of an enemy. The attack was expected from Fremont's men; but it proved to be a false alarm.

Three men were detailed from each company of the Battalion to serve as an escort to General Kearney in traveling from California to Fort Leavenworth. Among them were N. V. Jones and John W. Binley. General Kearney left Los Angeles May 13, 1847, accompanied by Colonel Cooke and three men of the escort chosen to proceed by water to Monterey. The other nine men of the escort, under Lieutenant Stoneman, journeyed over land to Monterey, where they arrived on the 25th, before the general who did not arrive until the 27th. The next day (May 28th) the detachment drew 75 days' rations, and on the 31st took up its line of march for the Sacramento Valley.

On the 20th and 21st of June they

crossed the Sierra Nevada Mountains. Before reaching the Truckee River, they found a small lake about one mile wide and three miles long. In the vicinity of this lake were several cabins built by that portion of Captain Hastings' company, which was snowed in the previous fall. Their numbers were estimated at about eighty souls, who all perished except about thirty.

The general ordered a halt and detailed five men to bury the dead that were lying upon the ground. One of the men was said to have lived four months on human flesh and brains. Their bodies were mangled in a horrible manner. This place is known as Cannibal Camp. Colonel Fremont passed the general and party at this place. It was the first time the party had seen him since leaving Sutter's Fort. After they had buried the bones of the dead, which had been sawed and broken to pieces for the purpose of obtaining the marrow, they set fire to the cabin and left the horrible place.

From that point the party traveled seven miles further, and encamped within one mile of another cabin, where more dead bodies were found. The general did not, however, order them buried.

Continuing the journey by way of the Humboldt River, the company arrived at Fort Hall July 15th. From there they traveled eastward over mountains and plains to Fort Leavenworth, where they arrived some time in August, 1847. The brethren of the escort, after receiving their discharge, proceeded immediately to join their families near Kanesville (now Council Bluffs), Iowa.

June 29, 1847, about three hundred men of the Battalion were under arms in the public square at Los Angeles, and Colonel Stevenson tried to induce them, or at least one company, to re-enlist. He promised them that they should have the election of their own major and other officers, and that they should be discharged with one year's pay the ensuing February, at any place they wished in California. He also said that a detachment should be sent to meet their families to carry what means they wished to send to them. Some of the officers were very much in favor of the men re-enlisting, and recommended this course to them; but several of the non-commissioned officers and men were opposed to reenlistment, and their views prevailed.

On the 16th of July, all of the Battalion in Los Angeles were mustered out of service (the time of their enlistment having expired) by Captain Smith, of the 1st Dragoons. They had served the full time of their service faithfully, and had experienced the truth of the predictions made to them by President Young when they enlisted. He had promised them that if they would be faithful to their God, they would not be required to fight The fighting would be before and behind them; but they would not have to take part in it. These words had been literally fulfilled. They had done their duty as required by their commanding officers, had been brought face to face almost with the enemy, but had been spared the necessity of shedding blood or of running the risk of having their own blood shed.

On the 20th of July, most of the members of the Battalion who did not re-enlist organized, preparatory to returning to their homes and famiies, as a traveling camp and appointed Lieutenants Andrew Lytle and James Pace of Company E captains of hundreds, and Sergeants William Hyde, Daniel Tyler and Reddick N. Allred, captains of fifties. Elisha Everett was also appointed captain of ten pioneers. On the 21st the brethren advanced, scarcely knowing whither they went, only they had been told that by traveling northward, mainly under the base of the mountains, Sutter's Fort, on the Sacramento River, might be reached in about 600 miles, while the seashore route would be 700 miles. Captain Allred's fifty took up the line of march on the 23rd, and, after traveling 38 miles, arrived at Francisco's Ranch the following day. Here this company remained a few days until the arrival of the other companies on the 27th. Continuing the journey from the ranch above mentioned, they traveled northward until they reached the Sacramento River on the 20th of August. On the 24th they came to a settlement of white people. Daniel Tyler writes:

"We were almost overjoyed to see a colony of Americans, the first we had seen since leaving Fort Leavenworth, about a year previous. But the best of all was the news brought by a man named Smith, who said he had accompanied Samuel Brannan to meet the Church, and who informed us that the Saints were settling in the Great Salt Lake Valley, and that 500 wagons were on the way thither. This was our first intelligence of the movements of the Church since the news brought by Lieutenant Pace and Brothers Lee and Egan, at the Arkansas crossing. One must have our previous sad experience to appreciate our feelings on this occasion.

"The following day, we rested and held meeting in the evening, as we had frequently done since our discharge. Some having but a poor fit-out, wished to remain here and labor until spring, wages being good and labor in demand; besides, a settlement of the New York Saints was within a few miles. President Levi W. Hancock made some appropriate remarks on the union that had been and was among us, and thought that a few might remain and labor until spring and all would be right. He then asked the company if, in case any felt to remain, they should have our prayers and blessings. All voted in the affirmative. Good remarks were also made by others on the same subject. A few remained. Wages were said to be from $25 to $60 per month, and hands hard to get at any price, as there were so few in the country.

"On the 26th, we traveled 20 miles and encamped on American Fork, two miles from Sutter's Fort. Here the animals that had become tender-footed were shod, at a cost of $1 per shoe. We also purchased our outfit of unbolted flour at $8 per hundred. * * *

"On the 27th, the pioneers and about thirty others advanced, while the bulk of the company remained to get horses shod. The advance made about eighteen miles, from which point our course changed from northward to eastward.

"On the 28th, we arrived at Captain Johnson's mill, on Bear Creek. This man had Indians laboring for him, who were entirely naked. I noticed one large man, probably six feet in height, come and stand by the door, an unabashed picture of nature unadorned. He was apparently waiting for the young woman of the house—the captain's wife—to give him something to eat. Captain Johnson passed in and out of the house while the savage stood by the door, without taking any exceptions to his nude appearance, from which we inferred that he was used to seeing the Indians in such a condition. Indeed, we were informed that those he hired, went without clothing, and the Indian we saw there was probably one of his employes.

"Captain Johnson was said to have been one of Fremont's Battalion, and his young wife was one of the survivors of the ill-fated company who had been snowed in at the foot of the Sierras. * * * Her mother, Mrs. Murray, who was a Latter-day Saint, was among the number who perished in that horrible scene of death. The circumstances under which she became a member of that company were explained to us by her daughter, Mrs. Johnson.

"The lady being a widow, with several children dependent upon her for support, while residing in Nauvoo, heard of a chance of obtaining employment at Warsaw, an anti-Mormon town, 20 miles lower down the Mississippi. Thinking to better her condition, she, accordingly, removed to Warsaw, and spent the winter of 1845-46 there. In the spring of the latter year, a party about emigrating to Oregon or California offered to furnish passage for herself and children on the condition that she would cook and do the washing for the party. Understanding California to be the final destination of the Saints, and thinking this a good opportunity to emigrate without being a burden to the Church, she accepted the proposition; but, alas! the example of Sister Murray, although her motives were good, is an illustration of the truism, 'that it is better to suffer affliction with the people of God' and trust in Him for deliverance, than to mingle with the sinful 'for a season,' and be lured by human prospects of a better result!

"The company crossed the plains during the summer of 1846, under the guidance of Captain Hastings. They passed through Salt Lake Valley, around the south end of the lake, and proceeded on westward. Lacking that union which has characterized companies of Saints, while traveling, they split up into factions, each party determined to take its own course. The few who remained with the persevering captain, pushed through to California, while the others were caught in the snows of the Sierra Nevada Mountains.

"The party Mrs. Murray was with was next in rear of that of the captain, and, of course, nearest the source of relief. After their food was exhausted, in fact, after several had succumbed to death through hunger, and others were subsisting upon their flesh, a few of them, one of whom was Mrs. Murray's eldest daughter (afterwards Mrs. Johnson), in desperation, resolved to make an attempt to cross the mountains and obtain relief. Fitting themselves out with snow shoes, they started, and, after proceeding some distance, they met Captain Hastings and a party from the Sacramento Valley, coming with provisions to relieve them. On reaching the camp of the starving emigrants, the relief party found Mrs. Murray dead and others perfectly ravenous from starvation. Children were actually crying for the flesh of their parents while it was being cooked. There was good reason to suspect that Sister Murray had been foully dealt with, as she was in good health when her daughter left her, and could scarcely have perished from hunger during the brief period of her absence.

"Leaving Captain Johnson's mill, we proceeded on, following the trail of General Kearney. On arriving at Bear Creek, in Bear Valley, we found three wagons and a blacksmith's forge, which had been abandoned by the emigrants who were snowed in the previous winter. We rested there one day, to recruit our animals, the feed being good, and found plenty of huckleberries, which were a fine treat.

"During the 3rd of September, we passed other wagons at the place where General Kearney's party had buried the remains of the famished emigrants, and at night reached the place where the rear wagons of the unfortunate Hastings company were blocked by the snow, and were horrified at the sight which met our view—a skull covered with hair lying here, a mangled arm or leg yonder, with the bones broken as one would break a beef shank to obtain the marrow from it; a whole body in another place, covered with a blanket, and portions of other bodies scattered around in different directions. It had not only been the scene of intense human suffering, but also of some of the most fiendish acts that man made desperate by hunger could conceive.

"It seemed that on reaching that point on their journey, the unfortunate emigrants were divided into several different parties. Some lagged behind because there was work required to make a road for their wagons, and they were determined not to do it themselves; others were in favor of stopping to recruit their animals, all of which were turned out to grass when the storm came, and scattered and buried them up. In this terrible dilemma their provisions were soon exhausted, and they began to subsist upon the bodies of their dead relatives. Those who had no deceased relatives, borrowed flesh from those who had, to be refunded when they or some of their relatives should die. In some cases, children are said to have eaten their dead parents, and *vice versa*. Some were supposed to have been murdered as we would butcher an ox.

"When relief came, one man had a trunk packed full of human flesh and two buckets full of human blood, stored carefully away. When questioned about the blood, he professed to have extracted it from the veins of two women after they were dead, but the seemingly well-founded opinion was that there had been foul play. Some were caught in the act of eating human flesh for a lunch, as a matter of choice, while they were passing over the mountains with the relief party, after they had obtained plenty of other food. And when their pockets were examined, they were found to contain chunks of human flesh, which were taken from them and thrown away. One man had even acquired such a mania for that kind of food, that after he had been in Sacramento Valley some months, where food was plentiful, he admitted to having a longing for another such a meal, and expressed to a stout, comely lady a desire for a roast from her body. This cannibal, whose name might be given were it not for shame's sake, was, when we passed through Sacramento Valley, being watched for by the lady's husband, who swore he would shoot him on sight.

"Leaving the tragic scene on the morning of Sept. 6th, we resumed our journey, and in a short time met Samuel Brannan returning from his trip to meet the Saints. We learned from him that the Pioneers had reached Salt Lake Valley in safety, but his description of the valley and its facilities was anything but encouraging. Among other things, Brother Brannan said the Saints could not possibly subsist in the Great Salt Lake Valley, as, according to the testimony of mountaineers, it froze there every month in the year, and the ground was too dry to sprout seeds without irrigation, and if irrigated with the cold mountain streams, the seeds planted would be chilled and prevented from growing, or, if they did grow, they would be sickly and fail to mature. He considered it no place for an agricultural people, and expressed his confidence that the Saints would emigrate to California the next spring. On being asked if he had given his views to President Brigham Young, he answered that he had. On further inquiry as to how his views were received, he said, in substance, that the President laughed and made some rather insignificant remarks; 'but,' said Brannan, 'when he has fairly tried it, he will find that I was right and he was wrong, and will come to California.'

"He thought all except those whose families were known to be at Salt Lake had better turn back and labor until spring, when in all probability the Church would come to them; or, if not, they could take means to their families. We camped over night with Brannan, and after he had left us the following morning, Captain James Brown, of the Pueblo detachment, which arrived in Salt Lake Valley on the 29th of July, came up with a small party. He brought a goodly number of letters from the families of the soldiers; also an epistle from the Twelve Apostles, advising those who had not means of subsistence to remain in California and labor, and bring their earnings with them in the spring.

"Henry W. Bigler received a letter from Elder George A. Smith, of the Apostles, stating among other things, that President Brigham Young, with 143 Pioneers, arrived in Salt Lake Valley on the 24th day of July. It also mentioned the arrival of the Pueblo detachment of the Battalion, and stated that some were very busy putting in garden and field crops, while others were making adobes to build a temporary fort as a safeguard against Indians. The letter also stated that President Young and the Pioneers would return to Council Bluffs, and Father John Smith, Patriarch, would preside until the Twelve returned the next season.

"From the last-named encampment, many, probably over half of the company, returned in accordance with the instructions from the Twelve, to spend the winter in California. We were also overtaken there by a portion of the company left at Sutter's Fort, and a few others who had remained behind our party to travel slowly with Brother Henry Hoyt, who was sick. Brother Hoyt had gradually failed since our separation, and finally died on the 3rd of September, 1847. * * *

"Few incidents of importance occurred during the journey to Salt Lake Valley, where we arrived Oct. 16, 1847, and were overjoyed to meet so many of our friends and relatives. We found them living in a fort consisting of a row of buildings running at right angles around a ten acre block. The rooms all opened into the enclosure, and had small windows or port holes looking outward, for purposes of defense and ventilation. The entrance to the enclosure was through a large gate in the centre of the east side or row of buildings running north and south. The gate was locked at night. The site of that first structure, which is in the Sixth Ward of Salt Lake City, is known still as 'the old fort.' The walls, however, have long since been removed; hence the temporary fortification now exists only in name.

"Many of the men, on arriving in the Valley, were extremely destitute of clothing, but their necessities were somewhat relieved by some of the influential brethren taking up a collection among the families of the settlers of such articles of wearing apparel as they could spare for the benefit of the 'Battalion boys.' Nothing that was donated seemed to come amiss; anything that would cover the nakedness of the men or help to keep them warm was acceptable.

True, the men presented rather a motley, and, in some instances, almost a ludicrous appearance, on account of the disparity in the color and fit of their several garments, but comfort with them was the first consideration, and they were thankful to get anything that would tend to that object. President John Taylor and Presiding Bishop Edward Hunter were foremost among those who made the collection of clothing for the destitute soldiers.

"Different members of our company brought various kinds of garden and fruit seeds, as well as grain, from California, which were found very useful in this inland valley. * * *

"Lieutenant James Pace introduced the club-head wheat. The author, and perhaps some others, the California pea, now so general and prolific as the field pea of Utah. The detached soldiers who wintered at Pueblo, near the headwaters of the Arkansas River, brought the variety of wheat known as the *taos*, common in our Territory. * * *

"A few of the members of the Battalion found their families in Salt Lake Valley on our arrival there, and, of course, had no further to go; some others were so worn down with fatigue and sickness that they were unable to proceed eastward at that time, and still others preferred to remain in the valley until the following spring and endeavor to prepare a home for their families. Thirty-two out of the number, however, were eager to meet their wives and children, and therefore did dot hesitate about continuing their journey another thousand miles, even at that late season of the year. We expected to obtain flour in the valley for the remainder of the journey, but found that the people, as a rule, had not enough to subsist upon until they could harvest a crop. We were informed, however, that plenty of flour could be obtained at Fort Bridger, only 115 miles distant, so, relying upon that prospect, we left the valley in good spirits on Oct. 18, 1847, and started eastward.

"We arrived at Fort Bridger during a rather severe snow storm, the first of the season, and, to our chagrin, learned that the stock of flour which had been kept there for sale had all been bought up by emigrants to California and Oregon. Bridger informed us that he had not even reserved any for those located at the post, and they were then living solely upon meat. He thought, however, we could get all we wanted at Laramie, upon reasonable terms.

"On leaving Salt Lake Valley, we had about ten pounds of flour to the man, hence we were not entirely without when we reached Bridger. We purchased a little beef there to serve us until we could find game, and pushed on. We killed two buffalo bulls before reaceing Laramie, and jerked the best of the meat. We had an occasional cake until we reached the upper crossing of the Platte, 100 miles above the fort. There we baked our last cake, on the 4th of November, having made our ten pounds of flour, each, last sixteen days. Of course, during that time we had eaten considerable buffalo and other beef, and occasionally had some small game, including one elk killed by Wm. Maxwell.

"It was, probably, about the 10th of November when we reached Fort Laramie. There, as at Fort Bridger, we were again disappointed about getting flour, the only bread-stuff purchased being one pound of crackers by Captain Andrew Lytle, for which he paid twenty-five cents. We obtained a very little dried buffalo beef of good quality. The post trader advised us not to kill any buffalo when we reached their range, as it would offend the Indians. He considered it would be a safer and better plan to employ the Indians, should we meet any, to kill some buffalo for us.

"Those who had a little money purchased what meat they could afford and divided with the company. Twelve miles below Laramie we found an Indian trader on the south side of the Platte River. A few of the men crossed over and purchased 100 pounds of flour, which cost only $25. There being but about three pounds to the man, it was decided to use it only for making gravy, or for thickening soup, as we had still about 500 miles of our journey to travel.

"When about sixty or seventy miles below the fort, our meat was exhausted. We were now among a few scattering buffalo, but as we had been informed that it would be dangerous for us to kill any of them, we were in somewhat of a dilemma what course to pursue to obtain food. However, we decided that He who owned the cattle 'upon a thousand hills' had a claim on these, and being His offspring, we would venture to take one. Besides, there had been no Indians in sight for several days, and, last but not least, we might as well die in battle as of hunger, as in the former case our sufferings would be of shorter duration.

"The hunters succeeded in killing one bull and a calf. While skinning the former we saw a smoke and discovered Indians on the south side of the river, opposite to where we were. We consulted as to the best course to pursue. Some thought we had better go on and leave our booty, but Captain R. N. Allred suggested, very properly, that with our worn-down animals, this would be useless, as in case they were in for fighting, they could soon overtake us; hence, we decided to stand our ground. We dressed our beef and reached camp on the river, from the foot-hills some time after dark. We were not molested. * * *

"About 150 miles below Laramie, we awoke one morning to find ourselves under about twelve inches of snow. From this point to Winter Quarters, about 350 miles, we had to travel and break the trail through snow from one to two feet in depth.

"Just before and after crossing the Loup Fork, we lost a few animals, supposed to have been stolen by Pawnee Indians. Near the crossing of the river, the head of a donkey was found, which Adjutant P. C. Merrill's company had killed some time before for beef. It was supposed to have belonged to Sergeant D. P. Rainey. Captain Allred took an ax and opened the skull, and he and his messmates had a fine supper made of the brains.

"Near the same point Corporal Martin Ewell opened the head of a mule killed by Captain James Pace's company only the day before, with the same result.

"The day we reached the Loup Fork, we divided and ate the last of our food, which in the main consisted of rawhide 'saddlebags' we had used from California to pack our provisions in. This was during a cold storm which lasted several days. Our next food was one of Captain Lytle's young mules, which had given out and was unable to travel. This was the first domestic animal our little company had killed since our beef cattle in California, although we had several times looked with a wistful eye upon a small female canine belonging to Joseph Thorne, who, with his wife and one or two children, in a light wagon, had accompanied us from Fort Bridger. Friend Joseph, however, removed the temptation by trading her to the Pawnee Indians for a small piece of dried buffalo meat. Of this family pet, they doubtless made a rare treat, their greatest feasts being composed mainly of dog meat.

"Owing to floating ice, we were unable to cross the Loup Fork for five days, in which time we traveled a few miles down the river and found Captain Pace's company just in time to save them from the danger of being robbed by Pawnee Indians who came over in considerable numbers. The remnants of the two companies afterwards remained together.

"In hopes of procuring some corn from an Indian farm on the opposite side of the river from us, a few of the men ventured to ford the stream, but the corn had been gathered and twice gleaned from the field by other travelers, so that all they could find were a few scattering, rotten ears. Captain Pace and William Maxwell also visited an Indian camp some distance away, to try to purchase food, but failed to get any, as the Indians had none to spare. They, however, stayed all night with them and obtained a good supper and breakfast and were otherwise treated kindly.

"The cold became so intense that the river froze entirely over, and on the morning of the sixth day of our stay upon its banks, we commenced to cross upon the ice. The ice bent and cracked, and holes were soon broken in it, but we persevered until everything was over, the last article being Brother Thorne's wagon. The weather began to moderate when the sun appeared above the horizon, and the ice had become so rotten before we finished crossing that the last few trips were extremely dangerous. But a short time had elapsed after we had gained the other shore before the ice broke away and the river was again covered with floating fragments.

"A kind providence had made the congealed water bridge for our special benefit, and removed it as soon as it had filled its mission. From the killing of Captain Lytle's mule until we reached Winter Quarters, probably ten day's travel, we subsisted upon mule meat alone, without salt. On arriving at Elk Horn River, thirty miles from Winter Quarters, we found a ferryboat with ropes stretched across, ready to step into and pull over, which of course we did.

"It was understood that this boat was built by the Pioneers, and was first used by them. It afterwards served the companies who followed on their trail; was then used by the Pioneers and Lieutenant Merrill's company on their return; and last, but not least, by us, for whom it had been last left. We crossed Dec. 17, 1847.

"The next morning, we arose early and took up the line of march, and the foremost men arrived in Winter Quarters about sundown, while the rear came in a little after dark. Thus it will be perceived that we were just two months in making the journey from Salt Lake to the Missouri River. * * * Some of the company found their families in the town of Winter Quarters while others were across the Missouri River at or near Kanesville, now Council Bluffs, Pottawattamie County, Iowa. The reader can more easily imagine our joy and that of our families and friends than it can be described.

"The kindness of friends, brethren and sisters, on our arrival at Winter Quarters, now Florence, Nebraska, is deserving of special mention. All the soldiers, although in some instances they were highly respectable, were unavoidably dirty and ragged; yet they found only warm-hearted, sympathetic brethren, sisters and friends among the people, from President Young and the Twelve Apostles to the least child who knew what the words 'Mormon Battalion' meant. They had been taught to know that the valiant corps had been offered like Isaac, a living sacrifice for the Church as well as the nation."

A company made up from the discharged Battalion in California reenlisted in July, 1847, for six months and elected Captain Daniel C. Davis, formerly captain of Company E, to command them. The object of their enlistment was to garrison the port of San Diego. They were mustered into service at Cuidad de Los Angeles, Cal., July 20, 1847, and were known as the "Mormon Volunteers." Following are their names:

Officers.

Daniel C, Davis, captain.
Cyrus C. Canfield, 1st lieutenant.
Ruel Barrus, 2nd lieutenant.
Robert Clift, 3rd lieutenant.
Samuel L. Brown, 1st sergeant.
Samuel Myers, 2nd sergeant.
Benjamin F. Mayfield, 3rd sergeant.
Henry Packard, 4th sergeant.
Thoril Peck, 1st corporal.
Isaac Harrison, 2nd corporal.
Hiram B. Mouut, 3rd corporal.
Edwin Walker, 4th corporal.
Richard D. Sprague, musician.
Henry W. Jackson, musician.

Privates.

Boyle, Henry G.
Bailey, Addison
Bailey, Jefferson
Beckstead, Orin M.
Bowing, Henry
Brass, Benjamin
Brown, Wm. W.
Beckstead, Gordon S.
Brizzee, Henry W.
Bryant, John S.
Callahan, Thomas W.
Calkins, Edwin R.
Carter, Philo J.
Clark, Riley O.
Clawson, John R.
Clift, James
Condit, Jeptha
Covil, John Q. A.
Donald, Neal
Dayton, William J.
Dutcher, Thos. P.
Earl, Jacob
Earl, Jesse
Evans, Wm.
Fatoute, Ezra
Fellows, Hiram W,
Fletcher, Philander
Hart, James S.
Harmon, Ebenezer
Harmon, Lorenzo F.
Harmon, Oliver N.
Hickenlooper, Wm.
Kibley, James W.
Lemmon, James
Lance, Wm.
Maggard, Benj.
Morris, Thos.
Mowrey, James
McBride, Haslem
Mowrey, John T.
Naile, Conrad
Noler, Christian
Peck, Isaac
Peck, Edwin M.
Park, James
Ritter, John
Riser, John J.
Runyan, Levi
Richards, Peter F.
Sexton, Geo. S.
Shumway, Aurora
Smith, Willard G.
Smith, Lot
Steele, Geo.
Steele, Isaiah
Steers, Andrew
Thompson, Miles
Watts, John
West, Benjamin
Wheeler, John L.
Wheeler, Henry
Williams, James V.
Winters, Jacob
Workman, Andrew J.
Workman, Oliver G.
Youug, Nathan
Zabriskie, Jerome

This company had very little military duty to perform, hence, by virtue of agreement with the military commander, made before enlistment, the most of the men, when off duty, turned their attention to common and mechanical labor, and by this means San Diego again began to awake from her slumbers and deadness to life and thrift.

Sept. 8, 1847, Sergeant L. N. Frost died; and on the 5th of November following Neal Donald also passed away.

The time for which this company of "Mormon Volunteers" enlisted, expired on Jan. 20, 1848, but they were not mustered out for almost two months after that. In the meantime they were very busily employed when not on duty. One of the men, Brother Henry G. Boyle, writing of their labors, says:

"I think I whitewashed all San Diego. We did their blacksmithing, put up a bakery, made and repaired carts, and, in fine, did all we could to benefit ourselves as well as the citizens. We never had any trouble with Californians or Indians, nor they with us. The citizens became so attached to us that before our term of service expired, they got up a petition to the governor of California to use his influence to keep us in the service. The petition was signed by every citizen in the town. The governor tried hard to keep us in the service another year. Failing in that, he tried us for six months longer."

This latter offer was declined, and other volunteers took their place. The social evil spread among the soldiers under the new regime, and their condition is reported as having been simply horrible. Brother Boyle sums up the matter by saying that "civilization was fully established."

On the 14th of March, 1848, the company's time of enlistment having overrun nearly two months, it was disbanded at San Diego. These veterans drew their pay the day following, and, on the 21st, a company of 25 men, with H. G. Boyle as captain, started for Salt Lake Valley.

On the 31st they arrived at Williams' ranche, and fitted out for the journey by the southern route. Those who did not join the homebound company mostly went up the coast to the mines, towns and farms, and some of them died in that land; others returned the year following, while some still remain in California.

On the 12th of April, the little company having obtained a proper outfit, again took up the line of march. O. P. Rockwell and James Shaw, who had traveled the route the previous winter, were chosen pilots by and for the company. They started with only one wagon and 135 mules. Of course they were packers. They arrived at Salt Lake City, June 5, 1848. Theirs was the first wagon that ever traveled the southern route, which is the only feasible route from Salt Lake City, to travel by wagons in the winter season, to Southern California.

Most of the soldiers who returned to California from the Truckee River in September, 1847, found employment with Captain John A. Sutter. This man being desirous of building a flouring mill, some six miles from the fort, and a saw-mill about forty-five miles away, proposed to hire all the men, about forty in number. either by the job or month, at their option, to dig the races. Twelve and a half cents per yard, and provisions found, was finally agreed upon, the men to do their own cooking. Their animals were also to be herded with the Captain's, free of charge.

Captain Sutter advanced one half of the prospective cost in gentle work oxen. A portion of the men obtained plows, picks, spades, shovels and scrapers and moved up to the designated point for the saw-mill, while the balance went to dig the race for the grist-mill. The former commenced labor about the 17th, clearing $1.50 each the first day. They subsequently earned more. The frame of the flouring mill, a short distance from the present site of Sacramento City, was raised the latter part of December, 1847, and the saw-mill probably a little later. To the credit of "Mormon" labor, be it remembered, is California indebted for the erection of these mills. Much credit is due Captain Sutter and his partner, Mr. Marshall, for starting these enterprises and their gentlemanly bearing towards the discharged soldiers. Daniel Tyler writes:

"On or about Jan. 24, 1848, the water was turned into the race above the saw-mill. The race was found good, but the water, in leaving the flume and reaching the head of the tail race, having considerable fall, washed a hole near the base of the building. Being turned off, Superintendent Marshall went below to ascertain what effect the wash was likely to have. While thus examining, his eyes caught sight of yellow shining metal, which he picked up, not knowing what it was, but believed it to be gold. A subsequent assay proved his conjecture to be correct. The nuggets were in value from 25 cents to $5 each.

"It is detracting nothing from Captain Sutter or his partner, Mr. Marshall, to say that although the latter was the 'lucky man' in making the first discovery of gold, the uncovering of the precious metal was the result of the labor of a portion of the members of the Mormon Battalion, hence it may very properly be said that 'Mormon' labor opened up and developed one of the greatest resources of our nation's wealth. * * *

"The intelligence of the discovery of gold was shortly after confidentially conveyed to Wilford Hudson, W. S. S. Willis and Ephraim Green, who subsequently came to the mill and learned the foregoing facts.

"They examined the rock at the bottom of the wash and found a few additional specimens. After stopping and resting a few days, they returned to the flouring mill, thence to an island in the Sacramento River, subsequently known as 'Mormon Island.' On that island or sand-bar was found gold in paying quantities, but, strange to say, only a little company of nine persons out of about forty could be persuaded that it was a reality, although the dust was exhibited and the fact stated that men were digging and washing from twenty to thirty dollars of pure gold nuggets and dust per day. This order of things, however, lasted only a few weeks, until its opposite was realized. The secret was made public and such fabulous reports were circulated that 'In the settlements along the coast and on the rivers, lawyers closed their offices, doctors forsook their patients, schools were dismissed, farmers allowed their grain to fall to the ground uncared for, and almost everybody of every description came in every conceivable way and manner, in one grand, wild rush to the 'gold diggings;' on horses, mules, with wheelbarrows, with packs on their own backs, and some with nothing but the dirty rags they stood up in, and in a few weeks, the mountain wilderness was turned into busy mining camps, and the whole face of the country seemed to change as if by magic.' * * *

"According to previous arrangements, a company of eight persons started May 1, 1848, Sergeant David Browett being elected captain, to pioneer, if possible, a wagon road over the Sierra Nevada Mountains eastward, the Truckee route being impracticable at that season of the year. This company consisted of David Browett, captain, Ira J. Willis, J. C. Sly, (known as Captain Sly), Israel Evans, Jacob M. Truman, Daniel Allen, J. R. Allred, Henderson Cox and Robert Pixton.

"Three days' travel brought this company to Iron Hill, where they found the snow so deep they could travel no further.

"Brothers Willis, Sly and Evans ascended to the summit of a mountain. Seeing nothing but snow-capped mountains in advance of them, it was decided not to abandon but to postpone the enterprise until a later period. So far as they could judge, a wagon road would at least be possible and perhaps a success. One day's travel in descending took them back from winter's cold, snowy regions to a warm, spring atmosphere, where flowers bloomed and vegetation was far advanced.

"The balance of May and the month of June were spent in digging gold, buying wagons and a full outfit for a wagon train, and making a rendezvous in Pleasant Valley a beautiful place, about fifty miles east of Sutter's Fort.

"About the 24th of June, Captain Browett, Daniel Allen and Henderson Cox desired to cross the mountains on a second exploring tour, but their friends, or at least a portion of them, thought the undertaking risky, owing to the wild Indians. They, however, being fearless and anxious to be moving, decided to brave all dangers and make the effort. They started, and the sequel will show that the fears of their friends were but too well founded.

"By the 2nd of July, the company were again on the march; two days' travel from Pleasant Valley, brought them to Sly's Park, a small valley or mountain dell, thus named for Captain James C. Sly, who first discovered it. Here the company made a halt. Ten men, on the 4th, took up the line of march to pioneer the way over the summit of the mountains. Four days' travel over rough and rugged mountains took them across, and they found themselves safely landed at the head of Carson Valley, Nevada. As they returned to their comrades, they spent six days endeavoring to find a more practicable route, but failed.

"On the 16th of July, the company again broke camp, and the next day arrived at Leek Springs. Here, in the absence of Captain Browett, the company again organized, with Jonathan Holmes, President, and Lieutenant Samuel Thompson, captain.

"The company numbered about 37 individuals, all told, with 16 wagons and two small Russian cannon, which they had purchased before leaving Sutter's, one a four, the other a six-pounder. The cost of these guns was $400.

"This little band, like most of the Battalion, had great confidence in Divine interposition in their behalf, believing that a kind Providence would second their efforts to return to their families and friends. * * *

"In addition to the outfit already named, they subsequently obtained about one hundred and fifty head of horses and mules, with about the same number of horned stock, consisting of work oxen, cows and calves. This camp was kept one day after the return of the explorers, to work the road which they had pioneered. They had no guide, nor, so far as known, had the foot of white man ever trod upon the ground over which they were then constructing, what subsequently proved to be a great national highway for the overland travel.

"Some four or five miles took them to what they named Tragedy Springs. After turning out their stock and gathering around the spring to quench their thirst, some one picked up a blood-stained arrow, and after a little search other bloody arrows were also found, and near the spring the remains of a camp fire, and a place where two men had slept together and one alone. Blood on rocks was also discovered, and a leather purse with gold dust in it was picked up and recognized as having belonged to Brother Daniel Allen. The worst fears of the company: that the three missing pioneers had been murdered, were soon confirmed. A short distance from the spring was found a place about eight feet square, where the earth had lately been removed, and upon digging therein they found the dead bodies of their beloved Brothers, Browett, Allen and Cox, who left them twenty days previously. These brethren had been surprised and killed by Indians. Their bodies were stripped naked, terribly mutilated and all buried in one shallow grave.

"The company buried them again, and built over their grave a large pile of rock, in a square form, as a monument to mark their last resting place, and shield them from the wolves. They also cut upon a large pine tree near by their names, ages, manner of death, etc. Hence the name of the springs.

"After the darkness of night had gathered around them, and they were sadly conversing by the camp-fire, Indians or wild animals came within smelling or hearing distance of their stock, which became so frightened that they rushed to within a few rods of the camp-fire, forming a circle around it, with their eyes shining like balls of fire in the darkness. As quick as possible, a cannon was loaded and fired. The belching forth of fire in the darkness, accompanied by the terrific report, echoing many times across the little valley, so terrified their animals that they scattered in every direction, and it was not until late the second day that all were recovered, some having been overtaken at a distance of twenty-five miles on their back track. If, as was thought, Indians were in the vicinity, intending to make raid upon the camp, the report of the cannon so frightened them that they fled, as nothing was seen of them. The Digger Indians, at that time, were almost entirely unacquainted with the use of fire arms, and the effect upon them, of the roaring of a cannon, in the stillness of the night, may easily be imagined.

"While some were hunting the stock, others were working the road, and the balance removing camp to Rock Springs, only about four miles from the place where the men were murdered.

"At Rock Springs the company halted two or three days, and with the entire force were only able to work the road for a distance of three miles to another opening, after which the camp marched only five miles, which took them over the highest mountains, though not over the main dividing ridge.

"This was about the 1st of August, and yet, strange to tell, those prairie farmers of the Middle and Western States, with their wagons, had to be hauled over various banks of 'the beautiful snow,' in some places from ten to fifteen feet deep. On this short day's march, two wagons were upset and two broken, the spokes in the hind wheel of one being all broken. New spokes were, how ever, soon made from a dry pine tree near at hand, which did such good service that the wheel required no further repairs until the company reached Salt Lake Valley.

"Other work was required upon the road, and then a journey of about five miles brought the company near to the summit of the dividing ridge of the Sierra Nevada Mountains.

"The next morning, the wagons were lightened by the heaviest freight being packed upon mules over the ridge and down the steep descent of the mountain. They camped near the eastern base, giving the place the name of Hope Valley; the spirits of the explorers who first discovered it reviving when they arrived in sight of it.

"The next day's travel took them to the lower end of the valley. Before they could advance further, four days more were spent in working the road. They then traveled five miles down the canyon to the head of Carson Valley. Here, like the Puritan fathers upon landing at Plymouth Rock, they tendered thanks to God who had delivered them, not from the dangers of the sea, but the far more dreaded merciless savages, the ferocious wild beasts that abounded in that region, and from being dashed to pieces while traveling over and around the steep precipices of the everlasting snow-capped mountains. They had no idea of the magnitude of the work they had performed, nor did it once enter their minds that in less than twelve months many thousands of their fellow-countrymen would gladly avail themselves of this road to reach a land they had so cheerfully and recently left.

"They traveled down the Carson River a few days, but not feeling satisfied to go further in that direction, they halted, and Israel Evans, with a few others, went on another exploring tour. They sighted a grove of cottonwood trees several miles northward. They returned to camp, and the next day, after toiling hard as they had done several previous days, through sage brush and sand, the grove was reached. On arriving, they were almost overjoyed to find themselves in the emigrant road, near the lower crossing of the Truckee River. They now knew where they were and about the distance they had to travel, and governed themselves accordingly. They soon met a few trains of California emigrants, who, on learning that they were fresh from a new Eldorado, were anxious to learn what the prospects were.

"One of the men began to explain, and, taking his purse from his pocket, poured into his hand perhaps an ounce of gold dust and began stirring it with his finger. One aged man of probably over three score years and ten, who had listened with intense interest while his expressive eyes fairly glistened, could remain silent no longer; he sprang to his feet, threw his old wool hat upon the ground, and jumped upon it with both feet, then kicked it high in the air, and exclaimed, 'Glory, hallelujah, thank God, I shall die a rich man yet!' Many very interesting and somewhat similar scenes occurred as the tidings were communicated to other trains, this company having brought over the snow-capped Sierra Nevada Mountains the first news of the discovery of gold in California.

"When this enterprising little company reached Goose Creek mountains, instead of following the old emigrant road *via* Fort Hall, on Snake River, some two hundred miles more or less out of their way, they struck across the country, by what is now known as the Deep Creek route, crossing the Malad and Bear Rivers a few miles above their junction. They arrived in Salt Lake Valley about the 1st of October, 1848, feeling happy and thankful that they had exchanged the land of gold for wives, children and friends—the home of the Latter-day Saints.

"In all of the travels of the Battalion, making in the round trip about five thousand miles, often in close proximity to far superior forces of the enemy, as well as passing through several strong nations of wild and ferocious Indians, there was 'no fighting except with wild beasts.' Taking into consideration their many hardships and privations, there were but few deaths, and it may be safely stated that no portion of the veterans of the Mexican war, of the same number, did more effectual service, or accomplished as much in the way of filling the coffers of the nation's wealth as did the Mormon Battalion.

"To the members of the Mormon Battalion, who remained in California after their discharge, to seek work, is also due considerable credit for improvements made and enterprises established in San Francisco and the surrounding region. Zacheus Cheney and James Bailey, of the Battalion, were the first persons to make brick in San Francisco. They commenced the kiln in April, after which Brother Cheney went to the mines, and Brother Bailey burned the bricks—50,000, in June, 1848. Some tiles had previously been burned, and possibly some bricks may have been imported as ballast, but none had ever been made there."

Volumes could be written concerning the many-sided experience and personal adventures of the several members of the Mormon Battalion, although some of the chief incidents are briefly narrated in Daniel Tyler's work previously mentioned. The names of these brave men, who, responding to the call of their country, left their families and friends in the wilderness in destitute circumstances, and accomplished one of the most formidable marches ever performed by infantry, will be held in honorable remembrance among the Saints; and with future generations their services, sufferings and patience will call forth the greatest admiration, their example will be held up for imitation, and their posterity will be proud of having ancestors who were members of the Mormon Battalion.

THE PIONEERS OF 1847.

April 5, 1847, Heber C. Kimball moved six of his teams, which he had equipped and prepared to form part of the pioneer company, out of Winter Quarters, and, after traveling six miles in a westerly direction, they camped in a convenient place, thus forming a kind of nucleus for the gathering place for the Saints.

On the 6th the general conference of the Church was held at Winter Quarters, and on the 7th President Brigham Young started for the West and joined the Pioneer camp, which was then located about ten miles west of Winter Quarters. From that point the Pioneers then continued the journey to Elkhorn River, where the news was received that Elder Parley P. Pratt had arrived at Winter Quarters from England. Consequently President Young and the brethren of the Twelve who were with him returned to that place to hold a council with Elder Pratt. The brethren met in Dr. W. Richards' office.

On the 9th of April, the Twelve again started on their journey westward, and on Sunday, the 11th, joined the Pioneers at Elkhorn, which stream was crossed by means of a raft that had been constructed previously. But before making the final start, President Young and the Twelve once more returned to Winter Quarters to greet Elder John Taylor, who had just arrived from Europe, bringing with him over $2,000 in gold for the Church.

Leaving Winter Quarters a third time on April 14th, the Apostles joined the Pioneer camp in the evening of the 15th, at a point 12 miles west of the Elkhorn, and about 47 miles from Winter Quarters. The following day (Friday, April 16, 1847) the people in the camp were called together and organized. Two captains of hundreds (Stephen Markham and A. P. Rockwood) were appointed, and also 5 captains of fifties, namely, Addison Everett, Tarlton Lewis, James Case, John Pack and Shadrach Roundy. The following named brethren were appointed captains of tens: Wilford Woodruff, Ezra T. Benson, Phinehas H. Young, Luke S. Johnson, Stephen H. Goddard, Charles Shumway, James Case, Seth Taft, Howard Egan, Appleton M. Harmon, John S. Higbee, Norton Jacobs, John Brown and Joseph Matthews.

The following is a complete list of the members of the Pioneer company:

First Ten.

Wilford Woodruff,
John S. Fowler,
Jacob D. Burnham,
Orson Pratt,
Joseph Egbert,
John M. Freeman,
Marcus B. Thorpe,
Geo. A. Smith,
Geo. Wardle.

Second Ten.

Thomas Grover, Ezra T. Benson,
Barnabas L. Adams, Roswell Stevens,
Amasa M. Lyman, Sterling Driggs,
Albert Carrington, Thomas Bullock,
George Brown, Willard Richards,
Jesse C. Little.

Third Ten.

Phineas H. Young, John Y. Green,
Thomas Tanner, Brigham Young,
Addison Everett, Truman O. Angell,
Lorenzo D.Young, Bryant Stringham,
Joseph S. Scofield, Albert P. Rockwood.

Fourth Ten.

Luke S. Johnson, John Holman,
Edmund Ellsworth, Alvarus Hanks,
George R. Grant, Millen Atwood,
Samuel Fox, Tunis Rappleyee,
Harry Pierce, Wm. Dykes,
Jacob Weiler.

Fifth Ten.

Stephen H. Goddard, Tarlton Lewis,
Henry G. Sherwood, Zebedee Coltrin,
Sylvester H. Earl, John Dixon,
Samuel H. Marble, Geo. Scholes,
Wm. Henrie, Wm. A. Empey.

Sixth Ten.

Chas. Shumway, Andrew Shumway,
Thos. Woolsey, Chauncy Loveland,
Erastus Snow, James Craig,
Wm. Wordsworth, Wm. Vance,
Simeon Howd, Seeley Owen.

Seventh Ten.

James Case, Artemas Johnson,
Wm. C. A. Smoot, Franklin B. Dewey,
Wm. Carter, Franklin G. Losee,
Burr Frost, Datus Ensign,
Franklin B. Stewart, Monroe Frink,
Eric Glines, Ozro Eastman.

Eighth Ten.

Seth Taft, Horace Thornton,
Stephen Kelsey, John S. Eldredge,
Chas. D. Barnum, Alma M. Williams,
Rufus Allen, Robert T. Thomas,
James W. Stewart, Elijah Newman,
Levi N. Kendall. Francis Boggs,
David Grant.

Ninth Ten.

Heber C. Kimball, Howard Egan,
Wm. A. King, Thomas Cloward,
Hosea Cushing, Robert Byard,
George Billings, Edson Whipple,
Philo Johnson, Wm. Clayton.

Tenth Ten.

Appleton M. Harmon, Carlos Murray,
Horace K. Whitney, Orson K. Whitney,
Orrin P. Rockwell, Nathaniel T. Brown,
R. Jackson Redding, John Pacck,
Francis Pomeroy, Aaron Farr,
Nathaniel Fairbanks.

Eleventh Ten.

John S. Higbee, John Wheeler,
Solomon Chamberlain, Conrad Klineman,
Joseph Rooker, Perry Fitzgerald,
John H. Tippetts, James Davenport,
Henson Walker, Benjamin Rolfe.

Twelfth Ten.

Norton Jacobs, Charles A. Harper,
George Woodard, Stephen Markham,
Lewis Barney, Geo. Mills,
Andrew Gibbons, Joseph Hancock,
John W. Norton.

Thirteenth Ten.

Shadrach Roundy, Hans C. Hanson,
Levi Jackman, Lyman Curtis,
John Brown, Matthew Ivory,
David Powers, Hark Lay (colored),
Oscar Crosby (colored).

Fourteenth Ten.

Joseph Matthews, Gillroid Summe,
John Gleason, Charles Burke,
Alexander P. Chessley, Rodney Badger,
Norman Taylor, Green Flake (colored)

Besides these brethren there were three women in camp, namely, Harriet Page Wheeler Young (wife of Lorenzo D. Young), Clarissa Decker Young (wife of Brigham Young), and Ellen Saunders Kimball (wife of Heber C. Kimball). Also two children (Isaac Perry Decker and Lorenzo Zobriskie Young), making a grand total in the Pioneer Company of 143 men, 3 women and 2 children, or 148 souls all told. The company had 72 wagons, 93 horses, 52 mules, 66 oxen, 19 cows, 17 dogs and some chickens.

At 2 o'clock p. m., on April 16, 1847, the Pioneers made their final start toward the Rocky Mountains, and arrived in the valley of the Great Salt Lake in the latter part of July following. After laying the foundation of a flourishing settlement (Great Salt Lake City), most of the brethren returned to Winter Quarters, arriving there in October, 1847.

MEMBERS OF ZIONS CAMP.

Aldrich, Hazen
Allen, Joseph
Allred, Isaac
Allred, James, captain
Allred, Martin, capt.
Andrus, Milo
Angell, Solomon
Avery, Allen, A.
Babbitt, Almon W.
Badlam, Alexander
Baker, Samuel
Baldwin, Nathan B.
Barber, Elam
Barlow, Israel
Barnes, Lorenzo D.
Barney, Edson
Barney, Royal
Benner, Henry
Bent, Samuel
Blackman, Hiram
Booth, Lorenzo
Brooks, Geo. W.
Brown, Albert
Brown, Harry
Brown, Samuel
Brownell, John
Buchanan, Peter
Burdick, Alden
Burgess, Harrison
Byur, David
Cahoon, Wm. F.
Carpenter, John
Carter, John S.
Cathcart, Daniel
Champlin, Alonzo
Chapman, Jacob
Cherry, Wm.
Chidester, John M.
Childs, Alden
Childs, Nathaniel
Childs, Stephen
Colborn, Thos.
Colby, Alanson
Cole, Zera S.
Coltrin, Zebedee
Coon, Libeus T.
Cowan, Horace
Curtis, Lyman
Curtis, Mecham
Denton, Solomon W.
Doff, Peter
Dort, David D.
Duncan, John
Dunn, James
Duzette, Philemon
Elleman, Philip
Elliott, Bradford W.
Elliott, David
Evans, David
Field, Asa
Fisher, Edmund
Fisk, Alfred
Fisk, Hezekiah
Fordham, Elijah
Fordham, Geo.
Forney, Fredrick
Fossett, John
Foster, James
Foster, Solon
Gates, Jacob
Gifford, Benjamin
Gifford, Levi
Gilbert, Sherman
Glidden, True
Gould, Dean C.
Grant, Jedediah M.
Green, Addison
Griffith, Michael
Griswold, Everett
Groves, Elisha
Hancock, Joseph
Hancock, Levi W.
Harmon, Joseph
Herriman, Henry
Harris, Martin
Hartshorn, Joseph
Hayes, Thos.
Higgins, Nelson
Hitchcock, Seth
Hogers, Amos
Holbrook, Chandler
Holbrook, Joseph
Holmes, Milton
Houghton, Osmon
Hubbard, Marshal
Humphrey, Solomon
Huntsman, Joseph
Hustin, John
Hutchins, Elias
Hyde, Heman T.
Hyde, Orson
Ingalls, Warren S.
Ivie, Edward
Ivie, James R.
Ivie, John A.
Ivie, Wm. S.
Jessop, Wm.
Johnson, Luke S.
Johnson, Lyman E.
Johnson, Noah
Johnson, Seth
Jones, Isaac
Jones, Levi
Kelley, Chas.
Kimball, Heber C.
Kingsley, Samuel
Lake, Dennis
Lawson, Jesse B.
Lewis, L. S.
Littlefield, Josiah
Littlefield, Lyman O.
Littlefield, Waldo
Lyman, Amasa M.
Martin, Moses
Marvin, Edward W.
McBride, Reuben
McCord, Robert
Miller, Eleazer. capt.
Miller, John
Morse, Justin
Murdock, John
Nickerson, Freeman
Nickerson, Levi S.
Nickerson, Uriah C.
Nicholas, Joseph
Noble, Joseph B.
North, Ur.
Orton, Roger
Parker, John D.
Parrish, Warren
Patten, David W.
Pratt, Orson
Pratt, Parley P.
Pratt, Wm. D.
Rich, Chas. C.
Rich, Leonard
Richardson, Darwin
Riggs, Burr
Riggs, Harpin
Riggs, Nathaniel
Riley, Milcher
Ripley, Alanson
Robbins, Lewis
Rudd, Erastus
Sagers, Wm. Henry
Salisbury, Jenkins
Sherman, Henry
Sherman, Lyman
Shibley, Henry
Smalling, Cyrus
Smith, Avery
Smith, Geo. A.
Smith, Hyrum
Smith, Jackson
Smith, Jazariah B.
Smith, Jesse B.
Smith, Joseph
Smith, Lyman
Smith, Sylvester
Smith, Wm.
Snow, Willard
Snow, Zerubbabel
Stanley, Harvey
Stephens, Daniel
Stratton, Hyrum
Strong, Elial
Tanner, John
Tanner, Nathan
Thayer, Ezra
Thompson, Jas. L.
Thompson, Samuel
Tippetts, Wm. P.
Thomas, Tinney
Tubbs, Nelson
Waughn, Joel
Warner, Salmon
Weden, Wm.
Wells, Elias
Whitesides, Alex.
Whitlock, Andrew
Wight, Lyman
Wilcox, Eber
Wilkinson, Sylv. B.
Williams, Fredk. G.
Winchester, Alanzo
Winchester, Benj.
Winchester, S., capt.
Winegar, Alvin
Winegars, Samuel
Winter, Hiram
Wissmiller, Henry
Woodruff, Wilford
Young, Brigham
Young, Joseph
——— ——(unknown)

WOMEN WHO WENT UP IN ZION'S CAMP.

Alvord, Charlotte, from Michigan.
Chidester, Mrs., wife of John M. Chidester.
Curtis, Sophronia.
Drake, Diana.
Gates, Mary Snow, wife of Jacob Gates.
Holbrook, Eunice, wife of Chandler Holbrook.
Holbrook, Nancy L., wife of Joseph Holbrook.
Houghton, Mrs., wife of Osmon Houghton.
Parrish, Betsey, wife of Warren Parrish.
Ripley, Mrs., wife of Alanson Ripley.

There were also a few children in the Camp, among whom were Diana, daughter of Chandler Holbrook; Sarah Lucretia and Charlotte, daughters of Joseph Holbrook; and a daughter of Alvin Winegar.

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CHURCH ENCYCLOPÆDIA.

A

Aalborg, a city of 20,000 inhabitants, in the province of Jylland, Denmark, is noted as the place where the second branch of the Church in Scandinavia was organized Nov. 8, 1850, by Elder George P. Dykes, with 8 members, all of whom had been baptized by Elder Dykes Oct. 27, 1850. From A. missionaries were sent into all the surrounding country, where a number of other branches were established; and when a conference was organized, A. became its headquarters, and the A. branch was for many years one of the most flourishing branches in Scandinavia. In 1851 and 1852 the Saints in A. were subject to much persecution and mobbing; upon one occasion their meeting hall was almost destroyed, and several persons ill-treated by the mob. Nearly all the windows on the private dwellings of the Saints were broken the following night. A. is yet the headquarters of one of the most important conferences of the Scandinavian Mission. See pages 159, 160, 191.

Aarhus, the largest city in the province of Jylland, Denmark (pop. 30,000), has since 1857 been the headquarters of the A. Conference, one of the most flourishing conferences of the Scandinavian Mission. A great number of people have been baptized in the city and surroundings.—191.

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Augusta, a little village situated on Skunk River, in Des Moines Co., Iowa, about 10 miles southwest of Burlington, and 16 miles in a straight line northeast of Nauvoo, Ill., was the home of quite a number of Saints in 1840-44. Among the first settlers of A. were Frederick Kesler (now Bishop of the 16th Ward, Salt Lake City,

Utah) and Levi Moffit, who built a grist-mill there in 1835, the first water-power flouring mill ever built in the State of Iowa. There were at that time only a very few scattered settlers in that part of the country; Burlington consisted of only a few cabins and was known as Flint Hills. The Indians roamed all over the country but were quite friendly. In the fall of 1835 the town site of A. was surveyed by Levi Moffit and Frederick Kesler, without the use of surveying instruments, the north star being the only guide in laying off the streets running north and south, and Mr. Kesler's carpenter's square being the only instrument used in laying off the cross streets. In 1839 Elder Lyman Wight, who had escaped from Missouri a short time previous, visited A., held several meetings there, made a number of converts and finally located his family there. Among the number baptized was Frederick Kesler. In 1840 several families of the Saints who had been expelled from Missouri settled at A., and subsequently the number of inhabitants was considerably increased by the arrival of immigrants from several parts of the Union and great Britain. The original town was on the north side of Skunk River, and consisted in 1840 of two stores, a blacksmith shop and a few private dwellings, but when the Saints began to locate there, they had a new town site surveyed on the south side of the river, in what is now Denmark Township, Lee County, Iowa, where most of them built small houses. As in other places, the jealousy and envy of the non-Mormon settlers were aroused and persecutions ensued. On one occasion, in January, 1841, there was considerable disturbance at an evening meeting held at A., at which Hyrum Smith was present. During the night some persons, more wicked than the rest, entered a stable and cut off the tails, manes and one ear of two horses belonging to Joseph the Prophet, and otherwise maimed the animals. The following morning, Hyrum, aided by Frederick Kesler, returned to Nauvoo, having to travel a round-about-road in order to escape mob violence. Notwithstanding the persecutions, the Saints continued to increase in number, and at a conference held at A. April 1, 1843, 84 members in good standing were reported in the A. branch of the Church, besides 12 others who joined on that day. On the same occasion James Brown was appointed to preside over the branch, and seven Elders, two Priests, one Teacher and one Deacon were also ordained; among the Elders was an Indian of the Delaware tribe. The branch was continued until 1844, after the death of the Prophet, when President Young advised the Saints to remove to Nauvoo, which they did (excepting a few who were about to apostatize), going down Skunk River and the Mississippi on a flat boat which was built for the purpose by Frederick Kesler. This boat was 40 feet long and 10 feet wide. Since the Saints left, A. has been a place of no importance. The township of which the village forms a part had 564 inhabitants in 1880.—509.

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Boggs, Francis, one of the Pioneers of 1847, b. in Belmont County, Ohio, May 17, 1807; d. in Washington, Washington Co., Utah, Jan. 22, 1889—939.
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Cahoon, William Farrington, a member of Zion's Camp, b. in Harpersfield, Ashtabula Co., Ohio, Nov. 7, 1813; is still alive and resides in Salt Lake City—123, 275; ordained a Seventy, 420; in Zion's Camp, 591, 940; works on the Nauvoo Temple, 868, 870.
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Carthage, the county seat of Hancock County, Ill., is situated in the midst of an extensive prairie, about 18 miles in a straight line or 22 miles by road southeast of Nauvoo. It was first settled in 1831, and the county seat was located there in March,

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the Leon Branch of the Chicago, Burlington & Quincy Ry., in Sections 27 and 34, Garden Grove Twp., Decatur Co., Iowa. It is 130 miles in a straight line due east of Burlington, and 17 miles north of the Missouri State line. The way the Saints traveled in 1846 the distance from Nauvoo was 145 miles in a northwesterly direction. The village of G. G. had 549 inh, in 1880, and is situated in the midst of a fine farming district.—Pages 885-887, 908, 28, 154, 227.
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Lawrence, Sarah, a wife of Joseph, the Prophet, was a daughter of Edward and Margaret Lawrence, and a native of Canada, from whence she emigrated to Illinois in 1838, together with her parents. After the death of the Prophet, she came to Utah and was sealed to Pres. Heber C. Kimball, but she left him and afterwards married again and went to California, where she died.—223-234.
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Lee County, Iowa, consists of the extreme southeast portion of the State (Iowa), and is separated from Hancock County, Ill., by the Mississippi River, and from Missouri by the Des Moines River. The area is about 486 square miles and the present population 40,000. The surface of the country consists of undulating prairies and woodland, and the soil is very fertile and productive. From 1839 to 1846 Lee County was the home of large numbers of the Saints who lived chiefly in Montrose, Zarahemla, Ambrosia, Augusta and Keokuk. The population of the county in 1838 (the year before the Saints came) was 2,839, which in 1846 had increased to 12,860. At a conference held at Commerce, Hancock Co., Ill., Oct. 5, 1849, a Stake of Zion was organized in Iowa, with John Smith as President. (See *Church Chronology*, page 14.) In January, 1842, this was changed to a branch organization. Pages 464, 467, 481, 482, 489, 739, 747.
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Lima, a town of about 300 inh., situated in Lima Township, Adams Co., Ill., just over the south line of Hancock County, and about 25 miles in a straight line due south of Nauvoo, is known in Church history as a neighborhood where quite a number of Saints resided in 1839 to 1846. Most of these, however, located northeast of L., in the extreme south end of Hancock County, in what is now Walker Township, on and around a townsite which they had surveyed and named Yelrome. This little town, situated two and a half miles northeast of L., was also known as Morley Town or Morley Settlement, in honor of Isaac Morley, the presiding Church officer residing there. Oct. 22, 1840, a Stake organization, embracing the Saints in L. and vicinity (both in Adams and Hancock Counties), was effected with Isaac Morley as President and Gardner Snow as Bishop. At a conference held at L., Oct. 23, 1842, the branch was represented to consist of 424 members. Yelrome or Morley Settlement was nearly all burnt out by the mobocrats in the fall of 1845, and the Saints were all compelled to leave the following year In 1855 a new town called Tioga was laid out on the old townsite, which at present consists of an unimportant village.—480, 509, 801, 807, 813.
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Levi Moffit and Dan Jones, and run by Dan Jones as a freight and passenger boat on the rivers above St. Louis, until September, 1843, when Joseph, the Prophet, became part owner. It was finally lost some time after the Saints left Illinois.—521, 527, 557.
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A. Miller as Bishop. The organization only existed for a short time.—480.
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Mount Pisgah, one of the temporary settlements founded by the Saints while journeying westward in 1846, is in Section 8, Jones Township, Union Co., Iowa, 6 miles northeast of Afton, the county seat, and 1½ miles north of Talmadge, the nearest railway station. It is 92 miles in a straight line east of the Missouri River at a point opposite Plattsmouth, Neb., 160 miles west of the Mississippi River, and about 30 miles in a straight line northwest of Garden Grove, but the way the Saints traveled, in 1846, the distance was considerable further. What is usually termed M. P. is a narrow ridge lying between Grand River and the Pisgah Creek; along this ridge the Chicago, St. Paul and Kansas City Ry. runs for some distance, passing within 20 rods of the cemetery, where between 200 and 300 Saints are resting, and where a stately monument was erected a few years ago by loving friends in Utah. The Mount Pisgah farm is now owned by Mr. A. C., White.—Pages 887, 888, 905-908, 28, 117, 134, 137, 142, 154, 155 227, 240.
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Nashville, a little town pleasantly situated on the Mississippi River, at the head of Des Moines Rapids, in Lee County, Iowa, 3 miles by rail southeast of Montrose and 8 miles north of Keokuk, was purchased by the Church, together with 20,000, acres of land adjoining it, June 24, 1839. Subsequently a townsite was surveyed by George W. Gee, and quite a number of Saints located on it. In August, 1841, 80 members of the Church were reported at N , and it continued to exist as a "Mormon" town until the general exodus in 1846. It has now about 100 inh.—71, 467, 481, 744, 748.
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Nauvoo House, the erection of which was commanded by revelation (Doc. & Cov., 124: 22-24, 60-64), was commenced in the spring of 1841, and by the time the Saints were driven away from Nauvoo in 1846 the walls were up above the windows of the second story. It was built in L form, presenting a front on two streets (south and west) of 120 feet each, 40 feet deep. It was to have been built principally of brick, three stories high, exclusive of the basement story. The estimated cost of erection was $100,000. This house was to be built unto the name of the Lord. Individual stock was to range from $50 to 1,500; no person being allowed to put in less than $50 nor more than $1,500. All who believed in the Book of Mormon and the revelations of God were permitted to hold stock. The location of the N. H. on the banks of the Mississippi River was most grand and beautiful, and the building itself, had it been completed within the time contemplated, would, for magnitude and splendor of workmanship, have stood unrivalled in the whole western country. When the Saints left Nauvoo in 1846, the unfinished building became the property of Emma Smith, the Prophet's widow, and subsequently passed into the hands of her second husband, Mr. L. C. Bidamon, who about the year 1872 put part of it under roof and fitted it up for a hotel known as the Bidamon House.—480, 481, 447, 755, 8, 11, 27, 130, 501, 860.

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Nauvoo Legion, an independent body of militia, authorized by special acts passed by the Illinois legislature. The original act, passed in December, 1840, provided that the Nauvoo city council might organize the inhabitants of the city, subject to military duty under the laws of the State, into an independent body of militia, but a subsequent amendment to the charter extended the same privilege to any citizen of Hancock County who might desire to attach himself to the Legion. The officers of the Legion were commissioned by the governor. The members were required to perform the same amount of military duty as the regular State militia, and were placed at the disposal of the mayor of the city and the governor of the State in executing the laws, etc. The first election of officers took place Feb. 4, 1841, and resulted in Joseph Smith being unanimously chosen lieutenant-general. There were only six companies when first organized, but in September following the number of men had increased to 1,490, and at the time of the Prophet's death, in 1844, the Legion numbered about 5,000 men. Brigham Young succeeded Joseph Smith as lieutenant-general, and the organization was kept up until the exodus in 1846. After their arrival in Great Salt Lake Valley (the Indians being hostile), the Saints found it necessary to organize a militia for self-defense. Consequently, on March 27, 1852, authorized by a territorial act previously passed, a partial reorganization of the Nauvoo Legion took place in Utah, and Daniel H. Wells was chosen lieutenant-general. The territory was also duly divided into military districts, and annual musters inaugurated. This organization rendered excellent service for many years, until J. Wilson Shaffer in September, 1870, issued his notorious proclamation forbidding all musters, drills or gatherings of the militita in Utah, except by his express orders. By an act of Congress (the so-called Edmunds-Tucker law), which became a law without the consent of the President, March 3, 1887, the N. L ceased to exist.—480, 481, 494, 495, 513, 553, 562, 756, 756-760, 769, 773, 858, 48, 61, 100, 103, 115, 138, 164, 170, 189, 239, 242.

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a desirable location for a city. Consequently a number of families moved up from Nauvoo with the intention of settling, but it proved to be nothing but a swamp, and the project of building a town there was abandoned.—131, 257.
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the Church be organized in Iowa and that John Smith should preside over the same. Alanson Ripley was appointed Bishop, and Asahel Smith, John M. Burk, A. O. Smoot, Richard Howard, Willard Snow, Erastus Snow, David Pettegrew, Elijah Fordham, Edward Fisher, Elias Smith, John Patten and Stephen Chase chosen as members of the High Council. (Pages 750, 762) Elder Ripley removed to Nauvoo and Elias Smith was ordained Bishop in his stead, July 18, 1840. At a conference held Aug. 7, 1841, at Z., 750 members of the Church were represented in Iowa, namely, 326 in Zarahemla, 67 in Siloam, 80 in Nashville, 109 in Ambrosia, 65 at the Mecham Settlement, 13 in Keokuk, 50 in Augusta, 11 in Van Buren Township and 30 on Chequest Creek, Van Buren County. It was intended that Z. should embrace Montrose and become a sister city to Nauvoo in size, but for some reason or other the town did not grow very fast. Only about thirty small houses were built, and of these only one is standing at the present time. Since the Saints left in 1846, Z. has been lost sight of, and Montrose built up in its stead.

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ERRATA.

Page 15, 2nd column 11th line from top, instead of "Oct. 13, 1846," read "Oct. 12, 1845."
" 34, 2nd col., 14th line from top, instead of "May 3rd," read "May 4th."
" 48, 1st col., 2nd line from top, instead of "Moses," read "Robert."
" 70, 1st col., 3rd line from top, instead of "Wm.," read "Warren."
" 89, 1st col., 13th line from bottom, instead of "Jan. 27," read June 27."
" 115, 2nd col., 7th line from bottom, instead of "1848," read "1849."
" 135, 1st col., 2nd line from top, instead of "Oct," read "September."
" 234, 1st col., 27th line from top, instead of "August," read "April."
" 236, 1st col., 8th line from top, instead of "August," read "April;" and in 9th and 11th lines, instead of "Elder Wm. Clayton," read "Patriarch Hyrum Smith."
" 259, 2nd col., 2nd line from top," instead of "Parowan," read "Pauvan."
" 333, 1st col., 16th line from top, instead of "South Cottonwood Creek," read "Little Cottonwood Creek."
" 335, 2nd col., 2nd line from top, instead of "southwest," read "southeast."
" 402, 2nd col., 13th line from top, omit the word "(Julia)."
" 410, 1st col., after the word "gratification" in the 11th line from bottom, insert the following: ' On the 11th we left Westfield, * * and on the 12th arrived at Father Nickerson's." Then follows the next paragraph: "On the day following," etc.
" 413, 2nd line: The paragraph commencing with "Dec. 26, 1835," etc., should be inserted on page 427, 1st col., after the paragraph ending with "left me to-day."
" 503 and 504: The two paragraphs commencing with "We applied," and ending with "abusive treatment," has reference to an incident that happened years before the trip to Springfield took place.
" 511, 1st col., 5th line from bottom, instead of "7th chapter," read "6th chapter."
" 592, 1st col., 16th line from top, instead of "8th," read "6th."
" 869 2nd col., 6th line from bottom, instead of "Raymond," read "Reynolds."
" 938, 1st col., 28th and 29th lines from bottom, between the words "nucleus for," and ' gathering," insert "convenience of those brethren who were to start for the Far West as Pioneers to find a new."

Minor errors in the orthography of names, etc., are corrected in the index.

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MEMORANDA.

Supplement to the "Historical Record."

INFANCY OF THE CHURCH.

An Elaborate and Detailed Description of Persons, Places
and Incidents connected with the Early Rise and
Progress of the Church of Jesus Christ
of Latter-day Saints.

A SERIES OF LETTERS

WRITTEN BY

Elders Andrew Jenson and Edward Stevenson.

SALT LAKE CITY, UTAH.
1889.

PREFACE.

In the months of September and October, 1888, Elder Joseph S. Black and the undersigned visited many places of historic interest to the Latter-day Saints. These points comprised the leading localities where some of the chief scenes connected with the early rise of the Church were enacted. While on this trip the observations taken were made the subjects of a lengthy correspondence to the *Deseret News.* We have been assured that these letters were well received by the community, and having been requested by a number of friends to compile them in the form of a pamphlet, we have done so, and in that shape respectfully present the correspondence in question, trusting that it will receive a kindly reception.

Andrew Jenson,
Edward Stevenson.

INFANCY OF THE CHURCH.

LETTER 1.

Visit to Independence, Jackson Co , Missouri.—The Josephites and Hedrickites.—Prayer on the Temple Lot.—Visit to the Big Blue.—The Dismal Fate of Notorious Mobocrats.

INDEPENDENCE, JACKSON CO., MO.,
September 10, 1888.

Editor Deseret News:

Having been blessed and set apart for a short mission to the United States in the interest of Church history, Elders Andrew Jenson, Edward Stevenson and Joseph S. Black left Salt Lake City, Utah, in the morning of the 6th inst., and, after a safe and pleasant journey over mountains and plains, we arrived in Kansas City, Missouri, in the evening of Sept. 8th, where we hired a room for a few days and put up for the night. The next morning, Sunday, Sept. 9, 1888, after calling upon the Lord in earnest prayer, asking him for his aid, protection and guidance in performing our mission successfully, we left our lodgings and went by rail to Independence, the place where we had arranged to commence our labors. We arrived there at 11 a. m. With solemn feelings we wended our way to the public square, where a magnificent court-house occupies the site of the small one that was known to the Saints in 1831-33. When we remembered that it was on that square the mob assembled with murderous intent and decided to drive the innocent Saints away from their homes and possessions, that Bishop Edward Partridge and Brother Allen were cruelly stripped and tarred and feathered, etc., we could hardly refrain from shedding tears, especially when we remembered that this goodly land of Zion is still in the possession of our enemies.

From the court-house square we proceeded westward to the Temple lot, and arrived there just as the Hedrickites were emerging from their little meeting-house on the northeast corner of the lot, after holding religious service. We were introduced to their leading men and spent part of the day very pleasantly in conversing with them about the principles of the Gospel. They treated us with great kindness and finally invited us to preach in their little meeting-house the following Monday evening. In the afternoon we attended a Josephite prayer meeting, in which Elder Stevenson bore a powerful testimony of the divine mission of the Prophet Joseph, the gifts and blessings of the Gospel, etc. The congregation listened with breathless attention, and after the meeting a number of people flocked around us anxious to enter into friendly conversation and hear of the progress we were making in the valleys of the mountains. They had rejoiced in the testimony borne, no doubt recognizing therein the voice of the true shepherd—something that had the right ring—calculated to gladden their hearts and prepare them to receive greater truths. The

Josephites number about 600 souls in Independence, and hold public meetings three times every Sunday in their brick meeting-house east of the court-house, but they are now erecting a fine church immediately north of and facing the Temple lot. We conversed with several of them who seemed to be wavering in their belief, apparently not satisfied with themselves nor their reorganized church, but showed great interest in the advanced principles we had to proclaim. Others showed that bitterness and spirit of antagonism characterizing their people generally. There are many good and honest persons in their midst who, no doubt, in due time will see the error of their way and fall in line with the true Priesthood of God now upon the earth. After conversing with members of the Josephite and Hedrickite factions until after dark and making, we think, a good and lasting impression upon them—for they followed us wherever we went and were unwilling to part with us—we proceeded to the Temple lot, selected a suitable place in the tall grass, and there, while stillness reigned on this sacred spot and surroundings, we bowed the knee and prayed earnestly for the redemption of Zion, for the increased power of the Priesthood of God upon the earth, for our own success, for our families that we had left at home, etc. Our hearts were filled with joy and the inspiration of heaven seemed to rest upon us, until we felt to prophesy in the name of the Lord that, not many years hence, the way shall be opened for the return of the Saints to this good and holy land, where once stood the Garden of Eden, where the great Prophet of the nineteenth century communed with Jehovah, where the New Jerusalem shall be built and a Temple reared to the name of the Most High in this generation.

We prayed: "O Lord, remember thy words, and let not Zion suffer forever. Hasten her redemption, and let thy name be glorified in the victory of truth and righteousness over sin and iniquity. Confound the enemies of thy people and let Zion be free." After prayer we returned to our quarters in Kansas City, well satisfied with our first visit to Independence.

On the morning of Monday, 10th, we took a 15th Street cable car to the outskirts of the city, from where we walked in a southeasterly direction to the Big Blue. The reader will remember that it was on this stream the Colesville branch and other Saints located in 1831, and that on the 2nd of August of the year mentioned Joseph Smith, the Prophet, and eleven other men, in honor of the twelve tribes of Israel, carried and placed in position the first log for a house as a commencement for the building of Zion in this dispensation. The Big Blue is quite a large but sluggish stream which rises in Johnson County, Kansas, enters Jackson County, Missouri, from the west and then changes its course northward winding through the fields and farms about half way between Kansas City and Independence centres. In going up the hill traveling east, after having crossed the bridge over the Big Blue on the Westport and Independence road (a few hundred feet north of where the ferry over the Big Blue, mentioned in Church history, once was), we turned aside to an old farm house, where we happened on an old Missouri mobocrat, who boasted of having been an enemy to the "Mormons" for over fifty years. Says he, "I was but a boy when the 'Mormons' were expelled from Jackson County, but, by G—d, I was old enough to shoulder a gun and help drive them out."

We asked him what the "Mormons" had done to the old settlers which merited so brutal a treatment, and especially wanted him to tell us his own personal experience with them. "O," says he, "they did not molest me, for I was so young, but they did others." He then related how one of the Saints claimed to have received a revelation authorizing him to steal another man's cow, and that the Missourian thus imposed upon retaliated by killing the "Mormon," and this was the commencement of the hostilities between the Saints and the Missourians in Jackson County. Of course our knowledge of the true history of the affair prevented us from accepting the statement as true. We did not, however, consider it wise to enter into any argument with him, but proceeded to ask him other questions.

He then informed us that old Col. Pitcher, who took an active part against the Saints in 1833, died about a year ago as a pauper. Not only did he die poor, but during his last days he was shunned and deserted by all. Even his own children neglected to care for him. It went so far that some of the neighbors proposed to take up a subscription in order to raise sufficient means to hire a negro from Kansas City to wait on him until he died; but before the darkey came he breathed his last in the midst of filth and misery. He was once a wealthy man, but during the late civil war his property was burned by the enemy and he reduced to poverty. Thus he seemed to have received his just due for the cruel part he took in mobbing the Saints and burning their houses in 1833.

It may be proper to state here that nearly every house on both sides of the Big Blue—the very section of country where about 200 houses belonging to the Saints were burned in the beginning of 1834—were destroyed during the guerrilla and bushwacker's campaign of terror in the time of the late civil war. It was a war between neighbors and neighborhoods, and the whole section of country was laid waste, so Mr. Mason informed us. His own house was burned with the rest.

In answer to our inquiry he also told us that Moses Wilson, the old mobocrat general, notoriously known in the Missouri persecutions, died many years ago in Texas as a drunkard, gambler and genuine vagabond, despised by all who knew him.

"What became of Samuel C. Owens who had so narrow an escape from drowning in the Missouri River while fighting the 'Mormons' in 1834," we asked. "Sam. Owens," replied Mr. Mason, "why, he was the only man killed in the battle with the Mexicans near the city of Chihuahua in 1846. He had just received bad news from home, informing him that his son-in-law had committed the crime of murder, and Mr. Owens felt so bad about it, that he immediately filled himself with brandy, plunged heedlessly into a hand-to-hand conflict with the Mexicans, during which he was killed, according to his own wish; for he said before starting, that he wanted to go to hell at once, knowing, as he did, that he would have to go there some day anyway." Such was the fate of this old mobocrat, who persecuted the Saints so unmercifully during the Jackson and Clay County troubles.

Mr. Mason, our informant, lives on a farm which once belonged to the Saints. He is seventy-one years of age, and although he was bitter against the Saints, he seemed pleased with being able to point out to us the various bends on the Big Blue, where the humble log cabins of the Saints once stood. At several points there are still remnants to be found of the chimneys and foundations, but not a single house is known to be in existence. The residence of Brother Joshua Lewis, in which the Church held its fifth General Conference, Aug. 4, 1831, crumbled to pieces years ago. That was one of the few buildings not burned by the mob at the time of the exodus, but it was partly torn down.

Mr. Mason also told us where the skirmish took place between the Saints and the mob, Nov. 4, 1833, when Andrew Barber and two of the mob were killed.

In alluding to himself the old man, whom we considered a fair sample of many of those who drove the Saints out of Jackson County in 1833, informed us that he had no education. "I can't read a word," said he, "I only went to school three weeks in my life, during which time I got nine lickings and quit."

After we left Mr. Mason remarked to a neighbor: "They (meaning your correspondants) asked me about these men (alluding to the mobbers), and as I did not want to lie to them I told them the truth. These strangers, even if they were d—d Mormons, possessed one redeeming quality—they were Democrats." On our merits as Democrats he gave us all the buttermilk we could drink and wished us success.

From Mr. Mason's house we continued our journey to the house of Geo. P. Frisbey, a member of the Hedrickite faction, where these lines are penned for the *Deseret News*.

We have an appointment to preach on the Temple Block in Independence this evening. More anon.

ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

LETTER 2.

Meeting on the Temple Lot.—Scenes, Locations and Circumstances Connected with Former Times.

INDEPENDENCE, JACKSON CO., MO.,
September 11, 1888.

Editor Deseret News:

Last evening we were taken in a conveyance, by our friend, Elder George P. Frisbey, of the Hedrickite Church, to fill our appointment in their meeting-house on the Temple lot. Our journey was over rolling land, with fields and forests intermingled, forming a picture worthy of Zion's borders, on which we truly were. Farms containing hundreds of acres of beautiful land, the homes of the Saints more than half a century ago, were pointed out to us; also the residence of the late Col. Pitcher, standing on a hill about four miles southwest of Independence, on the Westport and Independence Road, where the colonel resided for 50 years on a beautiful plantation which subsequently passed away from him. We also learned the fate of another notorious and leading mobocrat, Mr. A. E. Hickman, known as Captain Hickman, once a government surveyor, who took an active part in driving the Saints from their homes in 1833. His possessions were pointed out, and his wealth boasted of as that of a possessor of broad fields. "But," said our informant, "he died in that little cabin on yonder hill in 1882, in the midst of grief and poverty."

Arriving at Independence about dusk we found a good number of people gathered on the Temple lot, and when we opened our meeting at 7: 30 o'clock p. m. many were unable to gain admittance. After singing, and prayer by Elder Jenson, Edward Stevenson preached 50 minutes on the fulfilment of prophecy, taking the 2nd chapter of Isaiah and a passage from Zachariah as texts. He showed that the Saints in the mountains continued to gather and build up Zion, and had no need of reorganizing, and that the schismatics such as Lawites, Strangites, Rigdonites, etc., die out and disappear. He predicted the same thing regarding all those who depart from the true and only Gospel. He was followed by Elder Joseph S. Black, who occupied 10 minutes, speaking of the present condition of the Saints in Utah, and by Andrew Jenson who spoke 30 minutes on matters pertaining to the early history of the Latter-day Saints. The spirit of God rested upon us and through His grace we were enabled to reach the hearts of our hearers, who listened very attentively to all that was said.

We spent the night at the Pacific Hotel, kept by J. D. Barnhart, a German, and a silent partner by the name of J. T. Clark, an old time Latter-day Saint, of Kirtland, Ohio, who years ago joined the "Reorganization" or "Josephites," and soon after, not being satisfied with their authority, left them, and joined the Hedrickites, and lastly has joined the Whitmerites. He was one of last night's attendants, and said that our meeting had the good old ring of the Gospel bell of fifty years ago, and that many others of those present thought the same.

At the time of the martyrdom of the Prophet Joseph, the Saints were being gathered and were building a Temple, baptizing for the dead, etc., which work unceasingly has been kept up by those who under the leadership of the Twelve came to the Rocky Mountains notwithstanding the various factions which have separated themselves from the true Gospel tree. The writer (Elder Stevenson) heard the Prophet say on a stand at the east end of the Nauvoo Temple, that the time was coming when there would be many dissensions from the Church. "But," said he, "I now see the time which I have long desired to see. Let me go where I may, the Gospel tree is planted never more to be rooted up, for there are those present who are prepared to carry on the Gospel, whatever may become of me." He also said: "I will give you a key by which you may never be deceived, if you will observe these facts: Where the true Church is, there will always be a majority of the Saints, and the records and history of the Church also."

We believe that there are many who will eventually discover their mistake and return to the true fold, after judgments and scourges shall have passed through the land. We feel sorrowful for many who appear to be wavering and not fully satisfied with their faith and standing, for in our communications with many members of schismatic factions, some seemed to possess a desire to be Saints and be saved. We asked the Hedrickites if they had any Twelve Apostles or Seventies' quorums; and also put the same question to the Whitmerites. Both replied: "No; there are not enough members yet to fully organize." There are only about 50 members in each party and those are scattered throughout the country. We suggested that a few of those small factions join together until they become of sufficient strength to fully organize.

Real estate was boomed some time ago in the vicinity of Kansas City and Independence until land was considered worth from $1,000 to $5,000 per acre, and several new towns were laid out on the "Dummy line" between the two places. Both towns and boom have since partly died on the hands of speculators, and are awaiting an exposition car or something else to "boom her up" again. The Temple lot is still in dispute between the Josephites and Hedrickites, but the latter have possession and their meeting-house is within the enclosure. They have paid up all taxes to date. We saw an abstract of title, costing over $50, to not only the small portion of the real Temple lot now under fence, but to the whole piece of land (consisting of 63 acres) purchased for the Church by the late Bishop Edward Partridge in 1831. The abstract showed a broken chain of title, there being nothing in the county records to show any administration on the Partridge estate, but the Hedrickites have, no doubt, as good a title to that small parcel they hold as is obtainable now.

Having accomplished sufficient to satisfy our desires in this waste place and centre Stake of Zion, we again repaired to the centre of the Temple lot and in the midst of the shade trees and blue grass, which is mowed by the Hedrickites occasionally, we humbly bowed ourselves before the Lord and thanked Him for His favors and mercy in opening our way so very favorably to bear our testimony in those meetings already mentioned, and for the history of past events with which we had been furnished.

Edward Stevenson,
Andrew Jenson,
Joseph S. Black.

LETTER 3.

Memoir of John E. Page.—Description of Jackson County, Missouri.—The Redemption of Zion.

Kansas City, Jackson Co., Mo.,
September 12, 1888.

Editor Deseret News:

Yesterday, before leaving Independence, we visited the widow of the late John E. Page. She lives near the Temple lot, and is about 70 years old. From her and her son, Justin E. Page, who owns a blacksmith shop immediately south of and facing the Temple lot, we learned that the late John E. Page, after absenting himself from the Church, located in De Kalb County, Illinois, where he engaged in farming. Later he removed to a point about six miles north of Sycamore, De Kalb County, where he died in the fall of 1867, being then 68 years and 8 months old. According to his own request, he was buried under an ash tree on his farm. His son declared that he died in full faith in the divinity of the Book of Mormon and the prophetic calling of Joseph Smith. After his death the widow removed with the children to De Kalb, and later located at Independence, Missouri. Besides the two sons who reside in the latter place, a daughter of John E. Page now lives in Tennessee, and a third son resides in Kansas.

As Jackson County, the land of Zion, where the Saints in the near future expect to build a temple to the name of the Most High, and also a holy city, in which the Lamb of God shall dwell in peace, we have taken pains to collect the following from various sources:

JACKSON COUNTY,

In the State of Missouri, is located in north latitude 39 degrees. Its northwestern corner commences at the confluence of the Kansas River with the waters of the Missouri, the latter of which for a distance of forty miles of its meanderings separate it from Clay and Ray Counties upon the north. Upon a straight line the distance is 27 miles from the eastern to the western boundary. The length of the eastern boundary north and south is 23 miles, and the extreme length from its most northern point upon the Missouri River to its southern line is 27 miles. It is bounded on the east by Lafayette and Johnson Counties, south by Cass County, and west by the Kansas State line, having an area of 385,404 acres.

Jackson County presents some physical features found in no other county in Missouri. There are three elevations or ridges passing through it from the south bearing northward 30 degrees east. The water drained from these ridges feed streams upon the east and west sides; those upon the east side of the western ridge become tributaries to the Big Blue, which discharges its waters into the Missouri six miles below the mouth of the Kansas River, and those upon the western slope empty into the Kansas. The waters drained from the central ridge form streams upon the west side that also become tributaries to the Big Blue, and those drained from the eastern slope empty into the Little Blue, which forms the eastern boundary of the second ridge. The waters of the Little Blue are discharged into the Missouri at a point thirty miles by the river line east of the mouth of the Kansas. Waters drained from the third or east ridge form streams that also become tributaries of the Little Blue, flowing west, and those from the east side flow into the Sni-a-bar, which discharges its waters into the Missouri about three miles east of the northeast corner of the county. These principal streams having their sources in the country south and west of Jackson County are made up of springs that are found upon the uplands in great number. Along the streams are found bodies of excellent timber. The three elevations mentioned passing through the county north and south terminate abruptly on the Missouri River, the middle one having an elevation of 354 feet above high water mark at a point four miles north of Independence. The western ridge terminates at Kansas City at an elevation of 292 feet above high water mark, and the eastern ridge break off near the northeast corner of the county. These three elevations, running nearly parallel with each other, the eastern and western approaching the central, finally unite or consolidate in one general elevation about five miles south and five miles east of the southwest corner of the county, forming a topographical elevation, the general direction of which is southwest, and may be followed by the continued elevation to the summit of Pike's Peak, in Colorado, without crossing a single stream of water.

These elevations, with their perfect drainage, present an exceedingly pure atmosphere throughout the entire county, thus precluding the possibility of malaria to exist to any great extent. Hence, it is one of the most healthy and desirable places of Missouri from a sanitary standpoint.

It can be safely estimated that 300,000 acres of the entire area are susceptible of high cultivation for agricultural purposes. The soil is very rich and fertile, consisting of a rich black loam, in places intermingled with sand and clay, and is from two to ten feet in depth, with a subsoil of a fine quality of clay, and the river bottoms are susceptible of yielding a larger crop per acre than any other lands northwest of the Mississippi River. The lands upon which the huckleberry grows are regarded as being the richest and most productive. Wheat and Indian corn are raised in abundance. The wonderful blue grass grows spontaneously, and its beautiful carpet covers the whole country, lending beauty to lawns and dooryards, and wealth to innumerable pasture lands. Under cultivation, or in prepared ground, its spears grow to the enormous height of four feet, and its seed spikes stand firm and erect at the height of two to three feet. This grass excels all others as a pasture grass. The earliest in spring to attract the lowing herd, it is the last to succumb to the frosts and snows of winter, after having furnished good grazing all through the spring, summer and autumn months. Timothy, orchard grass and red clover also grow rapidly when cultivated.

Thus it will be seen that the country is especially adapted for stock-raising. Both climate and soil are favorable to the production of all the fruits and vegetables of the warm temperate climate; not only the hardy cereals, such as oats, barley, wheat, rye, buck-wheat, corn, etc., but also tobacco, cotton, flax, sweet potatoes and all other common vegetables; also apples, pears, apricots, persimmons, plums of many varieties, the luscious peach, the delicious grape and a great many kinds of berries.

Though the supply of timber useful for lumbering purposes is nearly exhausted, there are still luxuriant growths of hickory, some black walnut, a variety of oaks, plenty of elm, cherry, honey-locust, mulberry, basswood and box elder; huge sycamores and cottonwoods in the river bottoms; also hard and soft maple.

The county is well supplied with springs of living water gushing out upon every hill-side. Wells of from 10 to 50 feet deep give a supply of good limestone water. The clay, of which there is unlimited quantities, makes a fine quality of brick; and at no very great distance are stone quarries, which supply a good quality of light-colored sandstone, so that substantial building material may be said to be plentiful. Being located upon the highest elevation of land between the Rocky and Alleghany mountains, the air in Jackson County is pure, healthy and salubrious. The sky is generally clear; there is scarcely a day but some sunshine is seen, and snow in winter rarely lies on the ground over a week or ten days.

In 1880 the population of Jackson County, according to the U. S. census, was 82,325. With the rapid growth of Kansas City during the last few years, the county now undoubtedly has nearly 200,000 inhabitants.

[For further information about Jackson County and the persecutions of the Saints there, the reader is referred to the HISTORICAL RECORD, pages 625-648.]

There is at present about as much prospect for the Saints to return to Jackson County to possess it as there was anciently for the children of Israel to return to Jerusalem from their captivity in Babylon, after the seventy years predicted by the Prophets as the period of bondage were ended, when the wicked Belshazzar mocked the God of Israel by desecrating the holy vessels taken from the Temple in Jerusalem. The events of a single night at that time, however, so completely changed the condition of the children of Israel that that which the day before seemed an utter impossibility, now became comparatively easy, and the words of the Prophets were literally fulfilled ;Israel did return to their own land. So also shall the words of the Lord be fulfilled in regard to the Latter-day Israel. Zion shall be redeemed as the Prophets have told, and the Saints occupy this land of their inheritance.

Later we will tell you something about the Hedrickites, the custodians of the Temple lot in Independence.

ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

LETTER 4.

A Visit to Richmond.—The Whitmers an Whitmerites.—Manuscript of the Book of Mormon.—Testimonies of the Divine Authenticity of the Work.—Where the Prophet and Others were Imprisoned.

RICHMOND, RAY CO., MO.,
September 13, 1888.

Editor Deseret News:

At 9 o'clock yesterday morning we took the Chicago, Santa Fe & California Railroad from Kansas City, and sped on our way on the south side of the Missouri River, through timber land, on which the sturdy oak, hickory elm, black walnut and other kinds of trees are growing. We saw wagon loads of walnuts on the heavily laden trees. Many of the old-time cabins built of logs still remain on the poorly tilled fields, which were very prolific with weeds. Much of the tall but scattered corn was wonderfully clustered with vines, looking very much like hop fields. On inquiry we learned they were morning glory vines. Passing the old ferry, where the exiled Saints crossed the Mississippi River into Clay County in 1833, we stepped out on the platform to take a view of the long-to-be-remembered old ferry place. The train passed on to Sibley, where we crossed the muddy Missouri River on a first-class bridge and a lengthy trestle into Ray County, and viewed the extensive bottom land farms and fields.

At 11:30 a.m. we arrived at Lexington Junction, 42 miles from Kansas City, and 5 miles from Richmond. There being no train until 6 p.m. for for Richmond, we concluded to make the journey on foot, which we did, and were delighted with our rambles in the woods.

In passing through the country on foot we stopped to converse with a number of the inhabitants, and learned from them many things of interest in regard to the country. This is truly a delightful land. Near the Missouri River it is quite heavily timbered, but as we recede from the river the openings and clearings become more extensive, and finally broad prairies enhance the landscape. Of the various sorts of timber growing on the north side of the river we noticed the oak, elm, ash, walnut, sycamore, locust, tamarind, and others, besides the pawpaw and numerous kinds of underwood and vines. Some of the farms are kept in a thrifty condition, while others are seemingly neglected, so that most healthy growths of weeds have got the best of the planted crops. Small grain does pretty well, but the soil seems to be particularly adapted for raising Indian corn, which in some instances yields about 100 bushels to the acre.

We also saw some of the finest milch cows we have ever beheld in our travels, the facilities for pasturage here being second to none in the United States.

Having arrived at Richmond we went directly to the residence of the late David Whitmer, and received a somewhat cool reception from his daughter, Mrs. Schweich, who keeps house for her brother David, at the old homestead. Elder Stevenson remarked that he found altogether a different influence in the house to that he had experienced on his former visits when David was alive, and the place has no longer any attractions.

We visited the new cemetery, situated a short distance west of tow where the mortal remains of the last witness of the Book of Mormon now slumbers. We also visited the ol cemetery, about half a mile north o Richmond centre, where rest the remains of the senior Peter Whitmer (in whose house the Church was organized) and his wife, together with their son Jacob (one of the Eight Witnessess) and Oliver Cowdery. A fine marble tombstone designates the resting place of Jacob Whitmer, but the grave of Oliver is entirely hid among and overgrown with weeds

While we found the new cemetery in a first-class condition, we found the old one entirely neglected, and marble monuments, headstones and fences scattered promiscuously on the ground as the cyclone left it ten years ago. Standing over the graves of Oliver and Jacob, we instinctively uncovered our heads, uttered a silent prayer and passed on with heavy hearts. How we should have appreciated a short interview with him who was blessed with the ministration of angels, the Savior, Moses, Elijah the Prophet, and other holy beings!

Toward evening we went on foot, about one and a half miles south of Richmond, to the house of John C. Whitmer, the only living son of Jacob Whitmer. He is the presiding Elder of the so-called Whitmerites, and is a respetable farmer, fifty-three years of age. He received us kindly and gave us some information that we highly appreciated in regard to the Eight Witnesses of the Book of Mormon and others. His uncles Christian and Peter Whitmer both died as faithful Elders in the Church in Clay County, Mo., the first-named Nov. 27, 1835, and the latter Sept. 22, 1836. Both bore faithful and unflinching testimonies to the last of the divine authenticity of the Book of Mormon. Jacob Whitmer died in Richmond, April 21, 1856, aged 56 years, 2 months and 26 days. John Whitmer died in Far West, Caldwell County, Mo., in 1878; and Hiram Page died on a farm about fourteen miles west of Richmond, near the boundary line of Clay County, Missouri, August 12, 1852.

John C. Whitmer testified as follows concerning the witnesses:

"I was closely connected with Hiram Page in business transactions and other matters, he being married to my aunt. I knew him at all times and under all circumstances to be true to his testimony concerning the divinity of the Book of Mormon. I was also at the death bed of Oliver Cowdery in 1850, and I heard him speak to my uncle David (Whitmer) and say: 'Brother David, be faithful to our testimony to the Book of Mormon, for we know that it is of God and that it is verily true.' He then closed his eyes in death. My father, Jacob Whitmer, was always faithful and true to his testimony to the Book of Mormon, and confirmed it on his death bed. Of my uncle John (Whitmer) I will say that I was with him a short time before he died at Far West, Missouri, when he confirmed to me what he had done so many times previously that he knew the Book of Mormon was true. I was also with Uncle David (Whitmer), who died here in January last, and heard him hear his last testimony in the presence of many witnesses whom he had called together for the occasion. He solemnly declared that the record of the Nephites, as he always called the Book of Mormon, was of God, and his testimony concerning it true."

John C. Whitmer then gave us in substance the following particulars in regard to the church over which he presides:

He was baptized by his uncle, David Whitmer, Sept. 15, 1875, and by him also ordained an Elder Jan. 28, 1876, receiving instructions to go forth and preach the Gospel as it had been taught by Joseph, the Prophet, and organize a new church according to the original pattern, in which he (John C.) was to be the first Elder. In obedience to this he immediately commenced his labors and succeeded in baptizing the first three individuals on the following Feb. 17 (1876). Others followed, and soon the new church commenced to hold meetings and completed their organization as far as their numbers would permit them. They now claim to have about one hundred members, all told. Some of these reside in and around Richmond, others in Independence, Jackson County, while the remainder live in a more scattered condition in Iowa, Kansas, Illinois, Tennessee, California and other States. The few around Richmond and as many of the others who can conveniently come together hold meetings every third Sunday in a small school-house situated about a mile and a half south of Richmond in the school district where John C. Whitmer, their president, resides. The Whitmerites, or as they call themselves the Church of Christ, believe only a part of the revelations given through Joseph Smith the Prophet, but they take the Book of Mormon and the New Testament as their standard and rule of faith. Anything that agrees with the teachings of these two books they accept, and everything that conflicts therewith they reject. They have no High Priests in their church as they do not believe in that order of the Priesthood, but they have a few Elders, Priests and Teachers. They have no Deacons,but believe in the order, and would also ordain Apostles and Seventies ,if the number of their members would allow it, but there being so few of them they could not possibly find element enough to ordain Twelve Apostles, say nothing about seventy men wherewith to make a quorum of Seventies. Elder Stevenson suggested that the Whitmerites and Hedrickites unite, so as to make a stronger body; whereupon Mr. Whitmer said he expected to visit Independence in a few weeks, when he hoped to be able to baptize all the Hedrickites into his church.

This morning we visited a number of old settlers trying to gather information in regard to circumstances transpiring fifty years ago, We visited the site of the old jail where Parley P. Pratt, Morris Phelps and others were imprisoned from November, 1838, to May, 1839. An old resident told us that he remembered many years afterwards seeing the name of P. P. Pratt on the ceiling of the jail, which was finally torn down and the site is now occupied by a large wagon repairing and blacksmith shop owned by Messrs. Powell & Sons. On the identical spot where the jail stood is a well from which we drew and drank water in memory of the past. The jail site is a little more than half a block east of the northeast corner of the court-house square, on the north side of the street. We made several inquiries about the old log house, where Joseph the Prophet and fellow-prisoners were guarded during Judge Austin A. King's trial in November, 1838, and where Joseph rebuked the guard; but we were unable to find any who could give us the necessary information. One old settler, Mr. B. H. Quesenberry, who acted as county clerk of Ray County in 1838, told us that there were a number of old log houses on the north side of the court-house square at that time, and it was no doubt into one of these that the Prophet and his brethren were ushered on that memorable occasion.

This afternoon we visited Mrs Bisbee, a daughter of the late Jacob Whitmer, and Philander Page, a son of the late Hiram Page, and from them and documents in their possession we gained all the information desired in regard to the Eight Witnessess of the Book of Mormon. This evening we examined the manuscript of the Book of Mormon in the possession of David J. Whitmer, son of the late David Whitmer. We satisfied ourselves beyond a doubt that it was the copy from which the book was printed—a copy of the original manuscript afterwards deposited by Joseph in the foundation of the Nauvoo House. We discerned between at least three different handwritings, the most of it, however, being written by Oliver Cowdery, whose handwriting is well known. It is supposed that Emma Smith and perhaps Christian and Peter Whitmer wrote the balance. The signatures of the witnesses were all written by the same scribe, which is another proof that this is not the original manuscript on which each witness signed his own name. There were 464 closely-written pages, each sheet being written on both sides, We have also learned that General John B. Clark, the notorious mobocrat, died as a drunkard in Fayette, Howard County, about the year 1880, forsaken by his political friends at least. The notorious Austin A. King also died years ago. He was taken sick very suddenly at St. Louis and died almost immediately. His remains were brought to Ray County for burial.

Richmond is a fine town of nearly 3,000 inhabitants. The court-house, around which the principal stores and business houses are clustered, is beautifully situated on the rising ground, while on another gently sloping hill a little southward, stands the Richmond College, said to be a first-class institution of learning. Two weekly newspapers, the *Democrat* and *Conservator*, are published. About seven hundred men are engaged in coal mining around Richmond, a number of profitable mines having been opened recently. During the present season about one hundred new residences have been erected.

We must not forget to state that Richmond was the home of Elder Stevenson a short time in 1835, it being then an unimportant village. Some of the scenes that he beheld in his boyhood days were so indelibly impressed that they recurred to his memory as fresh as if witnessed only yesterday. Two of them we will mention: One citizen, a hotel-keeper of that time, was about to make a sale of one of his slaves to a buyer from New Orleans. A price was agreed upon, but the mother, hearing of the proposed sale, stepped around and said: "Now Massa ——, you knows dat child is yours as well as mine, and you promis' me you neber sell him." After she had pleaded for some time, the sale was abandoned.

The other incident was a fight on the court-house square, which resulted in a dirk knife gash in the arm of one of the combatants. Bleeding and swearing he offered to bet one of his best negroes that he could whip his opponent in any way proposed. A better community, we trust, now inhabit this city, in this beautiful country.

We start for the Crooked River battle-ground to-morrow morning.

ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

LETTER 5.

The Hedrickites.—A Detailed Account of the Origin and History of the Sect Which Holds Possession of the Temple Lot at Independence.

FAR WEST, CALDWELL CO., MO.,
September 15, 1888.

Editor Deseret News:

Before leaving Independence we gathered considerable information in regard to the Hedrickites. We considered them worthy of this attention as they are the present custodians of the Temple lot, and because of the kind and honest spirit they manifested in our association with them. "We think more of you people in Utah than you are probably aware of," said one of their leading men, while conversing with us; "And we hope the time will come when we shall fully understand each other." They wanted it distinctly understood that they did not consider themselves dissenters from the Church organized in 1830, but as a branch thereof, notwithstanding their rejection of certain principles taught by the Prophet Joseph. They also wished us to understand that they were not contending or quarreling with any one concerning matters of religion, but were always willing to receive superior knowledge and intelligence from those who possessed it. Said they: "If we find that you have more light than we have, we are willing to receive it." The future will prove whether their statement in this regard is correct or not. They don't believe in plural marriage, reject baptism for the dead and most of the revelations Joseph Smith received since 1834, at which time they believe he became a fallen prophet because of a few technical errors they think they have discovered in the revelations. They also reject a plurality of Gods and the doctrine that God was once a man like men are now, and that men become Gods by a system of exaltation. They believe it is right to pay tithing, but reject the doctrine as revealed through the Prophet, July 8, 1838. Neither do they accept the Book of Abraham, translated from the papyrus. Thus it will be seen that they have been left far behind, but notwithstanding this, our hearts were drawn toward them because of their apparent sincerity, and we earnestly hope they may yet receive understanding concerning the truths that now seem to be a mystery to them. To become a member of their church it is not required that the person be baptized, if he has previously received baptism by the hands of one having authority either in the "Utah Church," or with the Josephites, but if any one prefers baptism before joining them, he can have this desire gratified.

The history of the Hedrickites is briefly as follows: In the year 1851, Granville Hedrick (who had been a member of the true church for many years) and Daniel Judy had considerable conversation about the condition of the Church, and they finally made an agreement with each other that they would begin from that time to discharge their duties as Elders, having been duly ordained such at an early day. They accordingly began to preach the Gospel as they understood it and call on all who had formerly belonged to the Church to assist in promulgating the good work previously commenced by the Prophet Joseph. They began their labors in Taswell County, Illinois, and quite a number of people who once belonged to the Church were baptized by Hedrick and Judy, who also began holding regular meetings. Finally, in April, 1857, they organized themselves into what they styled a branch of the original Church organized April 6, 1830. They continued to work under this organization until July 19, 1863, when a conference was held by them in Livingston County, Illinois, on which occasion Granville Hedrick was elected President of the Church and was ordained by John E. Page, who had once been one of the Twelve Apostles, but had been disfellowshipped. Aug. 16, 1863, Mr. Hedrick received "his first revelation," which was endorsed by John E. Page, David Judy, Adna C. Haldeman and Jedediah Owen, who signed themselves apostles in the church, the three last named having been previously ordained apostles by John E. Page and Granville Hedrick. April 24, 1864, Mr. Hedrick received another revelation commanding the Saints to remove to Jackson County, Missouri, in 1867. It also predicted that war and famine should commence in the Northern States in 1871, and terrible bloodshed would continue until the nation (the United States) was overthrown and the liberties of the people taken away from them. This should terminate in 1878. In July, 1864, the first number of the *Truth Teller*, a monthly sixteen-page periodical, published in the interest of the new church, was issued at Bloomington, Illinois; G. Hedrick and A. C. Haldeman, editors. Twelve numbers of this paper were published at Bloomington, and two at Independence, Missouri, after which the publication was suspended for the want of patronage.

The main body of the Church remained in the vicinity of Bloomington, Illinois, until 1867, when a number of them removed to Independence, Jackson County, Missouri, agreeable to the revelation. Prominent among those that went up on that occasion were Geo. P. Frisbey, John T. Clark, John Hedrick, Jedediah Owen, David Judy and Alma Owen. They came up with teams. Other members followed and they continued to arrive until the church in Jackson County numbered 100 members. In 1868, the brethren divided for the purpose of buying the Temple lot, and in order to do it quietly and avoid trouble it was bought in sections by different members; and when all had been obtained it was deeded to Granville Hedrick, trustee-in-trust for the church, and his successor in office. The very best lawyers were employed to examine the records and to obtain an abstract to prove an unbroken chain of title. The whole lot, consisting of about three acres, cost them nearly $1,500. It may here be stated that at that time the original purchase, consisting of 63 acres, including the Temple lot (bought for the Church by Bishop Edward Partridge in 1831) had been cut up into blocks and lots as an addition to the city of Independence and sold to different parties. Some of these small fractions had changed hands already several times, when the Hedrickites bought the three acres which they now hold.

After a while trouble and division began to manifest itself in the Hedrickite church, which, in consequence, was crippled considerably and the number of members reduced to such an extent that no regular meetings were held for several years except conference meetings on the 6th of April and 6th of October every season.

In 1871, David Judy and Jedediah Owen went on a mission to the Indian Territory, and built up quite a branch there, consisting of about fifty members. This is all the missionary labor ever performed by the Hedrickites and that little band has not since been visited by any other of their Elders from Independence; hence its condition is unknown.

Granville Hedrick died Aug. 22, 1881, and at a conference held July 22nd following, David Judy was elected his successor, both as president of the church and trustee-in-trust. During Mr. Judy's term of office a few new members were received and the old ones became more united.

April 14, 1886, David Judy died, and in October following Richard Hill, the present incumbent, was chosen president and trustee-in-trust for the Temple lot.

At a conference held April 6, 1887, the church decided to build a house of worship on the Temple lot. Richard Hill, A. Owen and George P. Frisbey were appointed a building committee. The house, a lumber building, 26 by 18 feet, was erected during the summer, and since that time regular meetings have been held therein.

The Hedrickite Church was more fully organized June 10, 1888, by electing a priest, a teacher and a deacon. M. Eaton was chosen Bishop April 4, 1871, but since his death they have had no Bishop. At the present time they number 46 members, and only 36 of those are known at head-quarters. Consequently, as they frankly acknowledged themselves, their limited number will not yet allow the calling of Apostles and Seventies. They once ordained a few apostles, as previously related, but never had a full quorum.

Some years ago the Josephites invited them to appoint a committee of three to meet with a similar committee in behalf of the former, for the purpose of adjusting the differences existing between the two factions in doctrinal matters. The two committees met and held a number of meetings, but could not agree. Failing in this attempt to win the Hedrickites over to their side, the Josephites (so we were informed) have recently given notice that they will enter suit against the Hedrickites for the possession of the Temple lot, but the latter say they are prepared for them, and that they will not find it so easy to get possession of the Temple lot in Independence, as they did the Kirtland Temple, in Ohio, a few years ago.

In conclusion we will say that Richard Hill, the present leader of the Hedrickites, is a plain, unassuming man, a native of England, and a blacksmith by trade, born Aug. 19, 1827. He was baptized in England in 1847, emigrated to Wisconsin in 1849, and removed to Independence, Missouri, in 1868. He said he entertains the best of feelings toward the people of Utah.

Andrew Jenson,
Edward Stevenson,
Joseph S. Black,

LETTER 6.

Famed Far West.—Description of the Crooked River Battle Ground.—Reflections on the Past at Far West.—Real Estate for Sale Cheap.

Far West, Caldwell Co., Mo.,
September 15, 1888.

Editor Deseret News:

Having given you some jottings by the wayside up to the time of our visit in Richmond, Ray County, Mo., we will now give you a brief account of our movements since. We resumed our journey on the 14th inst., at 6:27 a. m., taking train on the St. Joseph, St Louis and Santa Fe Railroad and traveled 20 miles to Lawson, north of Richmond, where we were compelled to draw on our already taxed patience, and await the tardy arrival of another railway coach, as a change of train was necessary to convey us to the Crooked River battle ground, or Bogart's battle field, by which title it is so readily known in these parts. We waited over two hours. However, we felt much better and not half so cross after a square breakfast. We proceeded to the station, and at 9:30 a. m. were delighted to hear the scream of the locomotive and the call of "All aboard!" for Elmira, five miles northeast, where we arrived safely. Elmira is a new railway town, on the well-named Crooked River, two miles above the fated spot we have heard so much about.

During our 25 miles' ride to-day we have had a variety of scenery, and passed over sacred land, beautiful to behold, and very fertile. Why should it not be so, when we realize that we are in what was once Eden and its vicinity and surroundings? We are now on our way to visit the land where our father Adam dwelt, in Adam-ondi-Ahman, after he was driven out of the Garden of Eden, which is Jackson County, Missouri. Adam-ondi-Ahman is situated northeast about eighty miles from the Garden of Eden. Who is able to even imagine the depth of thought and pleasure it affords us to know that we are permitted and worthy to live in this momentous day of Gospel dispensation, a day in which God has fulfilled his promises as found recorded in our text, which was read by us on the Temple lot, in Independence, Jackson County, Missouri. It was as follows:

> "And another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, etc." (Zach. 2:4.)

The visitation of an angel has created much prejudice throughout the world, and we are about to visit some of the results and consequences of it.

Securing the services of a Mr. J. M. Trout as guide we at once started for the battle ground. From Elmira Mr. Trout led us through the woods, where we found many trees laden with nuts and wild fruits.

After wandering about in the timbers considerably, we at last found the old Field ford, near which the famous battle between Bogart's mobocrats and our brethren was fought on the 25th of October, 1838. By this time we were somewhat hungry and weary, the heat being much more oppressive in this lower altitude than it is at the same degree of latitude in Utah, where we have the benefits of the rarified mountain air. Emerging from the woods into a clearing of about fifty acres we found ourselves near an old log house where we called for a drink. In response to this the good lady of the house, although seemingly poor, treated us to some excellent buttermilk and corn bread, which we ate while sitting on a log in front of the house and in full view of the battle ground. Crossing Crooked River, which at the present time is nearly dry at this point, two of our number dined with Mr. J. L. Thompson, who lives about half a mile from the ford, while Elder Jenson set out alone across the farms west of the stream to find an old resident by the name of Absalom McDonald, who is the present owner of the battle grounds. This gentleman, an old Missourian 72 years of age, readily consented to show us over the grounds. Also two of Mr. Thompson's sons, who were well acquainted with the place, and had years ago picked up a number of bullets there, volunteered their services.

The night before the battle, Samuel Bogart was camped at a point in the woods about 100 yards from the ford on the east side of the stream. The ford, now known as the McDonald ford, is used but a very little now; and although the old Far West road, which crosses Crooked River at this point, can easily be traced through the timber, it has not been used as a highway for many years. The old battle ground is covered with brush and small timber. A great many of the large trees have recently been cut down by Mr. McDonald, but there are still two stately oak trees standing near the spot where Bogart was encamped. One of these is dead, but the other, a large burr-oak, in which a number of bullets fired during the battle were found, still stands in a thrifty condition. The bank, behind which the mobbers are supposed to have formed in line of battle, is now overgrown with brush. It runs parallel with the stream.

It was with solemn and peculiar feelings that we traced those grounds, especially as we continued up the old road to the rather steep hill where stood the picket guard, Mr. John Lochard, who killed Brother O'Banion. Mr. Absalom McDonald pointed out the very spot, saying that Mr. John Lochard told him he shot Mr. O'Banion just below this elevated and very sightly point. As the "Mormons" were going down the old road, only one of the two guards fired, when both ran for camp, about a quarter of a mile distant. Still further up the road, in an old field and on the top of the hill, stands yet the old historic building known to this day as the old Field residence. It is a double two-story house, 30 by 18 feet, built of hewed logs. It looks very lonely and in a state of decay. It has been abandoned for the past ten years, and with the surrounding fields looks forsaken. One of the Thompson boys who were with us said that he had killed three hedge-hogs recently in the old building. It was back of this old house where Captain "Fearnot" (David W. Patten) divided his forces into three divisions and marched on to the ford, where the conflict occurred, just as the day was dawning, the enemy thus having every advantage, as they were looking toward the light and had the bank to serve them as a breastwork; yet they were soon routed and plunged into the river, scattering in all directions.

Many are the stories related by the Missourians as to the cause of this conflict. But it is well authenticated that Mr. Bogart's company was burning "Mormon" houses, killing stock, and had already taken three prisoners, and that the Saints simply fought in self-defence. Such scenes are very unpleasant to contemplate and it is even not consoling to review the grounds.

Far West having been turned into a plowed field, there is no railroad communication to that point, much to our inconvenience. We therefore resolved to walk the distance, about sixteen miles, and in traveling through the country on foot, we were delighted with the rolling prairies mingled with beautiful timber land. On Prairie Ridge, in Caldwell County, an Ohio farmer (as well as many others on our way) beset us to purchase land and farms, taking us, as we supposed, for land speculators. We had offers of excellent land for from $10 to $50 per acre, all through Caldwell County. Our talkative Ohio man explained that he had 249½ acres mostly cultivated, with an excellent dwelling-house, barn, well of good water, live fences, etc., and indeed his place looked very tempting and desirable. "Well," said he, "$38 per acre, or $6,500 will take it all.'' He was very anxious to sell.

After walking until quite late in the evening, we put up for the night with a farmer (Mr. Sprague), near the village of Mirabile, and this morning we continued to Far West, arriving here about 11 o'clock a. m.

We took dinner with Jacob D. Whitmer, who has the best farm and improvements, embracing the very best portion of old Far West, including the Temple block. He would like to sell out for $50 per acre, and it is remarkable to see the spirit of selling out. The whole people, so far as we can learn, feel as though they have no desire to live in the country. Elder Stevenson pointed out a portion of the Whitmer field which his widowed mother was compelled to leave unsold; also some timber land on Goose Creek, within one mile of Far West, where General Lucas' mob camped 50 years ago. Many of those now in possession of the lands in Caldwell County would be puzzled to show a clear chain of title from the government. Perhaps this is one great cause for the mania of selling out this once very desirable land.

What a contrast in the price of real estate where the ''Mormons'' now reside, as compared with this Eden! One corner lot in Salt Lake City which has been transformed from a barren sage brush desert would sell for sufficient to purchase the whole of Far West city plot as it now stands—a city of weeds and grass.

Far West was laid out in 1836, and consisted of the southwest quarter of section 11, southeast quarter of section 10, northeast quarter of section 15 and northwest quarter of section 14, all in township 56, range 29, containing 640 acres. The blocks were 396 feet square. There were four main streets, 132 feet wide; all other streets were 82½ feet in width. Six hundred and forty acres at Mr. Whitmer's highest figure, $50 per acre, would amount to $32,000. A certain party refused $62,000 for his corner lot in Salt Lake City quite recently.

We dare say that a similar state of affairs exists at Nauvoo, Hancock County, Illinois.

It is a fact that wherever the ''Mormons'' go, even in the desert, a thousand miles out into the wilderness, as the ancient Prophets have foretold, they make the solitary place glad and the desert to blossom as the rose.

One old barn is all the building that remains of the original town of Far West, excepting a portion of Joseph Smith's old frame house which has been removed from its original foundation and rebuilt on the main road leading south. We crossed Goose Creek, one mile south of Far West. Shoal Creek is one mile north and both streams unite about three miles southeast of Far West. We found the Temple excavation west of Mr. Whitmer's house, tracing each corner stone distinctly except the northeast, which was rather difficult to find.

We sat upon the corner stone of the future Far West Temple, while we wrote in our journals and offered prayers. The Temple site embracing three acres is fenced in by itself.

While sitting on the southeast corner stone reflecting upon the scenes which took place on that memorable spot fifty years ago, it was moved, seconded and carried unanimously by all present (the number being three Elders from Zion), that we continue to importune at the throne of grace that the Lord will remember the waste places of Zion and permit his Saints to erect the contemplated Temple at Far West in the near future, and also enable them to build a city and organize a Stake of Zion there. In walking over the excavation made for the Temple our minds naturally reverted back to July 3, 1837, when the ground was first broken, and to July 4, 1838 (a little more than fifty years ago), when the corner stones were laid with grand ceremonies under the direction of the Prophet Joseph. We also remembered the secret conference held on the Temple ground early on the morning of April 26, 1839, when our veteran President, Apostle Wilford Woodruff, and the late George A. Smith were ordained to their high and holy callings as Apostles of the Lord Jesus Christ.

In standing upon the prominence a little south of the Temple overlooking the Goose Creek country southward, we imagined seeing the haughty General Samuel D. Lucas emerging from the timber with his mob-militia and form in line of battle before the now extinct town. We imagined seeing the Prophet of God with his brethren betrayed into the hands of the enemy, and hearing the oaths and cursings of the mobbers as the prisoners entered their ranks like lambs given away to be devoured by wolves. We walked to the brow of the hill where it is supposed the brethren formed in line of battle, endeavoring to make a brave stand in defending their homes, wives and children, their rights and sacred honor, against a foe which outnumbered them ten to one. O, how lonesome we felt when we contemplated the sad scene. Then turning our faces northward, looking over what was once the public square of Far West, we thought of General Clark's infamous speech, of our brethren being compelled to stack their arms and become prisoners of war, and finally to see their town pillaged, their cattle shot down, and in some instances witness their wives and daughters defiled by demons in the shape of human beings. But the spirit whispered: "Be calm, 'vengeance is mine; I will repay, saith the Lord.'" And we felt to say that the wrongs of Far West are not forgotten by the Righteous Judge of all.

After dinner Mr. Jacob D. Whitmer, with a good fleet team, conveyed us seven miles to Kingston, the county seat, on our way to Haun's Mill.

We have been treated well and have met with kindness on every hand. Many Ohio people have built up comfortable homes in Caldwell County, and improved some parts of the county, but are not satisfied with their homes.

Edward Stevenson,
Andrew Jenson,
Joseph S. Black.

LETTER 7.

Description of the Scene of the Haun's Mill Massacre.

Gallatin, Daviess Co., Mo.,
September 16, 1888.

Editor Deseret News:

Leaving Far West, the Haun's Mill site was next on our traveling programme, and as the distance to it was nearly twenty-two miles the way the roads now run, and there is no railway connection, we found it necessary yesterday to hire a team in Kingston, the county seat of Caldwell, and travel to the little village of Catawba, in Fairview Township, where we put up for the night.

Early this morning we set out on foot going in a northerly direction toward Shoal Creek. After walking a mile and a half, we turned aside to the house of Mr. James G. Mackey, who proved to be a good-hearted old Kentuckian, for as soon as we had asked him to direct us to the old Haun's Mill site, he kindly volunteered to accompany us to the spot. Says he: "Gentlemen, I believe in equal rights, I have been oppressed and imposed upon myself, and I know how it is, and I never did approve of the way your people were treated in this country." He took us through the woods and fields direct to the old mill-site, and where "Mormontown," as the Missourians called the now extinct town, was situated on the left bank or north side of Shoal Creek. This stream is the largest in Caldwell County, and is about three rods wide where the mill stood. At present there is but a very little water in it, but judging from the high water marks everywhere visible on its banks, and the narrow strip of low-lands on the north side, we should judge it capable of rising at least twenty feet during the rainy season. As a remnant of the old mill-dam there are still five large pieces of timber left in the middle of the creek. On the south bank the mill-dam originally rested upon a solid ledge of rock, which, of course, is still there. The mill stood on the opposite bank. We had no difficulty in crossing the creek dry-shod, and after doing so we began to search for the old well into which the bodies of nineteen of our brethren were thrown, after being cruelly murdered by the mob on the day of the massacre, Oct. 30, 1838. By the assistance of a neighbor we soon found the place, which is designated by an old mill-stone, formerly belonging to Jacob Haun's mill. This was placed there last fall by a Mr. Fuller, of Adair County, Mo , a son of Josiah Fuller, one of the brethren killed at the massacre. This Mr. Fuller came to hunt his father's resting place, being accompanied by Mr. Charles R. Ross, of Cowgill, Caldwell County, who assisted in burying the bodies, or at least in filling up the well, some time after the massacre took place. Mr. Ross knew where the place was, but in order to be sure he and Mr. Fuller dug down a few feet until they became satisfied that it was the right spot. They then moved the old mill-stone, which had been lying for more than forty years near the old mill-site, and placed it edgeways on the memorable grave. We made a thorough survey of the premises and found the well to be just ninety-four yards northwest of the old mill-dam, and in the shade of four young elm trees, overgrown with wild grapevines. We also took particular notice of a high bank of yellow clay on the south side of the creek, immediately below the mill-site. Hence, if the few remaining timbers of the old dam in course of time should entirely disappear, this landmark could easily determine the exact location.

Mr. Mackey also showed us the spot where, at the time of the massacre, the old blacksmith shop stood, in which so many of our brethren were butchered in the most merciless manner, and the place where Mr. Rogers literally cut to pieces Thomas McBride, the old Revolutionary soldier, with a corn-cutter. Our guides also pointed out the direction from which the mob came, where they first opened fire as they approached the little settlement from the north, and where the defenceless women and children fled up the opposite bank of the stream. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

The grounds on the north side of Shoal Creek where the settlement stood is now owned by Mr. John B. Lallen, who lives about a quarter of a mile northwest from the mill-site. The only building standing on or near the old town site is a small frame house, once owned by the above named Charles R. Ross, of Cowgill.

The region around Shoal Creek, where Haun's Mill stood, is much heavier timbered than it was fifty years ago, and a fine grove of locust trees now covers the site of old "Mormontown." A resident of Kingston, who yesterday pointed out to us a number of farms once owned by the Saints, said, that in going through Caldwell County, he could always distinguish the old "Mormon" homesteads from all others. We asked him to describe to us the difference between "Mormon" farms and others. "Well," said he, "nearly every one of the Mormons planted locust trees around their buildings which was something the Missourians never thought of doing, and these have now grown and spread, until there are locust groves nearly on every farm where the Mormons resided."

Nearly all who participated in the massacre are now dead, or have moved away, so that their whereabouts, if alive, are not known. Some of the murderers have died in disgrace and shame, haunted by their consciences until their last hours. Others have boasted of their dastardly deeds, until they have been smitten with sickness and misery, in the midst of which they would curse God and die.

The notorious Col. Wm. O. Jennings, who commanded the mob at the massacre, was assassinated in Chilicothe, Livingston County, Mo., in the evening of Jan. 30, 1862, by an unknown person, who shot him on the street with a revolver or musket as the colonel was going home after dark. He died the next day in great agony. The shooting occurred on Calhoun Street, a little northwest of the present county jail in Chilicothe. Nehemiah Comstock, another leader of the mob who committed the murders, expired years ago in Livingston County as a good-for-nothing drunkard. His mother was also a drunkard and died a pauper and in the midst of misery in a Kentucky poorhouse.

After offering our prayers by the rude tombstone on the ground of the massacre, and having made proper entries in our memoranda books, we left the fatal spot on Shoal Creek and traveled partly by team and partly on foot to Breckenridge, a fine little town in the northeast corner of Caldwell County. From there we took train to Chilicothe, Livingston County, and thence to Gallatin, Daviess County, where we arrived about sundown to-day. To-morrow we expect to visit Adam-ondi-Ahman.

ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

LETTER 8.

The Town of Gallatin, Daviess Co.—Visit to Adam-ondi-Ahman.—Remains of an Ancient Altar.

ADAM-ONDI-AHMAN, DAVIESS CO.,
MISSOURI, Sept. 17, 1888.

President Franklin D Richards:

Dear Brother:—Agreeable to a desire expressed by you on the day we were set apart for our mission that we would remember you when standing upon the altar at Adam-ondi-Ahman, we now comply with your request by writing you a few lines on the very spot you mentioned. So far our journey has been successful in every respect. We have visited Independence, Richmond, the Crooked River battle ground, Far West, the Haun's Mill site, and now this place, and have succeeded in gathering considerable information which we trust will be of benefit to the Saints of God in the future. It surely has been satisfactory to ourselves. We feel that the Lord has blessed us, and that He is pleased with our efforts, for a spirit of peace and happiness has rested upon us continually, and the way has been opened before us wherever we have visited to obtain the historical information we have desired, for which we glorify God. We find but a few of the old mobocrats of Missouri around here now. Many of them have died and others moved away. In Caldwell County we found this to be the case nearly all over, and the majority of the present population there hail mainly from Ohio and Kentucky. Also this new class of settlers are almost universally possessed of the spirit of moving away; hence farms and lots are everywhere for sale. A number of people who perhaps at first have taken us for land speculators have repeatedly offered us their farms, and some of the very best homesteads in the country have been thus offered us very cheap. We have told all such that we are not ready to buy yet.

We arrived in Gallatin, Daviess County, last night and put up at a hotel. In the evening one of our number called on Major McGee, an old resident of Gallatin, who took part in the troubles with the Saints in 1838, and was taken prisoner by the "Mormons" at that time. He gave us some valuable information in regard to the past, and pointed out to us the identical spot where the house stood in which the election was held Aug. 6, 1838, and also where the fight took place between the mob and our brethren who on that memorable day wished to cast their votes as free American citizens. He said the town of Gallatin at that time contained only about four houses; now there is quite a respectable town of 1,500 inhabitants. The major also showed us where Jacob Stollings' old store stood before it was burned during the difficulties in October, 1838, and, upon inquiry, said the "Mormons," while keeping him (McGee) and a companion prisoners, treated them well. He said Joseph Smith was a fine man, physically and socially, and related quite an amusing incident about how a certain man who considered himself the champion of Daviess County was thrown by the Prophet three times in a wrestling match. We asked him what in his opinion (looking back at this late day upon the scenes of fifty years ago) was the cause of the troubles between the Missourians and the "Mormons." He replied that he thought some of the Saints were to blame for teasing the other inhabitants with the doctrine that they (the Saints) were the rightful heirs to the whole country, because they were Saints of the Most High; but he knew of no horse-stealing or any kind of lawlessness being perpetrated by the "Mormons" prior to the time of the troubles of 1838. During the fracas, however, he said they burned nearly all the houses in the country belonging to the Missourians.

Altogether the major manifested a spirit of fairness, but of course leaned to the side of the Missourians, trying to justify them as much as possible in what they had done. Both Millport, three miles east, and Adam-ondi-Ahman, five miles northwest of Gallatin, are extinct, and the new settlers or the younger part of the population are entirely ignorant of such towns ever having existed, which we experienced by inquiring for the roads leading to them. Until we saw the major nobody could give us the least information about them.

We left our lodgings this morning and walked three miles to Grand River at a point due north of Gallatin. Finding no boat on the south side, one of us (Elder Jenson) waded the stream and brought a boat from the north side in which the other two crossed in safety.

We then crossed the Grand River bottom, passing through some very rich farms in which a splendid crop of Indian corn, melons, tomatoes and other vegetables were maturing. After reaching the heights on the north we passed through a beautiful grove of timber, and finally reached Sarah A. McDonald's farm house, located on the old site of Adam-ondi-Ahman. This is, in fact, Lyman Wight's old house, somewhat renovated, but the same logs and part of the roof is still there. It is the only house on the old town-site which has changed somewhat in appearance during the past fifty years, because of the heavy growth of timber on what was formerly open prairie land. Nearly the entire length of the heights from the old Adam-ondi-Ahman hill eastward is a dense forest. We walked up the hill and soon found the remnants of an ancient altar on the top of what is supposed to be the highest point in the neighborhood. The McDonald's thought the top of the knoll was about 100 feet above Grand River. They also said that a number of people had visited the place during the last few years from sheer curiosity, wishing to see the spot where the "deluded Mormons" say Father Adam was buried. It may here be stated that the author of a history of Daviess County (published in 1882) among other trash which he dishes up about the "Mormons," states that Joseph Smith pointed out the Adam-ondi-Ahman hill as Adam's grave. We asked Mrs. McDonald if she believed Adam was buried there. She replied in the negative. "Neither do we believe it," said we, which seemed to astonish her. We then related our theory in regard to the place and asked her kindly to give future visitors the more correct information that we now gave her.

We have spent about three hours on the altar writing letters and making notes, and each of us have prayed in turn, asking our heavenly Father to remember the waste places of Zion and cause the way to be opened for the building of the city of Adam-ondi-Ahman, that the Stake of Zion once organized here by the Prophet Joseph may be reorganized at some future day never more to become disorganized, and the Saints be permitted to possess the land forever in peace. We also remembered the Apostles and all the authorities of the Church in the mountains and prayed for the redemption of Zion, the downfall of Babylon, and that the Lord would hasten the day that Zion shall be free and her children enjoy their privileges and rights. We felt a heavenly influence resting upon us when we poured out our hearts before God, and we felt to thank Him for Prophets and Apostles, for the revelations given in these the latter days and the knowledge we had received through them, without which we would have been in ignorance in regard to what had transpired in the past in this holy land. Elder Stevenson who, when a youth, had visited the place several times, remembered the lay of the country perfectly well. In the time of the trouble, previous to the Saints being driven out, he had served in the ranks of the defenders, and now related to his companions a number of incidents transpiring in those days.

The mound or ruins of the ancient altar on the top of the Adam-ondi-Ahman hill measures 36 feet in diameter. A large number of rock fragments which no doubt were once a part of the altar, lies scattered all around. Immediately northwest of the mound stands a large hackberry tree, while a small ash and also a black walnut shade it from the southeast. The western slope of this hill is quite rocky and a sort of prickly pear (similar to that found in the Rocky Mountains) grows among the rocks all the way from the McDonald fence to the top of the hill. We were informed that this prickly pear was not known to grow in any other part of Missouri. On both sides of the Grand River the land for several miles back is considerably broken and hilly. This is on account of the numerous small creeks emptying into Grand River having during the past centuries cut through the land, making steep slopes on either side; but further back from the river the traveler meets with gently rolling and very fertile prairies and timber land. In the valley of the Grand we have seen some of the finest corn fields we ever beheld. A large field belonging to the McDonald estate, we were informed, will yield all of one hundred bushels to the acre this season.

We start for Liberty to-morrow. From there we go to Kansas City, to continue our journey further east.

With kindest regards we remain your brethren and fellow-laborers,

Andrew Jenson,
Edward Stevenson,
Joseph S. Black.

LETTER 9.

Liberty Jail.—A Description of its Present Appearance.—Anecdotes of the Prophet.—The Town of Liberty.

Liberty, Clay Co., Mo.,
September 18, 1888.

Editor Deseret News:

Leaving Adam-ondi-Ahman yesterday afternoon, we passed through the rich fields in the valley of the

Grand southward until we came to the river. After making an unsuccessful attempt to get into and cross with a leaky skiff, we found fording more safe and expedient, and although the water was somewhat deep, we reached the opposite shore in safety, and made our way through forests and fields back to Gallatin, where we arrived too late for the evening westbound train; consequently we spent another night in the chief town of Daviess County.

This morning early we took train for Cameron, a fine city in Clinton County, where we changed cars and continued our journey to Liberty, Clay County, arriving here at 11 a. m.

Without any difficulty we found the old jail where Joseph and his brethren were incarcerated from November, 1838, to April, 1839. By the assistance of a colored neighbor we soon succeeded in gaining an entrance to the interior of the half-tumble-down building, which we found very filthy indeed, filled with cobwebs and insects of numerous kinds which had their abode in the rotten timbers. Mr. Theodore Shively, who has charge of the property for the present owner (Mortimer Dearing, a wealthy banker of Kansas City), told us that the jail had not been opened and entered until to-day for many years. The smell from the decaying timber and dead insects was something sickening, and a couple of minutes' stay there made us wish for the fresh air outside. How the Prophet and his felllow-prisoners could endure life in such a hole for upwards of five months is more than we can comprehend. Of course it was not so filthy then, but the openings for ventilation and light seem to have been so small that it cannot possibly have been a healthy abode for human beings at any time. We found the space inside to measure about 14½ feet from east to west, and 14 feet from north to south. From the basement floor to the ceiling we should judge it to be about 14 feet, two feet of which is under ground. The middle floor, which, while Joseph and his fellow-prisoners were there, divided the space into an upper and lower story, has been torn away, but we could see where it had been, and should say that the cell or lower room at that time measured 6½ feet, and the upper about 7 feet from floor to ceiling.

Joseph and his fellow-prisoners were confined in the upper room. The only openings giving light and ventilation to the cell part are two very small grated windows through the wall, one on the south and another on the north side. These openings, each of which has a heavy square iron bar running horizontally through the middle, are two feet wide and six inches high. Above them there are, near the roof, two larger openings, two feet in width and one foot in height, giving light and air to the upper story. In each of these two upper windows there are five square iron bars standing perpendicularly and fastened very securely in the timbers of the building. In fact the whole structure is a double building, the inner being built of hewn oak logs about a foot square and the outside of rock. The floor and ceiling are constructed of the same material, thus making a huge wooden box. The rock walls are two feet thick, and in building them a space of about one foot was left between the rock and timber, which space was filled up with loose rock. Thus it will be seen that the prison walls are virtually four feet thick. Several loads of rock were also placed on top of the log ceiling, in order to make escape through the roof impossible. The outside dimensions of the building are: 22½ feet long, 22 feet wide and 12 feet high to the square. The door is on the east end, facing the street, and is 5½ feet high and 2½ feet wide, and opens to what was the upper apartment. The west gable and most of the west wall have tumbled down, and also part of the north wall, thus leaving the timber or inside structure partly exposed. The east wall and gable are in a good state of preservation, and only one corner of the south wall is torn down. The building stands on the west side of what is known as Main Street, one-and-a-half blocks north of the northwest corner of the Liberty court-house square. It stands back from the street about 20 feet, on an uncultivated acre lot, which the owner has offered to sell for $2,500, but no one seems to care for purchasing the property. To reach the building from the street we had to make a path through the thick growth of grass and weeds. Some of the latter, being more than six feet high, partly hid the building from view.

We also learned from official sources that the old jail continued to be used as a prison until about the year 1856, when it was deemed unsafe, and for a couple of years and more Clay County criminals were sent to Platte City, in the neighboring county on the west, for safekeeping. In 1858 the present Liberty court-house was erected, with apartments for prisoners. For years afterwards the old jail was utilized as an ice-house, but has not been used for any purpose whatever during the last decennium or more. The roof fell in years ago, and the rock wall is crumbling down more and more every season, so there is every reason to believe that in a few years, even if permitted to stand as it does now, there will be nothing but a heap of rocks and rotten timber left to designste the place where this historic building stood. We secured the aid of a photographer, who took a very good negative, showing the ruins as they stand at the present time.

Having made all the observations we wanted around the jail, we visited a number of the old settlers of the town, among whom were Col. Luke W. Burris, a county official, Ben. H. Stean, a bright business man, James H. Ford, an ex-official, Dr. Marsh and others. Mr. Ford is 72 years old, served as deputy sheriff of Clay County in 1838–39, and had Joseph Smith and fellow-prisoners under his charge during their incarceration, acting under the direction of Samuel Hadley, the county sheriff. On many occasions he had taken the prisoners out one at a time for walks around the town, in order to give them an opportunity to enjoy the fresh air and get better meals than the jail fare allowed. On these walks he had often had lengthy conversations with the Prophet, who to him appeared to be far above the average of man in intelligence, and seemed to be very deep and thoughtful, although good-natured and even jocular in his manners. He had never looked upon Joseph Smith and his friends in prison as real criminals, but ascribed their incarceration mainly to the excitement and bigotry of the times. Mr. Ford remembered the time when the prisoners tried to break jail, and said he discharged his pistol on that occasion, but hoped he did not hurt anybody. This is evidently the shot fired after Cyrus Daniels, one of the visiting brethren, who fell into a hole just as the report of a pistol was heard, and a ball came whistling by. Mr. Ford said that in stopping the prisoners from getting out he also struck a heavy blow at the head of a boyish-looking man, whose name he believed was Snow.

Mr. Ford also accompanied the prisoners to Gallatin, Daviess County, in April, 1839, and said when they arrived there, they were handed over to some half-a-dozen of the strongest and roughest men of Daviess County, who at first crowded the prisoners into a corner of a room, refusing to allow them any liberties at all, but after a little, when they began to converse with the prisoners, they became quiet sociable with them, and a reputed champion wrestler of Daviess County wanted to try strength with the "Mormon" Prophet. Joseph excused himself, saying he was a prisoner and could not engage in exercises of that kind under the circumstances; but finally, through the solicitations of the guard and the man promising not to get angry if he was thrown, Joseph consented to wrestle with him. Consequently a ring was made and the two stepped forth. The Missourian took recourse to all the trickery known to him in the art of wrestling, but was unsuccessful in his attempts to throw Joseph. Finally the latter gathered up his strength. made a first real attempt and threw his opponent flat upon his back in a pool of water. This made the fellow mad, although he had agreed not to get offended if thrown, and he wished to fight, but the guard interfered and the Daviess County champion was much humiliated afterwards in being made the object of considerable ridicule on the part of his companions, he having previously boasted that he could easily throw Joseph Smith.

We asked Mr. Ford if he knew anything about human flesh having been offered the prisoners. He answered emphatically no. So far as his knowledge went, such a thing was not even thought of, much less done. We suggested that it might possibly have been done without his knowledge, but he thought not. Samuel Tillery, he said, was the man who boarded the prisoners, and he did not believe him guilty of such an act. Mr. Ford was satisfied that the prisoners were treated humanely throughout, and given all the attention and privileges the law and circumstances would allow.

Liberty is now a town of 2,500 inhabitants. There was a boom here a few years ago, but it is gone down and with it the price of property. Two weekly papers, one democratic and the other republican, are published here; there are a number of substantial brick stores and handsome private residences. On a hill immediately east of the court-house stands the William Jewell College, claimed to be one of the best institutions of learning in Western Missouri. We did not here find that animosity of feeling toward the Saints among the old settlers that we did in Ray and Daviess Counties, and in alluding to this we told some of the leading men, with whom we conversed, that the Saints in Utah always remembered with gratitude the kind treatment the "Mormons" received by the citizens of Clay County in the years 1833–34, after their expulsion from Jackson County. This seemed to please them, and they told us in return that they had no ill-feeling toward the "Mormons." It could amount to no more than a difference in religious opinion anyway, and they agreed with us that men should not hate, persecute or kill each other because of religion, but rather in meekness and a spirit of kindness try to enlighten each other, and always be willing to allow the free exercise of conscience, as long as the common rights of humanity were not infringed upon in the name of religion.

We have been asked many questions in regard to whether the "Mormons" ever expect to come back to Missouri to live. We have answered, "Yes, they will most assuredly come back when the proper time comes; but we can afford to wait until the Lord opens the way."

Several have remarked that immediately after the civil war would have been a very good time for the Saints to have returned, as lands then could be bought very cheap, nearly the whole country having been reduced to a wilderness. A great many who possess imperfect titles on account of original entries being made by "Mormons" who never sold their property, feel somewhat uneasy, thinking perhaps that if these original owners should assert their rights, there might be trouble, and in some instances that may be one reason why people are so anxious to sell.

We start for Kansas City this evening, and from there will continue our journey to Chattanooga tomorrow.

Andrew Jenson,
Edward Stevenson,
Joseph S. Black.

LETTER 10.

Journey Eastward.—Passage Through Several Southern States.—Yellow Fever in Alabama.—Visits about Chattanooga, Tenn.—Voyage from Norfolk, Va., to New York.

New York, September 26, 1888.
Editor Deseret News:

Elders Stevenson, Black and Jenson left Kansas City on Wednesday, the 19th inst., for New York. The first 487 miles' travel through the States of Kansas, Missouri and Arkansas, occupying nearly a day and a night, was uneventful. We passed through some very rich and fertile and also through considerable poor and unproductive country. Southwestern Missouri is but very thinly inhabited, and eastern Arkansas consists chiefly of swamps and forests, with only here and there a spot made desirable through human labor. The country is very unhealthy, and most of the inhabitants are negroes. We crossed the Mississippi River to Memphis, Tennessee, a city of 75,000 inhabitants. The great Father of Waters at this point is nearly a mile and a half wide. Owing to the competition with the railroad lines, steamboat traffic on the American rivers is almost a thing of the past. Hurrying through the world, as most people in this great land of ours now do, there are only a few who have patience enough to enjoy the comparatively slow passages which steamboats afford; they almost invariably prefer to risk life and property on those railroad lines advertising and running the fastest trains. Consequently we saw only one steamboat about Memphis, besides the ferryboats, one of which brought us across the river in 15 minutes.

The city of Memphis will be remembered by many of the Saints in Utah who emigrated from Europe years ago and came by way of New Orleans and St. Louis on their Zionward journey. It was already then quite an important town, but much larger now, and it expects to double the number of its present inhabitants in a few years, as the place is enjoying a real boom—not like the one we had in Salt Lake City last spring, but a real increase of capital, property and population. Ten years ago Memphis became almost depopulated through the ravages of the yellow fever, and it took a long time before the effects thereof ceased to be felt, but now the sanitary regulations and sewage system have been brought to such a degree of perfection that the inhabitants claim Memphis to be as healthy as any place in the Southern States.

We continued our journey with a Memphis and Charleston Railway train through the States of Tennessee, Mississippi, Alabama and Georgia, to Chattanooga, Tenn., where we arrived safe and well in the evening of the 20th, but not without adventure. In Decatur, a north Alabama city on our route of travel, yellow fever had broken out a few days previous, and the whole country was wild with excitement and fear in consequence thereof. Up to the time we passed, only two deaths had occurred from the terrible malady, and there were only a few other cases, but this was enough to cause a general stampede. Of a population of about 5,000 souls, only a very small percentage remained, and that chiefly of negroes. All who could possibly get away had fled in terror to more healthy climes. At the little station of Trinity, four miles west of Decatur, our train was boarded by a physician, who gave orders to lock every door and close every window of the cars in which we were, after which we passed slowly through the illfated city, where every store that we could see from the railway track was closed, and the streets, save for a few straggling negroes, appeared empty and desolate. After crossing the Tennessee River, east of Decatur, we were again permitted to inhale the fresh air admitted through the reopened windows. But our troubles were not yet over. A few miles east of Decatur is the flourishing city of Huntsville, a noted summer resort for Southerners. Fearing the importation of yellow fever, that lively municipality had quarantined against Decatur the day previous, and as our train had passed through—although in shape something like a funeral procession—the local board of physicians inferred that it possibly might be infected through the presence of a young man from Decatur who had got on board at the little town of Trinity previously named. He had been spotted by a detective who, unknown to anyone, was on board our train. Consequently, when we arrived at Huntsville, passengers who had purchased tickets for that place were not permitted to get off. This caused quite a discussion, and some angry words between the conductor and health officers. The young Decatur man, contrary to his will, was taken up to a mountain station beyond Huntsville, and then finally permitted to leave the train with a reprimand from the conductor. But Chattanooga had in the meantime become alarmed lest the deadly epidemic should be imparted to her people, and while traveling through the mountains between Stevenson and Chattanooga, a quarantine officer passed through our train and had all the passengers give their names and ages and also state under oath where they were from, where they were going, and particularly where they had spent the last fifteen days of their lives. It was a great relief to us when the officer got through and announced that we could pass on as there was no one from the pest infected districts on board. By looking over our notes we found that we this day had breakfasted in Arkansas, dined in Mississippi, lunched in Alabama and taken supper in Tennessee. Such is railway travel.

Having arrived at Chattanooga, we tried to find the office of the Southern States mission, but being unsuccessful, as it was very late in the evening, we put up at the Read House, where we had very comfortable quarters for the night.

The next morning Elder Wm. Spry, President of the Southern States mission, accompanied by Elder Smith, of Colorado, visited us at the hotel, we having succeeded in informing him by mail of our arrival. He afterwards accompanied us on our journey about 150 miles or as far as Rogersville Junction; he was going out to hold a conference meeting. He gave us a general outline of the condition of the Southern States Mission, which embraces all that portion of the United States lying south of the Ohio and west of the Mississippi Rivers. This vast territory is divided into twelve conferences, namely, the East, West and Middle Tennessee, South and North Alabama, Georgia, Mississippi, Virginia, West Virginia, Maryland, South Carolina and North Carolina. At present there are 112 Valley Elders in the mission, mostly young men who are laboring with a zeal and energy worthy of their high and noble calling. There is considerable persecution in some parts of the mission, principally in Tennessee, where four Elders were brutally whipped a short time ago. But taking it altogether, the prospects for a successful missionary campaign next winter are very good, as a great many of the inhabitants of the South are investigating the principles of the Gospel very earnestly. There are at the present time about fifteen hundred Saints in the mission.

We spent half a day in Chattanooga and vicinity, and managed to find just time enough to make a trip to the celebrated Lookout Mountain, where during the late civil war the famous battle above the clouds was fought between the Confederates under General Bragg and the Federals under General Hooker, the latter gaining the victory. Lookout Mountain is one of the highest points in the Southern States, the summit being about 2,640 feet above sea level, and 1,800 above the bed of the Tennessee River, which winds through the narrows below and forms immediately north of the base of the mountain the world-renowned Moccasin Bend. The mountain is reached by traveling three miles with street car from Chattanooga to the beautiful village of St. Elmo; then by cable car up an incline 4,500 feet long, to the grand six-story hotel, recently built on the slope of the mountain facing Chattanooga; thence by rail (dummy road) to Sunset, near the summit of the mountain. The ascent is made in a few minutes. A few hundred feet below Sunset Station is the famous Sunset Rock, standing out boldly from the west side of the mountain and perpendicular to the height of several hundred feet. Even to us who have seen so many Rocky Mountain cliffs the sight was a delightful one. A new building, which we believe is intended for a photograph gallery, stands boldly on the outermost edge of the rock. Returning to the mountain hotel we climbed a rocky stairway to the summit of Pulpit Rock, where Jefferson Davis delivered a remarkable speech to 14,000 confederate soldiers a short time before the mountain was taken by the federals. At the time he delivered this speech, the position occupied by the two opposing armies was exceedingly favorable to the confederates, and Jefferson Davis, alluding to the small army of federals stationed in and around Chattanooga, said that they (the confederates) had now got the Yankees just where they wanted them, and that a glorious victory to the South would naturally be the result. But the trouble was, the Yankees did not stay where President Davis wanted them, for a few days later, through a successful maneuvre on the part of the Union soldiers and by a remarkable quick transportation of a large body of troops from different parts, the confederates were not only driven from their positions on Lookout Mountain, but also from their strongholds on Missionary Ridge; not, however, without immense losses on both sides.

Time did not permit us to visit the National Cemetery and other points of interest around Chattanooga, but the beautiful bird's eye view of the Valley of the Tennessee and surrounding country enjoyed by us from the top of Lookout Mountain will long be remembered.

About 11 o'clock p. m. we were again comfortably seated in the cars and continued our journey eastward. Just before entering the city of Greenville, East Tennessee, our attention was drawn to a grand monument standing on the right, on a piece of elevated ground, designating the spot where rests the remains of the late President Andrew Johnson. It was raised by his family and is said to have cost $100,000.

At 8 o'clock in the evening we arrived at Bristol, an important city on the boundary line between Tennessee and Virginia, its main street being the State line. On Saturday evening we arrived safely at Norfolk, having traveled 2,872 miles, mostly by rail, since we left Salt Lake City.

Norfolk is an important seaport town in the old Dominion, and a great deal of business is done here. We enjoyed the privilege of sailing out of the harbor by moonlight on board the steamer *Guyandotte*, and the sights, as we left the Norfolk harbor, and subsequently passed Newport News, Hampton, Old Point Comfort and Cape Charles on the left, and the Rip Raps, Cape Henry and the Virginia shore on our right, were indeed grand and lovely. After leaving the Cheasapeake Bay and emerging into the open ocean, the ship commenced to rock a little, and some of the passengers began to feel dizzy, but we had in reality a very fine night.

The next morning, September 23rd, found us sailing off Cape May, New Jersey, after which our course lay near the shore of that State, bringing us in full view of Atlantic City, Long Branch, and finally Sandy Hook, which we passed about dark. We landed safely in New York at 11 p. m., and put up for the night at Smith & McNell's Hotel. We were ushered into dark and dreary rooms under the roof, and otherwise treated in a manner that didn't suit us. Consequently, we changed our quarters to the Stevens House, where we at this writing are located very comfortably.

Andrew Jenson,
Edward Stevenson,
Joseph S. Black.

LETTER 11.

The Bartholdi Statue.—A Detailed Description of Its Inception, Construction and Erection.

Palmyra, Wayne Co., New York,
September 27, 1888.

Editor Deseret News:

We spent three days in New York City taking in the sights, visiting museums, parks, cemeteries, etc., but we shall only relate a few facts which we learned from authentic sources, in regard to the great Bartholdi statue on Bedloe's Island, which we visited the day before yesterday. This island, about a mile in circumference, and containing 13½ acres of land, lies at the western edge of the upper New York Bay, about two miles from the Battery. It was known in the early days of New York as Love Island, and acquired its present title when it was sold by Admiral Kennedy of the British Navy (who occupied it as a summer residence) to a member of the old and esteemed Bedloe family of New York. It became the property of the United States government early in the present century, and was considered very valuable for the purpose of harbor defense. Fort Wood, whose granite sides now form an admirable base for the pedestal on which stands the statue of Liberty, was partly built in 1814, and finished in 1840. The present garrison consists of 42 men. There are quite a number of heavy pieces of artillery on the fort wall, and about half a dozen buildings used by the soldiery and lighthouse tenders stand back of the statue. Shading an old graveyard, inclosed with an old iron fence, a huge weeping willow, the trunk of which is sixteen feet in circumference, drew our special attention. It seemed to be very old.

By special favor of Lieut. E. M. Lewis, the military commander of the island, we were permitted to ascend to the head of the colossal statue. The public generally is only admitted to the top of the pedestal. Standing inside the head, at an elevation of about 300 feet, and looking out through the row of windows representing diadems in the crown encircling the forehead, we had a most magnificent view of New York harbor and the cities situated around it. Sergeant James Blake, an intelligent and gentlemanly officer, was our guide. To reach the head we had to ascend a spiral stairway, containing 164 steps. The iron steps leading up through the arm to the torch light is not yet completed, and we were therefore unable to ascend that far. But in getting permission to ascend to the head our guide said that it was a privilege many would be pleased to pay $10 for.

The material underlying the foundation of the pedestal is compact clay, gravel and boulders. The foundation up to the terrace level—where the pedestal proper begins—is of solid concrete; it is 90 feet square at the bottom, and 65 feet square at the top and 52 feet 11 inches high. In the centre of the mass is a well hole 10 feet square. The pedestal is built of granite, backed with concrete. The principal dimensions are as follows: From high water mark to top of sea wall, 10 feet; from top of sea wall to foot of pedestal, 50 feet 10 inches; from foot to top of pedestal, 89 feet; total from water level to top of pedestal, 149 feet 10 inches. The base of the pedestal is 62 feet and the top 43½ feet square. The statue is fastened to the pedestal in a very ingenious manner, but space will not permit us to describe it here. The height of the statue from the heel to top of head is 111 feet; height of head 13½ feet; width of eye, 28 inches; length of nose, 3 feet 9 inches. The length of the forefinger is 3 feet 9 inches; the finger nail, 1.14 by 0.85 feet; and the circumference of the finger at the second joint, 4 feet 9 inches. The torch light is 305 feet above water level.

The statue covering is made of repousse copper, ⅛ of an inch thick. The envelope is kept in position by iron plates and braces riveting it to a framework. Each section of the shell is so supported from the frame that it will not be forced to carry the weight of any of the section above it, in other words it is self-sustaining. The head will easily accommodate forty persons, and the torch will hold twelve persons. This torch contains five electric lamps of 30,000 candle power. The total weight of the statue is 440,000 pounds of which 176,000 are copper and the remainder wrought iron. Including gifts, gratuitous work and losses sustained by those who gave valuable assistance, the approximate cost of building it is $200,000.

The Bartholdi Statue of Liberty on Bedloe's Island is the offspring of a sublime idea, and its progress was watched from its inception to its final completion with great interest by all the civilized nations of the world. It was on an evening in the summer of 1865 that the idea of the Statue of Liberty was first conceived. There was on that occasion in M. Laboulaye's charming retreat, Glavigny, near Versailles, France, a gathering of prominent French politicians and journalists, and the talk fell upon international relations, and M. Laboulaye, in alluding to the friendly feelings which had always existed between the French and American people, suggested that a monument be built in America as a token of this friendship. But the Franco-Prussian war came on, and for the time being the idea was dropped. Immediately after the war, M. Bartholdi, one of the ablest sculptors and artists of France, and a native of Alsace (which by the war was ceded to Germany), was enlisted in the cause, and his friend, Laboulaye, backed by a number of other distinguished men, said to the artist: "Go to America, study it, bring back your impressions. Propose to our friends over there to make with us a monument, a common work in remembrance of the ancient friendship of France and the United States. We will take up a subscription in France. If you find a happy idea, a plan that will excite public enthusiasm, we are convinced that it will be successful on both continents, and we will do a work that will have a far-reaching, moral effect."

Fired with the idea which he embraced with all the ardor of his French and artistic temperament, Bartholdi started for America. No sooner had he reached the harbor of New York than he discovered what he thought the proper place for the monument—Bedloe's Island. He traveled extensively in the United States, met with much encouragement, made a sketch of his project, and on his return to France placed it before his friends. An appeal, which met with a hearty response, was issued throughout France, and the birth of the work was celebrated Nov. 6, 1875, in Hotel de Louvre by a grand banquet, at which prominent Frenchmen and Americans were present. In reply to a toast offered on that occasion by M. Henri Martin to the Republic of the United States and to President Grant, U. S. Minister Washburne spoke as follows:

"I must avow that there is here in the atmosphere this evening such a sentiment of cordial friendship and international fraternity, that it would be difficult for me to keep silent and not give vent to the emotion with which I am filled. There is in truth something touching, something which transports us, in that magnificent conception of the French people of the erection upon the shores of America of a monument coming from the skillful hands of your remarkable artist, M. Bartholdi, which will recall the hundredth anniversary of the independence of my country, and which will be lasting evidence of that ancient friendship between France and the American colonies, that has been sealed by the best blood of the two peoples. (Hearty applause.)

"The work the initiative which was taken here by France in that fraternal spirit that fills us, all of us Americans, with pride, and with gratitude, will find an echo in the homes of all our fellow-countrymen on the other side of the Atlantic. [Applause.]

"The names of your illustrious fellow-countrymen will always be dear to the memory and to the heart of the American people. With what joy have my fellow-countrymen been able here this evening to congratulate themselves upon the presence of the grandsons of Layfaette, of Rochambeau, of Bouille. Our hearts and our hands have gone out to them in grateful acknowledgement in remembrance of the services which their ancestors rendered to my country. [Applause.)

"Never, gentlemen, will my fellow-countrymen forget the courage, the perseverance and the sufferings of those French private soldiers, who fought side by side, shoulder to shoulder, with the American soldiers, and poured out their generous blood for the defence of our liberties. Their ashes have remained mingled with our soil upon those memorable fields of battle that they had already reddened with their blood. May the turf grow more green and the wild flower bloom more beautiful upon their unknown tomb." (Redoubled applause.)

M. Laboulaye, the main supporter of the movement making the Statue of Liberty a reality, replied as follows:

"Gentlemen: We are assembled here this evening to celebrate and to cement the friendship which unites France and America. That friendship is of very old date, and when next year on the 4th of July America will signalize by a festival the anniversary of her declaration of independence, she will celebrate at the same time her alliance with France. As for you, gentlemen, who come from America, and whom we have the happiness of possessing this evening, you who have expressed yourselves so nobly by the mouth of your minister, take back to your country that which you have seen and heard; say to your fellow-citizens that France always remains faithful to America. To-day other people more happy, more stirring, may attempt to dispute with us your affection; but recall to mind that when you were feeble and abandoned, France took with a warm pressure the hand you held out to her.

"In a century the centenary of independence will be celebrated again. We shall then be only forgotten dust. America, who will then have more than a hundred millions of inhabitants, will be ignorant of our names. But this statue will remain. It will be the memorial of this festival, the visible proof of our affection, symbol of a friendship which braves the storms of time; it will stand there unshaken in the midst of the winds which will roar around its head, and the waves which will shatter their fury at its feet."

In order to raise the necessary funds a great number of festivals and exhibitions were held in different parts of France, and in 1879 all the funds necessary for its execution were attained. The head of the statue was executed for the Paris exposition of 1878. Oct. 24, 1881, the anniversary of the battle of Yorktown, all the pieces of the framework were put in place. The committee invited Mr. Morton, who was the new U. S. Minister to France at that time, to come and drive the rivet of the first piece of copper plating which was to be mounted. It was the left foot of the statue.

The statue was nearly finished in 1883, but as the work on the pedestal was not far enough advanced to permit its erection, it was decided to leave it for some time exposed to view in Paris.

On Friday, July 4, 1884, on the occasion of the anniversary of the declaration of the independence of the United States, M. Ferdinand de Lesseps, President of the Franco-American Union, officially presented at Paris the statue of "Liberty Enlightening the world," to United States Minister Levi P. Morton, amid the greatest enthusiasm.

Arrangements having been made for the shipment of the statue to America, it was carefully taken down, and the several pieces packed in frames of wood, being first properly marked. They were then brought on board the transport steamship *Isere*, which had been chartered to carry it to America. The ship arrived in New York harbor June 17, 1885, after a leisurely trip of 25 days. On the 19th of June occurred the formal reception of the *Isere* and her precious freight, and the occasion was made one of the grandest festivities in the history of New York City.

In the meantime the patriotism of the Americans had been aroused and steps taken by them to do their part of the work in the erection of the pedestal on which the statue, the gift of France, was to stand. The necessary legislation had promptly been done by Congress, providing for the reception of the colossal statue and its future maintenance as a beacon. President Hayes authorized General Sherman to select the site, and he, acting upon a suggestion from a committee previously appointed, designated Bedloe's Island, being aware of Bartholdi's preferences.

The site having been selected, the committee issued to the people of the United States an address which was generously responded to. The contributors included all classes of people. The wealthy banker's $500 was matched in spirit by sums ranging from 5 to 10 cents, but there was an occasional $5 and $10 from some poor workman or woman who was roused to unusual enthusiasm.

The ground was first broken for the erection of the pedestal in April, 1883; the excavation was begun in June, the laying of the foundation in October following and the work completed in 1886.

The work of building the pedestal was directed by General Charles P. Stone, under the supervision of the executive committee, to the builder, David H. King, sen., who not only built the pedestal, but also erected the statue, which with great pomp and grand festivities was unveiled to the public Oct. 28, 1886.

We left New York last night (Sept. 26th) and traveled by rail 387 miles, to Rochester, N. Y., where we arrived at 11 o'clock this morning. Four hours later we took a New York Central Railway train to this historical place, of which we will give you an interesting account in our next.

ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

LETTER 12.

The Hill Cumorah.—Scenes and Locations Associated with the Rise of the Church. —The old Smith Residence.—Fayette, Etc.

HILL CUMORAH, Ontario Co., N. Y.,
September 28, 1888.

Editor Deseret News:

Sitting on this holy and historical ground the scene of some of the greatest events which have ever transpired in the history of men upon the earth—it is but natural that our minds should be deeply impressed, and that we should give way to unusual and solemn meditation; for it was here, more than twenty-four centuries ago, that the descendants of Jared and his brother fought their last exterminating battle, intoxicated as they were with blood-thirstiness and hatred, for they had rebelled against the Lord, killed His Prophets and driven Ether, the last man of God among them, into exile, seeking his life. What a tale of woe would not the spirits of all those departed ones have to tell men in the flesh nowadays, were such communications permitted. Would they not appeal to this generation to take warning from their fate, and advise them not to kill, stone or abuse the servants of God now upon the earth as they did in their day. But in the allwise Providence of God their spirits must remain silent while their bodies slumber in the dust until the day of judgment.

It was also in this land that Mormon in his old age and his son Moroni led their Nephite armies against their brethren the Lamanites—the last time—to that dreadful massacre that forever swept a once of God highly favored race out of existence as a nation. It was here that Mormon, beholding the sons and the fair daughters ofhis people arming themselves for their last battle,burst out in the anguish of his soul and for the last time called upon his people to repent; but the spirit of God had ceased to strive with them, and before the setting of the sun on that fatal day Mormon's ten thousand men which he led in battle array, lay dead on the gory field, together with the many other ten thousands who fell by the hands of the Lamanites. Moroni and a few others were the only ones who escaped with their lives from that terrible battle field. This took place more than fourteen hundred years ago, but looking over this hilly country to-day—the topographical or general character of which has perhaps not changed very much since that time—our imagination can easily conceive how the exile Moroni, the custodian of the records of his fathers, was hunted by the blood-thirsty Lamanites while writing the closing paragraphs of the Nephite history, and how he finally, no doubt in the shades of night, emerged from his hiding place, and deposited the sacred treasure in this hill, where it lay 1,407 years.

We pass over that long and dreary night and again conceive of Moroni as an angel of glory, still in charge of the same records, instructing the humble farmer's boy, and preparing his mind for a great and noble work, in which tens of thousands were to rejoice. Yonder stands the house still in which that ancient Prophet of God first called upon the youth, who afterwards became the translator of the Book of Mormon, and the next day showed him the plates on the very spot where we now stand. And fifty-nine years and six days ago to-day Joseph Smith received the records of the Nephites from the hands of Moroni. O, how sublime the thought! What emotions fill our hearts when we think of it! We feel that we, indeed, stand on holy ground, and, as if by instinct, we silently renew our covenants that we will be faithful and true in keeping the commandments of God, as Joseph was faithful and true to the commandments the angel gave him until he sealed his testimony with his blood.

The very first man we met yesterday, after our arrival in Palmyra, was Mr. James M. Ford, 72 years old, who said that he was born and raised in Palmyra and had gone to school with Joseph Smith, and had also eaten and slept with him. He showed us the location of the farm which once belonged to Martin Harris, about a mile northwest of Palmyra. The old farm house, a rock building, is still standing, and the place is now owned by a German. In coming in on the New York Central Railway, we passed through one corner of the farm. Mr. Ford told us a number of interesting things in regard to the Smith family, but when he informed us that Joseph at the time he lived in this neighborhood was an old bachelor, we began to think that the old man's memory had commenced to fail him.

Our next man was Major John H. Gilbert, the person who set the type for the first edition of the Book of Mormon in Egbert Grandin's printing office, in Palmyra, 58 years ago. We found him living in a comfortable frame house on Gates Street. He is a remarkably well-preserved man, 86 years old, and withal gentlemanly and intelligent. He seemed to take pleasure in relating to us the particulars connected with the printing of the Book of Mormon. Of the 580 pages of which the book consisted he set in type about 500 pages himself. The work of printing the book, he remembered distinctly, was commenced in August, 1829, and finished in March, 1830. Oliver Cowdery and Hyrum Smith were the two who generally brought copy to the printing office, and Oliver Cowdery and Mr. Grandin read the proofs together by copy. Mr. Gilbert had, to his best recollection, only seen Joseph Smith twice. On the one occasion he came to the printing office and stayed about twenty minutes, arranging something in regard to the work. Mr. Gilbert said that the late David Whitmer had made several mistakes in his pamphlet, where he alludes to the printing of the Book of Mormon. Martin Harris, he said, had given security for the full amount agreed upon for printing, before the work was commenced, and there was no delay because of financial embarrassment. At the time of printing, Mr. Gilbert kept a private copy of the Book of Mormon for his own use, which he sold in an unbound condition a few years ago to P. T. Sexton, a rich banker of Palmyra, for the sum of $500. Besides this, he has at different times secured a number of bound copies for several parties at the rate of $15 per copy. We made particular inquiry in regard to the manuscript or copy from which he set the Book of Mormon. His answers went to prove that it was the copy now in possessions of the Whitmers in Richmond, Mo. At times when he was hurried to get a form ready for the press. other compositors would be sent to help him, and on such occasions he would frequently cut the pages in the manner we saw some of them cut while in Richmond. Mr. Gilbert has not followed the trade of a printer for the last sixteen years, but whenever his birthday comes around he makes it a regular practice, and has done for several years, to go the several printing offices in Palmyra and set up a stick or two of type. He is called the veteran printer of Wayne County, and he thinks he is about the oldest living printer in the United States; he has a wife, 78 years old, living; also five children; six children are dead.

We next visited the house which was once Egbert Grandin's old printing office. Mr. Grandin has been dead many years, but his house, a substantial three-story brick building, is still standing on the north side of Main Street, Palmyra, about half way between Market and William streets. The lower story is now occupied as a news depot and novelty store; J. H. Johnson, proprietor. The second story which Egbert Grandin used as a bookbindery, is now divided up into dwelling apartments, and the third story, where the Book of Mormon was set in type, is used as a storeroom for sewing machines and organs. It may be interesting to some to know that the celebrated Mr. Singer, the leading man of the Singer Sewing Machine Company, who was a native of this part of the country,helped to erect the building.

We had comfortable quarters at the Powers House last niget. The proprietor, Mr. W. A. Powers, is a relative of O. W. Powers, late associate justice of Utah.

Palmyra is a fine little town on the New York Central and West Shore railways, 23 miles east of Rochester, and has about 2,500 inhabitants. Among other handsome buildings we noticed five church edifices, owned respectively by the Baptists, Episcopalians, Presbyterians, Methodists and Catholics. The four Protestant churches are located on the same street and on four opposite corners, and their four steeples rising from the same place is the first thing that attracts the attention of approaching strangers. The Catholics have to tent themselves with a position in the rear; in point of church buildings they are generally in front, but in Palmyra they are few in number, and their modest little brick church, standing back from the others, affords only a little cross in lieu of a steeple.

This morning we engaged Mr. T. G. Qualfe, a livery stable owner, to take us a few miles on our journey. He had previously been engaged by others of our brethren from Utah who have visited here. One mile and a half due south of Main Street, Palmyra, taking the road locally known as Stafford Street, we came to the old Smith residence, situated in the extreme northwest corner of Manchester Township, Ontario County, New York, where the youthful Prophet lived with his parents at the time he had his first vision, and was first visited by the angel Moroni. The farm is now owned by W. A. Chapman, son of the late S. T. Chapman, who bought it of a Mr. Absalom Weeks, 28 years ago. But previous to that time and after it was occupied by the Smiths it had changed hands several times, and had also been considerably enlarged.

The frame of the building, originally erected by the elder Joseph Smith and his sons, is still standing, but the interior of the house, a story and a half building, has not been materially changed; new additions, however, have been made to it. The old lady, mother of the present owner, and her amiable daughter, took considerable pains in showing us the room where Joseph is supposed to have kept the plates after receiving them from the angel. In this, however, they may be mistaken; but it is no doubt the room in which Joseph on the night between the 21st and 22nd of September, 1823, conversed with Moroni.

In leaving the old Smith residence we turned east to the Canandagua road, when we, about 2½ miles south of Palmyra, passed the Armington school house, in which Joseph and several of his brothers and sisters are said to have attended school. One and a half miles further, or a little over four miles due south of Palmyra, on the east side of the Canandagua road stands Cumorah, the highest hill in the neighborhood. It rises abruptly from the more level country north of it to the height of about 150 feet. Climbing it from the north end, the highest point, on which stands the stump of a large tree, is soon reached; south of this the hill gradually recedes until it is lost in the level about one mile distant. There is a number of other hills in this part of the country, and they all extend north and south like so many summits or ridges. A number of them are several miles long, but only a few hundred yards across from east to west. The hill Cumorah is no exception from this rule. Besides the north end its eastern and western slopes are quite steep, and the top consists of a narrow ridge somewhat rocky. Both sides of the north end of the hill have been plowed by the present owner clear to the top, and only a very few trees have been suffered to remain. About 200 yards south from the north end of the hill on the west side, however, is a beautiful beech grove containing, we should judge, about six acres of land; most of the trees are small, but stand very close together. Into the shade of this little grove we retired in solemn prayer and rejoiced exceedingly in being permitted to be here.

FAYETTE, Seneca Co., New York,
October 2, 1888.

We left the hill Cumorah about 11 o'clock to-day. Two miles south we passed through the village of Manchester, and traveling one mile further we arrived at Shortsville, a small town on the N. Y. C. & H. R. Ry. From here we went by rail to Waterloo, a flourishing little city of 5,000 inhabitants, situated on both sides of the Seneca River, about half way between the north end of Seneca and Cayuga Lakes. After making some inquiries as to directions, locality, etc., we started southwest in search of the old 'Whitmer residence in which the Church was first organized. Having walked about ten miles we came to the house of an aged gentleman by the name of John Marshall, who had attended meetings in Whitmer's house when a boy and had heard Joseph and a number of other early Elders of the Church preach. Guided by his directions we had no further difficulty in finding the exact spot we were aiming for, and about 4 o'clock we arrived at the farm once owned by Peter Whitmer, sen., and now the property of Jesse Snook, a prominent business man of Waterloo, who rents it to Chester Reed, the present occupant. The old Whitmer house, in which the Church was organized and in which the three first general conferences of the Church were held and Joseph received a number of important revelations, was a one-and-a-half-story log house. It was torn down years ago, but the site on which it stood is well known and was pointed out to us. The old family well is still there; also several of the logs, which once constituted a part of the building, lay along the fence half decayed.

The site of the old Whitmer residence is about four miles south of Waterloo, and about 40 rods west of the road leading from that place to West Fayette, on the Geneva and Ithaca Railway, in Fayette Township, Seneca County, New York State. It is about a quarter of a mile northwest of a small cluster of houses (about six in number) locally known as Jollytown, named after a family by that name, which is mentioned in the early history of the Church. The village formerly called Fayette, about four miles east of West Fayette, is now generally known as Bearytown. We examined the ground very closely, and thought of the past, spoke of the present, wished that certain things might transpire in the future, prepared resolutions, made the necessary entries in our note books, and returned to Waterloo, where we are now waiting for the train to take us back to Rochester.

We have heard a great many things about the extraordinary qualities of the Smith family. but nothing that beats the following related to us this morning by a citizen of Palmyra:

"When Joseph Smith," said our informant, "was digging for the Golden Bible, he ran short of provisions, and in order to obtain some mutton from a somewhat simple-minded neighbor, Joseph prevailed on him to furnish a fat sheep, the best he had, to be offered as a sacrifice to God. The farmer, who at first appeared unwilling, at last consented, and consequently the sheep was brought up on a hill back of the Smith family residence. (By the way, the identical hill was pointed out to us.) But while the Prophet was going through a lengthy ceremony preparatory to offering the sacrifice, one of his boys, as previously arranged, carried off the sheep, weighing 200 pounds which was needed by the Smith family for food."

If one of the Prophet Joseph Smith's boys (his eldest son being born in 1832) could carry off a sheep weighing 200 pounds as early as 1827, five years before birth, it is no wonder that Joseph Smith has made such a great stir in the world. This is a fair specimen of several other stories put in circulation about Joseph Smith and the "Mormons."

In closing this letter we will state, however, that nothing we have been able to learn, through diligent inquiry in this neighborhood about the Smith family, has in the least degree shaken us in the confidence we formerly had in their integrity and truthfulness.

ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

LETTER 13.

The Temple and Village of Kirtland.—Old Landmarks.—The Old Kirtland Graveyard.

KIRTLAND, Lake Co., Ohio,
October 2, 1888.

Editor Deseret News:

Your correspondents arrived at Niagara Falls on Saturday last, where we spent two days taking in such sights as we never had the privilege of resting our eyes upon before, but as this, one of the grandest of the world's natural wonders, has been described so often by those who are able to wield the pen better than we can, we will pass over this interesting part of our journey and simply state that we arrived in this historical place (Kirtland) at 7 o'clock last night. We put up at the old Bump House, named after the original owner, Jacob Bump, who is known in Church history as the man who wanted to fight President Brigham Young, because the latter testified that Joseph was a true Prophet. Bump was at that time apostatizing. The house, now called the Kirtland Hotel, is situated opposite the street east of the Temple, and is owned by E. L. Kelley, the president of the Josephite branch at Kirtland. This branch contains about 30 members, who hold regular Sabbath schools and meetings every Sunday, sometimes in the Temple and at other times in the large upper room of the hotel. In the evening we were introduced to W. H. Kelley, one of the Twelve Apostles in the Reorganized Church. During our quite interesting conversation with him in regard to whether Joseph Smith, the Prophet, ever taught or practiced the doctrine of plural marriage, we named a number of witnesses who had testified under oath that they knew he did, but Mr. Kelley remarked that he could not take their testimony because they were interested parties. Pray, who are not interested parties in connection with a doctrine that concerns the moral condition of the whole human family.

This morning we were waited upon by Gomer T. Griffiths, who is also one of the Twelve of the Josephite faction, and a real gentleman in his bearings. He conducted us through the Temple and waited patiently upon us while we examined every part of the building and took a number of measurements. The lower large room has been carpeted and nicely fitted up for meeting purposes, while the upper large room, where the School of the Prophets was held in early days, and the Elders studied languages and the sciences, is only partly repaired as yet. The five school rooms in the attic story have also been whitewashed and cleaned, but not used for many years. Heating apparatus, sufficient to heat up the whole building in a very short time, has been furnished by the Reorganized Church, who has had possession of the building since 1880, when the court of common pleas, in Painesville, Lake Co., Ohio, gave a decision to the effect that the Reorganized Church was the rightful owner of the building, there being no defendants represented in court to dispute their claim. Previous to this the Temple had been claimed and occupied without any legal title whatever by various parties whose rights of ownership, if they ever pretended to have had any, were ruled out by the aforesaid court decision.

We ascended into the old wooden tower, and even went outside, where we had a fine view of the village of Kirtland and surrounding country. Lake Erie, six miles distant northwest, is in plain view,and so also are the towns of Willoughby and Mentor. East and southward the course of the east fork of the Chagrin River, and its tributaries, on which Kirtland is situated, are plainly marked by the narrow valleys through which they flow, making the country immediately around Kirtland, somewhat broken and hilly, while further away it consists of gently rolling prairies and timber land. Westward the chimneys of Cleveland, about twenty miles distant, can be seen; and the rich vineyards and well cultivated farms, observed in every direction, goes to show that Joseph the Prophet and the early Elders of the Church manifested the same good judgment here in selecting gathering places for the Saints as they did in Missouri. Had the Saints been permitted to remain here in peace. Kirtland would no doubt to-day have been a flourishing city, instead of an unimportant village, as it is now, with 250 inhabitants.

We spent about three hours in the lower room of the Temple and felt deeply impressed when we reflected upon what took place inside of those walls more than fifty years ago. We stood in the pulpit, upon the breastwork of which the Savior placed His feet on the 3rd of April, 1836, when He spoke comforting words to the assembled Saints, telling them that He accepted of the House, which they had built to His holy name with great sacrifice and in the midst of financial poverty. It was also here that Moses appeared and delivered to the Prophet Joseph the keys for the gathering of Israel from the four corners of the earth, and where Elijah the Prophet gave to this generation the keys for turning the hearts of the children to their fathers and the hearts of the fathers to the children. Furthermore, in this very room, scores of the brethren received the ministrations of angels, saw glorious visions, spoke in tongues, prophesied and rejoiced as only Saints of the Most High can rejoice under the influence of the Holy Spirit. How often we have with breathless attention listened to our aged veterans when they related what they had seen and heard in this house. But O, how changed the scene. The wicked and ungodly, who drove the Saints away,have long ago desecrated this once holy place, and the Kirtland Temple now stands in solemn loneliness as a strange sentinel bearing silent witness of the glorious day which once was, a similitude of what, we trust, shall some time in the future be enjoyed on the same ground. Yes, when the Lord opens the way for the Saints to rebuild the waste places of Zion, and the land shall be rededicated for the gathering of God's people, then hosannah to God and the Lamb shall again resound in the hills of Kirtland, and the voices of united thousands, filled with the power of the Holy Ghost, be raised to heaven in "The Spirit of God like a fire is burning," as in the days gone by, only with a stronger chorus. Then shall the Savior again visit His people and holy beings once more administer to their fellow-laborers in the flesh. God hasten the day!

The Temple and principal part of the village of Kirtland stand on high ground—it may be termed a hill as there are lower lands all around it—but a strip of high land lying beyond the Chariton River, between it and Willoughby, obscures it from view from the railway, and the first glimpse we had of the Temple yesterday was from the point where the road crosses this ridge about a mile from the Temple.

Our obliging guide having showed us all through the building, we took a walk around the village. Near the northeast corner of the Temple stands a little square cottage which once was the office of Oliver Cowdery, but is now occupied by G. T. Griffiths. When Oliver Cowdery used it, it stood west of the Temple, near Oliver Granger's residence, which is standing yet. About a block north of the Temple, on the west side of the Chester road, on the slope of the hill, stands, in a good state of preservation, Joseph Smith the Prophet's old house, now occupied by Milton McFarland, a blacksmith, who has a shop on the opposite side of the street. East of the Temple is Sidney Rigdon's old residence, a one-and-a-half store frame building, on the east side of the road leading to Chester (formerly known as Rigdon Street); this is next door to the hotel where we are stopping. One block south of the Temple, on what in the good old Kirtland days was called Hyrum Street, stands yet Hyrum Smith's old dwelling; a family named Metcalf occupies it now. Two blocks west of the Temple our guide pointed out to us the place where the late President Brigham Young's house once stood. Opposite the street from the Temple, north, on the brow of the hill, is the village churchyard, in which rest many faithful Saints awaiting the morning of the glorious resurrection. Some years ago one of the good Christians of Kirtland undertook to plow a certain part of the graveyard, leveling head-boards, mounds and all, evidently from disrespect to the "Mormons." Later an attempt was made to replace some of the old gravestones, but it is a question whether they were put in the proper places or not. Among the tombstones which evidently had not been disturbed, we noticed a rude sandstone designating the resting place of the late Oliver Granger, and another bearing the inscription: "Eunice Thompson, who died Sept. 26, 1831; 27 years old." We copied the inscriptions of a few others. Down the hill in a northeasterly direction, on what is called the Kirtland Flats, stands yet the late N. K. Whitney's old dwelling, a one-story frame house; also the building formerly known as Whitney's store, where Joseph Smith, president of the Reorganized Church, was born, in 1832; and the old Johnson Hotel, a two-story brick house, and other buildings which once belonged to the Saints. The old Whitney residence is now owned by Riley Harris, and Whitney's store by J. F. Wells, who still carries on the business of a merchant at the old stand.

The present village of Kirtland contains about 40 dwellings, considerably scattered, and the whole place has a somewhat ancient appearance, and seems to testify of a condition of affairs that has seen better days. Of late years it has been visited by a great many people from all parts of the country, who mostly come out of curiosity to see the "Mormon" Temple. Some of these show all due respect to the building, while others—so Mr. Griffiths informed us—exhibit a wicked and mocking spirit. In looking over the Temple register, in which every visitor is required to sign his or her name, we ascertained that over 600 persons had visited the building during the last year; among them were some of our Elders and other visitors from our mountain home.

We leave Kirtland with heavy hearts, contrasting in our minds the present with the past. Crossing the east fork of the Chagrin River, on a substantial wooden bridge, we see a short distance up the stream the celebrated Kirtland Mills. We have now climbed the hill on the opposite side, from which we are taking a last look at the Temple, and now proceed on our return trip to Willoughby, from where we take cars to Chicago; thence to Nauvoo and Carthage.

Andrew Jenson,
Edward Stevenson,
Joseph S. Black.

LETTER 14.

Visit to Chicago.—Keokuk and other Points of Interest in the State of Iowa.—Arrival in Nauvoo.

Nauvoo, Hancock Co., Illinois,
October 6, 1888.

Editor Deseret News:

While the Chuch of Jesus Christ of Latter-day Saints is holding its semi-annual Conference at home, we are holding our little conference in the "City of Joseph," the once beautiful Nauvoo, the city that the Saints "loved so well" in years gone by, and which they expect to possess again, after the Lord has redeemed Zion. Yes, illfated Nauvoo, we love thee even now, though thy glory has departed from thee for a season. But the river, the islands, the uplands, the flats, the timber and the prairie are still here and everything necessary to build even a much larger city than the one which once was, and of which the present town is but a sad relic.

Before leaving Kirtland, Ohio, on the 2nd inst., we were shown where a thief some years ago had broken in by digging his way under the north-east corner-stone of the Temple, with the expectation of being rewarded for his trouble by finding costly treasures, which he imagined had been stored away by the Saints. It is needless to say that he was disappointed in his search, but he was very successful in damaging the building considerable; for in undermining the corner-stone, that particular part of the Temple sank, causing the wall to crack in several places and the plastering to peel off. As soon as the Josephites came in possession of the building they repaired the damage as far as possible by bracing up the floor and filling up the cracks in the wall, but the traces of the injury done the building will always remain.

Our journey from Willoughby to Chicago was uneventful; we passed through some fine country, both woodland and prairies, and saw several pretty sites where we thought Stakes of Zion might be organized and Temples built some time in the future.

Chicago is a great city. Of all the large towns in the United States none has grown so rapidly as has this the grand metropolis of the West. She now claims 800,000 inhabitants. In 1833 it was a mere village.

In perusing the documents of the Historical Society library at 142 Dearborn Avenue, we saw the first number of the first newspaper published in Chicago. It was called the Chicago *Democrat*, was dated Nov. 26, 1833, and published by J. Calhoun. It was a twenty-four column paper, printed on what was then called a royal sheet and quite ably edited. There were 21 columns of reading matter and three columns of advertisements. No. 2 contained the following at the head of its reading matter:

> "The *Democrat* is published every Tuesday in the village of Chicago, Illinois, in the building on the corner of South Water and Clark Streets."

The terms were $2.50 per annum in advance.

We will say in connection herewith that at the Historical Society library are found some very interesting and valuable works and documents, although the institution lost all its old collections in the great fire in 1871. Among other things that interested us was a large history of Hancock County, published by Chapman Brothers, Chicago, and an "Illustrated Historical Atlas of Hancock County," by A. T. Andreas, now a prominent author. This atlas, which is very handsomely gotten up, contains a well-drawn map of the city of Nauvoo, including Commerce and all subsequent additions. The history of Hancock County devotes considerable space to the history of the "Mormons," and we took the liberty to call on the principal author and publisher, Charles Chapman, Esq., at his office, 128 Van Buren Street. He appeared to be a gentlemen of high culture, and when we alluded to the history of the "Mormons" in Hancock County as being exclusively an anti-"Mormon" production, and that justice had not been done to our side of the question, he said that he had not written it himself, but that it was the product of a man who had been all through the troubles and considered himself well posted—a mobber, no doubt, who took an active part in shedding the blood of innocent people. Mr. Chapman was frank enough to acknowledge that the author had written it from a standpoint altogether unfavorable to the "Mormons," and that no attempt, so far as he (Mr. Chapman) knew, had been made to get any information from our side. This is enough to give the readers of the NEWS an idea of what that part of the history of Hancock County treating on the "Mormons" is.

Mr. John Moses, the custodian of the Historical Society library, is at present busily engaged in writing a history of Illinois, and was very pleased to learn a number of facts from us which he had never heard of before. While Elder Jenson busied himself with the old records, Elder Stevenson was very diligent in posting this gentleman, who had promised he would try to do justice to the "Mormons" in his history. We suggested if he would treat our people fairly, we should give him the credit for being an exception to the general rule, as nearly every non-Mormon writer so far had misrepresented us. He expressed his total unbelief in the Spaulding Story and a great many other silly tales put in circulation about Joseph Smith and his people; and was particularly interested in the descriptions Elder Stevenson, from his own experience and personal knowledge, gave of the Prophet and his characteristics.

While in Chicago we visited a number of large business establishments, but none that equaled Marshall, Field & Co.'s dry goods house, situated on Adam, Quince and Franklin streets and Fifth Avenue—a solid block. This building, in which business is transacted to the amount of $40,000,000 a year, is an immense rock structure, 323x190 feet, and eight stories high. The employes number 1,350. In connection with the wholesale house there is a retail business in another part of the city, where 1,500 clerks are employed. Adding to this about 300 men who are employed by the firm in its factories and warehouses, we have a total of 3,150 persons engaged by Marshall, Field & Co.—enough to make a municipality of their own. The figures given are no doubt correct, as we received them from Mr. L. M. Williams, assistant superintendent, and Arthur H. Becker, a young gentlemanly salesman, who took great pains to show us around and give us correct information. This is supposed to be the largest dry goods establishment in the world, a distinction previously given to a New York firm, but of late years Marshall, Field & Co. have been ahead of all New York houses in their line of trade.

Bidding Chicago good-bye at a late hour last night, we resumed our journey westward in an elegant chair car of the Chicago, Rock Island & Pacific Railway. About daylight this morning we crossed the Mississippi River from Rock Island, Illinois, to Davenport, Iowa, and at 11 o'clock a. m. arrived at Elden, on the Des Moines River, in the southeast corner of Wapello County. Here we changed cars, taking a branch road of the C. R. I. & P. Railway to Keokuk, 63 miles from Elden. At a point where the Des Moines River makes a sharp bend southward we passed a little town called Mount Zion, but could not learn whether the name was suggested through any historical connection our people might have had with the place in early days. But the towns of Bonaparte and Farmington, in Van Buren County, through which we also passed, will be remembered by the exiles of 1846. It was the people of Farmington who prevailed upon the musicians of the Camps of Israel to come and play for them, and it was also near Farmington where Wm. H. Folsom and Rodney Swazey were taken by the mob and hung up by their heels until they were nearly dead, because they would not deny their religion. A few miles before reaching Keokuk we crossed Sugar Creek, the memorable stream which can never be forgotten by those who pitched their tents on its frosty banks and drank of its icy waters in the bleak month of February, 1846. The railway crosses the stream near the point where it empties into the Des Moines River, but that part of it which is made sacred in Church history, through the exiled Saints being camped on its banks, is a few miles above to the northwest. We arrived at Keokuk about 2 o'clock. This was an outfitting place for the emigrating Saints who crossed the plains in 1853-55, and many of the readers of the NEWS will remember the heights of Keokuk with mixed feelings of sadness and joy. For here a number of weary pilgrims from northern Europe, whose friends and relatives yet reside in the valleys of the mountains, closed their eyes in death, worn out by the long voyage across the Atlantic and up the Mississippi, and before they got ready to undertake the long, tiresome journey of 1,300 miles to the far west.

When we think of all the sacrifices that have been made in the past years for the cause of Zion. When we think of the many who fell as martyrs for the truth in Missouri and Illinois, and the hundreds who died through fatigue and hardship, while exhausting their last mortal strength trying to cross the dreary plains and climb the lofty mountains to reach the land of the Saints, to say nothing of the many who found a watery grave before reaching the promised land of Joseph, then indeed do we realize that the life of a Saint is a life of trials and afflictions, and that were it not for our hope in regard to the future and our implicit faith in the final reward of those who have sacrificed all for Christ's sake, we would of all men be the most miserable. But God is just, and He has all power in heaven and earth. He has therefore also power to raise the dead. And when the trump announcing the morning of the resurrection shall sound, then shall those who fell by the wayside—whose bodies were lowered into the mighty deep, or who sleep in unknown graves on the broad prairies of the west—come forth with renewed and immortal bodies, and rejoice forever that they kept the faith; for it is far better to die in the discharge of our duties than to live and deny the truth. How much better off are those faithful ones whose mortal remains sleep in the hills of Keokuk, and who never saw the mountain home of the Saints—which, in connection with their love for the Gospel, caused them to leave their native homes thousands of miles away—than some of their friends and relatives whose lives were spared, but who since have become engulfed in darkness and have denied the faith.

Keokuk is now a city of about 15,000 inhabitants. Having had rival neighbors, it has not grown so fast as some of her sister cities on the banks of the Mississippi River, but is nevertheless quite a lovely place to live in. Its location on the slope of the hill is quite romantic.

Having rambled about Keokuk for an hour, we walked up to the lower end of the new government canal, and two of our party had, for the first time in their lives, the opportunity of seeing how a vessel is lifted and lowered by means of a lock. This canal, which is about seven miles long, was built by the United States government in the years 1867–77, and cost about four million dollars. There are three locks, one at Keokuk, another at Price's Creek, two and a half miles above, and a third one at Nashville at the upper end of the canal. Each lock is 80 feet wide and 300 feet long, and by means of the three locks vessels are lifted 19 feet. The canal, which was built for the purpose of avoiding the dangers of passing the Des Moines Rapids, is about 300 feet wide, and has an average depth of seven feet. It is made of a part of the river bed by building a wall or dam lengthways in the river. This wall is 45 feet wide in the bottom and 10 feet wide at the top. The sloping walls are built of square rocks, while the inside is built up with earth The obliging captain of the government steamboat *Vixen*, Mr. H. B. Whitney, gave us most of this information. By his permission we sailed on his boat from Keokuk to the second lock, at Price's Creek, from where a good-natured farmer took us in his light wagon two and a half miles further to Sandusky. From there we went by rail (C. B. & Q. Ry.) seven miles to Montrose, thence with the ferryboat across the Mississippi River to Nauvoo, Illinois, where we arrived about 7 o'clock this evening.

We at once proceeded to Major L. C. Bidamon's residence, at the foot of Main street, where, after taking a walk to the Temple Block, we have put up comfortably for the night.

Andrew Jenson,
Edward Stevenson,
Joseph S. Black.

LETTER 15.

Incidents of the Nauvoo Troubles.—Major Bidamon Tells an Interesting Story.

Nauvoo, Hancock Co., Illinois,
October 7, 1888.

Editor Deseret News:

The more we see of Nauvoo, the better we like its beautiful site, and admire the taste of the Prophet and his brethren when they selected this spot for a gathering place of the Saints. Of all the places we have seen on the Mississippi River, none, in our estimation, equals this for the location of a great city, and it is an easy matter for our imagination to conceive how magnificent was the view when the beautiful stretch of land between Joseph's mansion, near the river, and the heights, where the Temple reared its lofty spire heavenward, was covered with the neat habitations and lovely gardens of the Saints. Even now in its neglected state, when the site is covered with farms, vineyards and orchards and weeds are contending with pedestrians and vehicles for the possession of the streets and sidewalks, the place has great attractions. What a wonderful change would be brought about in a few years, were a community of Saints, possessing the industrial and stirring habits characteristic of such, to take possession here. And the present population seem to be fully aware of this. In our rambles through town we have met a number of men, and some of them prominent, who have expressed great desires for the Saints to return. "It was," said they, "a great mistake to drive the Mormons away from Illinois. Ever since they left, Nauvoo has been but a poor shadow of its former self, and all our efforts to rebuild the place and increase our population have been in vain. We sincerely wish the Mormons would return. They would now be received with open arms." Such seems to have been the change of sentiment, that a few years ago a petition was formulated, signed by nearly the entire population of Nauvoo, and addressed to Joseph Smith, President of the Reorganized Church, asking him to make Nauvoo his headquarters. He saw fit, however, to locate at Lamoni, Iowa. Whether the Saints in Utah would be equally welcome is an open question.

We have since our arrival here met and conversed with a number of the leading men of the town, who without exception have treated us with much courtesy and respect, and seem to be greatly interested in our people. Among those we will make special mention of our host, Major L. C. Bidamon, husband of the late Emma Smith (widow of the Prophet Joseph). He is a remarkably well-preserved man, now nearly 83 years old, and withal sociable and agreeable in his manners, being somewhat inclined to be witty. We asked him a number of questions in regard to his experience among the Saints in the time of the troubles in 1846, which he answered in a straight-forward manner, and at times spoke with considerable emotion. His narrative ran as follows:

"I am a Virginian by birth, removed to Ohio with my parents when a boy, and there married, but lost my wife by death, and subsequently removed to Canton, Ohio. When I first arrived in Nauvoo in April, 1846, I found the city menaced by a wicked mob, who, notwithstanding the majority of the Mormons had already gone into the wilderness, were relentless in their persecutions of the few who remained behind. I was soon convinced that the Mormons were a much abused people, and as I have always felt inclined to stand up for justice and right at all times and under all circumstances, it was not long before my sympathies were with the Saints. I watched the doings of the mob with a keen eye, and felt indignant when I witnessed how illegal and vexatious lawsuits were gotten up, based upon trumped up charges, for the purpose of dragging defendants twenty or thirty miles into out-of-the-way places in order to waylay them, and often for the purpose of whipping and murdering them. And when they, in some instances, refused to go, knowing the object was to kill them, the mobbers set up a great hue and cry that the Mormons disobeyed the law. I was finally appointed a trustee on the part of the 'New Citizens' to negotiate with the mobbers for peace, and was also sent to Governor Ford to lay our grievances before that official. At first he refused to listen to me and swore that he would not spend another dollar in the interest of Hancock County, having already had so much trouble with the people there. I knew, however, that our cause was just, and becoming indignant at the governor's actions, I threatened that if he would not do his duty in the matter, I would appeal to the President of the United States. Seeing that I was in earnest, he at last listened to what I had to say, and agreed to send Major Parker with me back to Nauvoo with a *posse* of twelve men, which were to serve as a guard to protect those upon whom writs might be served in the future. The mob, however, would not recognize Parker's authority, and swore by all the devils and saints they could think of, that they would do as they d—d pleased and did not care for the governor nor anybody else; not even Jesus Christ, if He would dare to say a good word for the Mormons.

"Some time afterwards I was sent to Springfield a second time to see the governor. I started down the river in a small rowboat, and the mobbers learning of my departure started in pursuit, crossed the river from Warsaw, and surrounded the house in which I had intended to stop for the night, at Churchville (near Alexandria, Mo.). There were twelve or fifteen of them. They came in and asked me how I would like to go with them to Mr. Brockman's camp. I answered that I should not like it at all, as I was fully aware that his men were not favorably disposed toward me. 'But, by G—d,' said they, 'you will go,' and they made a move as if they wanted to take me by force. Quick as thought I had my hand on my pistol, which in the next instant I held cocked in their faces, while I halloed out, 'Stand back there, or I will blow daylight through you.' The way these mobbers made for the door and scattered in all directions was a caution. Ordering my two men, whom I had engaged to row me down the river, to get the boat ready, I retreated with pistol in hand, got in the boat, pulled to the middle of the stream where the balls of the mobbers could not reach us, and arrived at Quincy in safety. From the latter place I continued the journey by stage to Springfield. While stopping at Mount Sterling a few hours, I was surrounded by the inhabitants who were very curious to know all about the situation at Nauvoo. I made such explanations as I thought proper, and after I was through, a hard looking individual, with dark features, came up to me and said he was a captain in Singleton's militia, and was going to Nauvoo the next day. All at once it came to me that I should play the mobbers a trick, in order to avert the immediate danger which threatened Nauvoo, and keep the mob off until I had seen the governor. I asked the fellow if he would carry a letter for me to my brother in Nauvoo. He said he would on conditions that I would let him know the contents of it. This I agreed to do. I then wrote a few lines, in which I pretended to advise the citizens of Nauvoo to refrain from shedding blood, if possible; 'for,' wrote I, 'it would be an easy matter for you with your hell acres and hell half acres to destroy the whole mob force at once.'

"'What do you mean by hell acres and hell half acres?' demanded my man.

"'Oh, I don't like to tell you that,' said I.

"'Then by G—d,' ejaculated he, 'I will not carry your letter.'

"'Very well,' said I, 'provided you can keep a secret, I will explain to you.' He thought he could, and I then proceeded to tell him that every approach to Nauvoo was undermined and large quantities of powder deposited in such a manner that by the pulling of certain wires, mechanically arranged, it could be exploded at will. Of course there was not a word of truth in that, but he drank it all in and went immediately to the mob camp, where the letter was read. It had the desired effect. The mob, although quite strong enough to have taken Nauvoo at once, concluded to wait for reinforcements, which gave me time to return from my visit to the governor, before the final attack was made.

"The governor returned me with orders to Major Flood, of Quincy, for him to proceed to Nauvoo and assist in adjusting the difficulties between the Mormons and the mob. That gentleman was at first unwilling to go, but finally concluded to do so, taking with him a number of other leading men of Quincy. When we arrived at Montrose, we could distinctly hear the cannonading on the prairie east of Nauvoo, and having crossed the river, I sent the Quincy delegation in my carriage out to the mob camp. These gentlemen tried their best to establish peace between the fighting parties, but all in vain; all they succeeded in doing was that they induced the mob to promise to cease hostilities until the next day. As the delegation was returning to Nauvoo several shots were fired after them. I happened to pick up a spent ball, which I presented to Mr. Wood, saying that here was a compliment from the belligerents. At seeing this Mr. Wood became so indignant that he jumped to his feet, exclaiming, 'Give me a gun, and I will stand by you and see it all through. In all my intercourse with people—and I have dealt even with heathens—I have never, in all my life, seen such infamy among mankind.' I advised Mr. Wood to keep at a safe distance and witness what was going on, that he might live to testify of our doings, for we all expected to fight till the last. Mr. Wood, who was a wealthy man, subsequently showed great kindness in a substantial manner toward the afflicted Saints, by sending up large quantities of provisions, partly of his own stock, and partly such as he had influenced others to give.

"Previous to this, I, together with a few other men, was sent to the mob camp at Green Plains with a view to bringing about a compromise. On that occasion it became my lot to deliver a speech in defence of the Mormons. Now, I am not a very religious man, and not at all superstitious; in fact, I am inclined to be rather skeptic, but I believe I was inspired on that occasion to portray the condition of the people in Nauvoo, and to plead in behalf of suffering innocence, for even the feelings of the hardened mobocrat Williams seemed to be touched as he listened to me; for I plainly saw tears coursing their way down his guilty cheeks. I told them that the remnant of the Mormons were making preparations to get away as fast as possible, and all they asked for was a little more time in which to dispose of their property and raise means for their journey. And furthermore that some of the heads of families were in the service of the United States, marching toward Mexico, and their families could not conveniently be moved until these soldiers had drawn their pay. I was apparently making a good impression upon the mobbers, when Thomas C. Sharp, the notorious editor of the Warsaw *Signal*, interrupted me and told me that the war was between the Mormons and the old citizens, and that I had no right to interfere, and further that if we, whom they designated Jack-Mormons, did not stand aloof, we should share the same fate as the Mormons. When I alluded to the sufferings of the women and children, he burst out in terrible rage, saying, after uttering a fearful oath, 'Drive the women into the river and throw their d—d young ones in after them.'

"It was finally agreed that we should meet at Warsaw the following day and make another attempt at compromising. Here I was asked by Mr. Williams to sign a document to the effect that we would see all the Mormons out of Nauvoo within a reasonable time. This I emphatically refused to do, and said that I would see him in hell a thousand fathoms deep before I would put my signature to such a paper. At last I became so disgusted with him that I invited him to come out into the street for five minutes, and we would then and there settle the matter at once so far as we two were concerned. But he refused to engage in that kind of experience.

"When I think of the doings of these fellows, even at this late day, it makes my blood boil within; it was a shame, gentlemen, a burning shame, the way your people were treated at that time.

"I returned from Warsaw without affecting any compromise, and our next move was to defend ourselves the best we could. We turned the steamboat shafts into cannon, repaired our small arms, manufactured ammunition, and were determined to sell our lives as dear as possible. The famous battle of Nauvoo is a matter of history. I fought by the side of the gallant Captain Anderson, who fell as one of the noble defenders of human rights, but at last we were forced to capitulate, and so incensed were the mobbers at the active part I had taken in the defense, that they put me and two others on the death list, threatening to kill us at sight. To avert their murderous intent, I absented myself from Nauvoo for a few months, and did not return until February, 1847. During my absence the robbers plundered my house, the one I had bought of President Young, carrying away and destroying everything they could get a hold of, including my stock of wagons and house furniture, which were never returned to me, save some of the carpets which I had purchased of the Temple committee. When Governor Ford, in his history of Illinois, says that he was not posted in regard to the crimes enacted by the mob in Nauvoo at that time, he tells a wicked lie, for I visited him twice myself, and told him all about it; and I also know that he was duly informed by others.

"In regard to Joseph Smith, candor compels me to say that he was a noble man, yes, a noble man, indeed. I never met his equal in all my life, and I only saw him once, but that occasion I shall never forget. A certain phrenologist had invited me to accompany him to Nauvoo to pay Joseph a visit, the professor desiring to make an examination of his head. We found Joseph walking in the garden; he received us kindly and soon invited us into the house, where I had a two hours' conversation with him. His manners, movements and whole deportment made a deep and lasting impression upon me, and convinced me that he was not the impostor and wicked man he had been represented by his enemies to be; to me he appeared to be a good, honest and noble-hearted man, and from all I have ever learned about him since, I have not had occasion to change my opinion about him."

In answer to further inquiry, the major described the Prophet as a very good looking man, with light complexion and light brown hair. He was strongly built and well proportioned, was about six feet high and weighed 200 pounds.

ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

LETTER 16.

Nauvoo the Beautiful.—Old Familiar Residences Described.—Nauvoo as it Now is.—Fate of Mobocrats, Etc.

NAUVOO, Hancock Co., Illinois,
October 5, 1888.

Editor Deseret News:

Dear Sir—When the beautiful Temple was adorning the most prominent point in Nauvoo, visitors could from its lofty spire obtain a fine view of the city and surrounding country but as there is no Temple tower to get into now, we obtained permission from the Catholic minister, H. J. Reimbold, Esq., to ascend into the spire of the church building, situated on the block immediately north of the Temple Block. There, from an elevation of about 150 feet, we were enabled to form a correct idea of the geographical and physical features of Nauvoo. The winding course of the great Mississippi all the way from Fort Madison in the north to Keokuk in the south, is plainly visible, and the beautiful flat country, stretching eastward toward La Harpe and Carthage, dotted with farm houses here and there, presents a view not soon to be forgotten, while westward, across the river, lies the town of Montrose, and the tracts of country on which Zarahemla, Ambrosia and other small settlements, founded and inhabited by the Saints, once stood. The timber along Sugar Creek can plainly be seen, and on a clear day the woodlands along the Des Moines River, are faintly visible along the western horizon.

Confining our vision to a smaller radius we observed how beautiful the township of Nauvoo is encircled on three sides by the river, which here makes a kind of horseshoe bend. We were also enabled to see that most of the present population of Nauvoo live in clusters of houses lying adjacent to Mulholland Street, the principal thoroughfare in the city, and also on those blocks extending in a southwesterly direction from the Temple site to the present ferry landing, which is near the foot of Parley Street, a short distance above where the ruins of Wm. Law's old mill stands as a reminder of the past.

We had quite an interesting conversation with Mr. Reimbold, the Catholic priest, who said he was raised in Nauvoo and had attended school together with several of the Prophet's sons.

By the aid of some of the older citizens and a plat of the city of Nauvoo, we proceeded to locate and visit a number of old residences which formerly belonged to members of the Church. Among these were the residence of the late Parley P. Pratt, standing on the corner of Young and Wells Streets. It is a fine two-story brick building, one of the largest in Nauvoo, and is now the residence of the Catholic priest. Until the church building lying immediately south of it was erected, the Catholics used to hold their meetings in it. On the corner of Knight and Durphy Streets is the old home of the late Edward Hunter, at the foot of the hill. On the top of the hill on the north side of Knight Street stands what was formerly known as the old Mormon arsenal. It is now used as a Catholic convent and has fine gardens surrounding it. On the south side of White Street, between Durphy and Partridge Streets, stands a fine two-story building on the site of Willard Richards old home. In making an excavation for a cellar on the premises, about the year 1868, a stone slab covered with about two feet of sand was discovered. By removing the dirt the following inscription was laid bare: "Jeanetta Richards, born at Walkerfold, England, Aug. 21, 1817, married to Willard Richards, Sept. 24, 1838; died July 9, 1845." Due respect was shown the remains, which were carefully removed to the southwest corner of the lot and there interred, where they still remain under the same stone slab which at present is partly hid in the tall grass. When the remains of Sister Richards were removed they were in an excellent state of preservation. We conversed with at least three persons who had assisted in moving them, and they all described the beautiful, nicely combed hair, and the natural color of the skin of the corpse; also the silk dress, the white kid gloves, and the linen in the coffin, which were all as natural as when first consigned to the tomb more than twenty years before.

The residence of the late President Brigham Young, on the corner of Kimball and Granger Streets, is still standing; also Heber C. Kimball's old house on Munson Street, Orson Hyde's house on the corner of Carlin and Hotchkiss Streets, John Taylor's on Main Street, William Law's place near the mill site on the bank of the river, and scores of others. The old Seventies' Hall, on the corner of Parley and Bain Streets, has been remodeled and the upper story taken off; it is now used for school purposes, being known as the First Ward School House. The upper story has also been taken off the old Masonic Hall, on Main Street, and the remaining two stories covered in with a modern tin roof. The old *Times and Seasons* printing office, a two-story frame building, has been removed from its former location and placed upon a rock foundation near the upper steamboat landing, within the site of what was formerly Commerce City. The building known in the earliest days of Nauvoo as the upper stone house tumbled down many years ago, but the rocks have been used in erecting a new building on the old site, using even part of the old walls.

The Mansion, Joseph's old residence, is fast crumbling to pieces. The east wing facing on Water Street, has not been occupied for years; the west wing, facing on Main Street, is inhabited by a Mr. Madison and family. The property belongs to David Smith, youngest son of the Prophet, who is still at Elgin, Illinois, being yet somewhat demented, but entirely harmless. Joseph's old brick store, on Water Street, is yet in a pretty good state of preservation, but is not occupied. It belongs to Joseph Smith's eldest son ("Young Joseph"), together with the whole block on which it stands, with other improvements on the east side, including the house where the Prophet lived previous to his moving into the Mansion. Near the centre of the block, which is situated on the bank of the river, is the private burial ground of the Smith family, where rests the mortal remains of the senior Joseph Smith and his wife Lucy Mack, the Prophet's parents. Here also rests the late Emma Smith Bidamon, Frederick Smith, one of the Prophet's sons, the first wife of "Young Joseph" and two of his children, and a number of others. According to the best information we could obtain, Robert B. Thompson, Samuel H. and Don Carlos Smith, the two latter brothers of the Prophet, were also interred here.

From Major Bidamon we learned that the Prophet's only sister, Catherine Salisbury, resides at Webster, Hancock County, the place formerly known as Ramus or Macedonia. Some time before his death, President Young sent her, as a present, quite a sum of money, toward her support in her old age. She is now 76 years old. Lucy Smith, the Prophet's youngest sister, died some years ago at Colchester, McDonough County, Illinois. Julia Murdock, adopted daughter of Joseph the Prophet, died from cancer in the breast, six or seven years ago, near Nauvoo. She was first married to Elisha Dickson, who was accidentally killed by the explosion of a steamboat, of which he was partly owner. Later, she married a lawyer by the name of Middleton, who is still alive.

We have visited the site of the old grove where public meetings were held previous to the erection of the Temple, where Joseph delivered some of his most powerful sermons, and where Brigham Young was first accepted as the Prophet's legal successor. The lot in which this grove once was is now owned by a Mrs. Newton: It is on Knight Street, east of Robinson Street, in block 16 of Well's Addition, in the fourth tier of blocks east of the Temple. We had to make many inquiries among the old settlers before we were able to determine the exact location. In the good old Nauvoo days meetings were also held in a grove immediately west of the Temple, and in the hollow south of Mulholland Street.

In visiting the eastern parts of the city, the place where the famous Nauvoo battle was fought was pointed out to us, and the exact spots where William Anderson and his son and Brother Norris fell. The building in which the Nauvoo *Expositor* was printed is still standing, and is owned by S. M. Walter, a fine old gentleman, who took great pains in giving us particulars in regard to the building. There are ten houses on the Temple Block; the exact spot where the Temple stood is owned by C. W. Reimbold, who keeps a little store and also a book in which he requests his visitors to the Temple site to register their names. Mr. Reimbold has taken considerable pains in posting himself concerning the old places, and we found him very correct and reliable. We learned a great many historical facts in regard to the Temple, the rocks of which have been shipped to nearly every State in the Union, and some have even been sent to Europe. Thus there is a Catholic Church in Rock Island, built of the Temple rock, a private residence in Davenport, Iowa, not to speak of a large two-story building standing in the southwest corner of the Temple Block itself, erected by the Icarians, and the many rocks used for ornamental purposes in many private residences in Nauvoo. A pile of picked rock, containing moons and other designs, lies in the south part of Nauvoo, being hauled there by a man who expected to erect a private residence with them.

Of the present population of Nauvoo, 1,700 all told, about three-fourths are Germans, the remainder consists chiefly of French, English and Americans. In a religious point of view they are divided into Catholics, Methodists, Episcopalians, Lutherans and Josephites. Of the latter there are only a very few, not enough to hold meetings. The German Presbyterians own a snug little church on Young Street, northeast of the Temple; it was built of the bricks taken from the old John D. Lee residence. The German Lutherans also own a respectable church two blocks south of the Temple site, on Wells Street. Dr. Robert D. Foster's old three-story house on the corner of Mulholland and Woodruff Streets was burned down several years ago; a part of the foundation yet remains.

From Phineas Kimball, an extensive landowner, M. M. Morrill, the veteran lawyer of Nauvoo, J. N. Datin, mayor of the city, Thomas Kelley, who claims to be the only member of the original Church at Nauvoo, and a number of others, we learned that Sheriff Jacob Backenstos, who took a noble stand in defending the Saints during the difficulties in 1846, died in Oregon about fifteen years ago as a highly respected citizen; he was also wealthy. On the other hand, Thos. S. Brockman, one of the principal mob leaders in 1846, came to a miserable end in Kansas, whither he removed from Mount Sterling, Adams County, Illinois, after trying in vain to be elected to office in Hancock County. He was killed during a quarrel, in which he was the attacking party, in 1872. Francis Higbee died in New York, his brother in Pittsfield, Pike County, Illinois. Robert D. Foster went to California and has not since been heard of by our informants. William and Wilson Law are supposed to be alive yet, as they both visited Nauvoo a few years ago, trying to sell their claims on the islands in the Mississippi River, near Nauvoo. All these will be remembered by the Saints as the parties who, more than any others, were the means of bringing about the martyrdom of Joseph and Hyrum. Levi Williams, the principal leader of the Carthage Jail murderers, died at his home in Green Plains, about the year 1858. John McAuley, a notorious mobocrat, died a most miserable death about the year 1872. While lying on his death bed, suffering the most excruciating pains, he told Mr. Morrill, our informant, that if he could only blot out five years of his life (referring to the time he fought the "Mormons"), he could die a happy man. Mr. Morrill said that a great number of the old mobbers came to a miserable end, and he did not remember a single one of them who ever amounted to anything after having persecuted the Saints. On the other hand, we heard of several of those who took an active part in defending the Saints who have since occupied various positions of honor and trust. Prominent among them we may mention Mr. Morrill himself, who has always been on the side of justice and right, and took an active part legally in defending a number of the brethren in times of their trouble; he has served ten years as mayor of Nauvoo and several terms in the Illinois legislature.

Our letter would be too long if we should relate what we learned in regard to the "Jack-Mormons," the French Icarians, who purchased the walls of the Temple, after the building was burned by the hands of an incendiary, and others who have figured in the history of Nauvoo since the Saints were forced to leave. Suffice it to say that shortly after the exodus and after most of the so-called "Jack-Mormons" got discouraged and moved to other parts, the population of Nauvoo was reduced to about 300 souls, and property sold for almost a song. To illustrate we will simply state that a Mr. Reimbold, father of our informant, who came to Nauvoo in 1848, bought a fine two-story log house—hewed logs at that—with floors and everything complete, for the sum of $4. The present German population, who have come to stay, have done better than any of their predecessors since the Saints left, but even they cannot make it a place of any importance. No, that is reserved for "others" to do, and even these "others" can not do it till the Lord's time comes.

ANDREW JENSON,
EDWARD STEVENSON,
JOSEPH S. BLACK.

LETTER 17.

A Neglected Cemetery—The Town of Carthage.—Interview with an Old Inciter to Mobocracy and Murder.—Significant Affidavits.—The Scene of the Martyrdom.

CARTHAGE, Hancock Co., Illinois, October 8, 1888.

Editor Deseret News:

Having hired Mr. C. W. Reimbold with his carriage to take us to Carthage and back, we left Nauvoo at 8 o'clock this morning. About one and a half miles east of the Temple block we crossed the little stream known in early days as Casper Creek, named in honor of Wm. Casper, a member of the Church, who lived near it. It is now called Chandler Creek. A little further out we came to the old graveyard, now locally known as the "Old Mormon burying ground," where

Hundreds of faithful Saints have found
A cold, yet peaceful grave,
And there they now are sleeping
Beneath the silent clay;
But soon they'll share the glories
Of a resurrection day.

The ground embraces, we should say, about twenty acres of land, and is covered with a thrifty growth of young trees, mostly hickory, which have grown up since the Saints left Nauvoo. Thus, instead of an open prairie, with here and there a clump of hazel brush, there is now a shady grove. As we silently and in deep meditation groped our way among the trees, examining the inscriptions on the old weatherbeaten tombstones, a spirit of sadness came over us, and in beholding the neglected state of the sacred grounds, we thought of the many in far-off Utah that have friends and relatives buried here who would now no doubt be willing to render financial aid toward keeping the grounds in repair. Would it not be in keeping with our general respect for age and our high esteem for our noble predecessors to engage some one among the present residents of Nauvoo to keep the old "Mormon" burying ground in a better state of preservation? If it is neglected much longer the last trace of most of the graves will soon be obliterated forever. Already a great number of tombstones and headboards have been broken off and scattered all over the grounds, and the few which are still to be found on the spots where they originally were placed by loving hands stand so crooked and so hid up among the trees, brush and weeds, that it almost makes a person weep to see it. In our observations we came across a number of familiar names, and in a few instances we stopped to pull away the rubbish which at first impeded our approach.

About three miles out from Nauvoo we passed Joseph Smith's old farm. It is now owned principally by a German whose name is Ranzmeier, and who lives in the same old farm house that in the days of Joseph was occupied by Father Lott. It is one of the finest farms in the neighborhood, and after seeing it we can easily understand why the Prophet lingered to take a last look at it when he went to Carthage to give himself up to the governor on the 24th of June, 1844; and that he, when some of the brethren who were with him made remarks concerning his tardiness to proceed, said, "If some of you had got such a farm, and knew you would not see it any more, you would want to take a good look at it for the last time." The whole stretch of country between Carthage and Nauvoo, with but very little exception, is one continuous plain; the soil is generally very rich and productive, and the farms seemed nearly all to be very extensive and well cultivated.

We passed on and arrived at Carthage about 1 o'clock in the afternoon. The distance from Nauvoo to Carthage was formerly 18 miles, but as the country has filled up with more settlers, and the farms have been fenced in, the road has been changed so as to conform to the section and quarter section lines; hence the distance is now fully 22 miles.

Carthage is a town of about 2,000 inhabitants, but has rather an old and neglected appearance. The streets are kept in a poor state of repair, and the plank sidewalks are full of holes and breaks, which make them quite dangerous for evening promenade. Nearly all the business houses are clustered around the court-house square, which is generally the case with all county seats of the same size both in Illinois and Missouri.

We first visited the old building which formerly was known as Hamilton's Tavern, where Joseph and his brethren stopped before they, contrary to law, were taken to jail. The north wing of the building which faced the street northward has been moved, and the remaining west wing is used by the Hancock County Horse Company, who now owns it, as a carpenter and paint shop. It was continued as a hotel until four years ago, when Mr. C. S. Hamilton, the former owner, sold the property to the company named. The building stands half-a-block east of the public square, on the south side of North Main Street.

Learning that Thomas C. Sharp, the once notorious editor of the Warsaw *Signal* (who did, perhaps, as much as any other man to incite the populace to murder the Prophet Joseph and his brother Hyrum) lived in Carthage and was editing the Carthage *Gazette*, we concluded to pay him a visit. We soon found both him and his office, and also his son, William Sharp, who acts as assistant editor to his father. We introduced ourselves as Elders from Utah, and shook hands with the old man, whose averdupois sums up to 241 pounds. He complained of being so heavy, saying he was at present gaining a pound a day. Mr. Sharp's features and general build are somewhat peculiar, but we shall not attempt to describe them. He was rather non-communicative, and was very careful in his expressions, but answered a few questions which we asked him in a straightforward manner. We did not, however, deem it wise to refer to what took place 44 years ago, although the scenes of 1844 were uppermost in our thoughts during our whole interview with him. Those who are familiar with the part

Mr. Sharp took in the affairs leading to the spilling of the best blood of the Nineteenth Century and the downfall of a once lovely and beautiful city, can easily imagine our feelings.

The junior Sharp treated us like a gentleman. "Do you think," said he, "that the Mormons would kill my father, if he was to visit Utah?" We replied that we were not a bloodthirsty people, and did not seek satisfaction in retaliation. The young man said that he believed his father was sincere in what he did. We did not dispute him. Others, who lived before the days of Mr. Sharp, believed that they were doing God's will when they killed His Prophets, and even the Savior himself. Of course they knew not what they were doing at the time, neither did Mr. Sharp.

Mr. Sharp was kind enough to show us a bound volume of the Warsaw *Signal* for 1844, and by looking over the file we soon found that extra number issued in June, 1844, in which the editor called upon the old citizens of Hancock County to exterminate the "Mormons." The readers of the *News* will remember that it was this article which was read to the Saints in Nauvoo, June 18, 1844, on the occasion when Joseph delivered his last public address, speaking to the Nauvoo Legion from the frame of an unfinished building.

Bound together with the *Signal* was a copy of the Nauvoo *Expositor*, that infamous sheet which was published by the apostates in Nauvoo, June 7, 1844, and which three days later was declared a nuisance by the city council and abated as such. We had long desired to peruse a copy, but never saw one until to-day, when we were permitted to see the one in Mr. Sharp's possession. After reading some of its filthy contents, we could not blame our friends who sat in the Nauvoo city council for doing what they did. It was indeed a nuisance. But nasty as the sheet was, it nevertheless contains something which now can be used for altogether a different purpose to that which was originally intended. A number of people now living are inclined to disbelieve certain doctrines, because those who testify to their truth and to their having been taught and practiced by the Prophet Joseph are supposed to be in sympathy with said doctrines. What will those disbelievers do with the following affidavits, made subscribed and sworn to by some of the most bitter and avowed enemies the Prophet ever had. We copy them from the Nauvoo *Expositor:*

AFFIDAVITS.

"I hereby certify that Hyrum Smith did (in his office) read to me a certain written document which he said was a revelation from God; he said that he was with Joseph when it was received. He afterwards gave me the document to read, and I took it to my house, and read it and showed it to my wife and returned it next day. The revelation, so-called, authorized certain men to have more wives than one at a time, in this world and the world to come. It said this was the *law*, and commanded Joseph to enter into the *law*, and also that he should administer to others. Several other items were in the revelation, supporting the above doctrines. WILLIAM LAW.

"State of Illinois,
"Hancock County. }

"I, Robert D. Foster, certify that the above certificate was sworn to before me as true in substance, this 4th day of May, A. D. 1844.

"ROBERT D. FOSTER, J. P."

"I certify that I read the revelation referred to in the above affidavit of my husband; it sustained in strong terms the doctrine of more wives than one at a time in this world and in the next. It authorized some to have to the number of ten, and set forth that those women who would not allow their husbands to have more wives than one should be under condemnation before God. JANE LAW.

"Sworn and subscribed to before me this 4th day of May, A. D. 1844.

"ROBERT D. FOSTER, J. P."

"*To all whom it may concern:*

"Forasmuch as the public mind hath been much agitated by a course of procedure in the Church of Jesus Christ of Latter-day Saints by a number of persons declaring against certain doctrine and practices therein (among whom I am one), it is but meet that I should give my reasons, at least in part, as a cause that hath led me to declare myself. In the latter part of the summer of 1843 the Patriarch Hyrum Smith did in the High Council, of which I was a member, introduce what he said was a revelation given through the Prophet; that the said Hyrum Smith did essay to read the said revelation in the said Council; that according to his reading there was contained the following doctrines: First, the sealing up of persons to eternal life against all sins, save that of shedding innocent blood, or of consenting thereto; second, the doctrine of plurality of wives or marrying virgins; that David and Solomon had many wives, yet in this they sinned not, save in the matter of Uriah. This revelation, with other evidence that the aforesaid heresies were taught and practiced in the Church, determined me to leave the office of First Counselor to the President of the church at Nauvoo, inasmuch as I dared not teach or administer such laws. And further deponent saith not.

"AUSTIN COWLES.

"State of Illinois.
"Hancock County.

"*To all whom it may concern:*

"I hereby certify that the above certificate was sworn and subscribed to before me this 4th day of May, A. D. 1844.

"ROBERT D. FOSTER, J. P."

Leaving Mr. Sharp's office we proceeded to the old Carthage Jail, the main object of our visit to the county seat of Hancock. Yes, there it stood, the old rock building, once a prison, but now transformed into a comfortable private residence, owned by James M. Browning, or rather by his wife Elizabeth Matthews Browning, her husband having deeded it to her. Many years ago the county sold the building and the lot upon which it stands to B. F. Patterson, who subsequently sold it to Mr. Browning. Mrs. Browning received us kindly and showed us about the premises. We went upstairs to the southeast upper room, where Joseph, Hyrum, John Taylor and Willard Richards were confined on the day of the martyrdom. We saw the hole through the door made by the bullet that killed Hyrum, examined the corner where Elder Taylor rolled under the bed; raised the window through which Joseph leaped, and was shown the exact place where the blood of Hyrum still stains the floor. The floor being carpeted, we did not see the stain, but Mrs. Browning assured us it was there yet and could not be washed away. The place where the well once was has been planted with flowers (lilies of the valley), and the good lady said she intended to continually keep a flower bed there in order to designate the spot. The building which stands on the north side of Walnut Street, or one block north and 1¾ blocks west of the northwest corner of the public square, is 34 feet long from north to south, and 28 feet wide from east to west; the south end stands 18 feet back from the street The upper room in which the brethren were imprisoned is about 16 feet square. There are two windows on the south and one on the east, the latter being the one through which Joseph leaped. The room, we should judge, is about eight feet from floor to ceiling; it is now used as a bedroom.

We shall never forget Carthage, nor the scenes enacted there. Although none of us were there when the blood of the Prophet was spilt, yet, with what we have read concerning it, and what we have seen to-day, we are enabled to grasp the situation thoroughly, and the whole tragedy which took place on the memorable 27th of June, 1844, seems to pass in review before the eyes of our imagination so plainly and impressively that the effects thereof surely will remain with us forever.

Andrew Jenson,
Edward Stevenson,
Joseph S. Black.

LETTER 18.

The Iowa Site.—The Town of Montrose.—The Old Site of Zarahemla.

Montrose, Lee Co., Iowa,
October 9, 1888.

Editor Deseret News:

We returned from Carthage to Nauvoo yesterday evening and spent the night with Phineas Kimball who, together with his amiable wife and daughter, treated us very kindly. Mr. Kimball is the owner of about 800 acres of land in and around Nauvoo, and has a beautiful residence on the site of old Commerce. As a young man he participatad in the Nauvoo battle in September, 1846, and has always been a friend to the Saints. This forenoon we completed our rounds of observation in Nauvoo, and left at 4:30 o'clock p. m., crossing the river on the ferry boat to Montrose, on the Iowa side, where we arrived about 5 o'clock. The river here is nearly two miles wide. No sooner had we arrived at Montrose than we discovered that we had forgotten an important parcel in the house of Mr. Bidamon. Consequently we procured a skiff and was rowed back to Nauvoo once more, landing on our way on the wooded island in the middle of the river. Returning we had the pleasure of crossing the Mississippi River by moonlight, an opportunity which we enjoyed very much, as it was not only romantic, but reminded us of others who years ago crossed the river by night under peculiar circumstances.

Montrose is quite a city *on paper*, as everyone who see the "Illustrated Atlas of Lee County" would say; but when it comes to the reality, its number of inhabitants does not exceed 1000 souls; still it has been on the increase during the last few years. For a long time after the Saints left the place was almost deserted. It now has the advantage over Nauvoo of being a railway town, and the ferry crosses the river eight times every day. Excepting two or three wells, which are still used by the present inhabitants, there is no trace left of the old military barracks in which the Saints at an early day suffered so severely from the effects of fever and ague, but the exact place where they once stood has been pointed out to us by old settlers. It was near the present railway station, and the site is now embraced in blocks 13, 16, 21 and 22 of the Montrose survey.

A little north of Montrose, on the bank of the Potter Slough, a small arm of the Mississippi, are the grounds where the last remnants of the Saints, consisting of the sick and the poor, were camped after being expelled from Illinois, as the final result of the famous battle of Nauvoo. Here it was that the Saints, in their distressed condition, were temporarily relieved by the quails which came to the camps of the exiles in large numbers, as if sent through the miraculous interposition of the Almighty to save His people from starvation. One of our party (Bishop Black), who was with and one of the Saints in that memorable camp, caught many of these birds himself. They were so tame that they allowed themselves to be caught easily, and a great number of them in descending struck the wagons and tent poles with such force that they rolled into the tents stunned or dead.

Taking the main street of Montrose, which runs from the river in a southwesterly direction for nearly a mile, we came to a wide road running northeast, to which the dignified name of Grand Avenue has been appended. Turning to the right and proceeding a few rods along said avenue, we came to a somewhat antique looking rock house with a frame addition, standing on the left hand side of the road. This is the only relict left of what once was a flourishing settlement of the Saints. It was the commencement of what would have grown to a large city—a sister city of Nauvoo on the other side of the river—had the Saints been permitted to remain. We refer to Zarahemla, a place settled under the direction of the Prophet, agreeable to a revelation, in the year 1841. During that year a Stake of Zion was organized here with John Smith, Joseph's uncle, as President. In obedience to the revelation the Saints in Iowa commenced to gather on to the site, and about thirty houses had been erected when the persecution put a stop to any further improvements. It was also here that Joseph and Hyrum Smith and Willard Richards spent the night between June 22nd and 23rd, having left Nauvoo the evening previous with the intention of fleeing to the mountains, to escape the murderous plans of their enemies. It has always been a source of regret to some of the Saints that the Prophet did not carry out his intention on that memorable occasion, and that he through the persuasion of Emma Smith, his wife, and others was induced to return and trust to the protection of the governor. The idea occurs to many, even to this day, that had Joseph fled to the Rockies at that time, his life might have been spared many years longer. Be that as it may, it was no doubt a part of the programme that he should seal his testimony with his blood.

Those familiar with Church history will remember the remark Joseph made when he was returning slowly toward the river. "It's no use to hurry, for we are going back to be slaughtered;" "If my life is of no value to my friends, it is of none to myself," are utterances which never will be forgotten by the Saints. Joseph's nature was aroused at the merest mention of his being a coward and that he wanted to run away from the flock when the wolves were threatening the sheep. Rather than to lay himself liable to any such accusation he prepared to go as a lamb to the slaughter, and he did.

Zarahemla, like the great Nephite capital after which it was named, is no more; but we predict it shall arise phœnix-like at some future day, and that the words of the Lord concerning it shall be honored and fulfilled. The site is most delightful for the centre of a large town, and when a Temple shall have been built on the site which was selected by the Prophet on a neighboring bluff overlooking the lower lands between it and the river, then Zarahemla shall fully come up to the expectation of her original founders, and be numbered among the great cities of the Millennium.

About three miles below Montrose is the town of Nashville, which on the 24th of June, 1839, was bought by the Church together with 20,000 acres of land adjoining it. Here also quite a number of Saints resided in the good old days. After the exodus the place went down like all the other settlements of the Saints, but since the completion of the Des Moines Rapids Canal, at the upper end of which it is so pleasantly located, it has rather revived, and now has a population of three hundred souls.

Taking it altogether Lee County, Iowa, is a fine country, and has now a population of 40,000. There are a number of prosperous towns and hundreds of excellent farms. Many of the latter are for sale.

We have only been here (Montrose) a few hours, but have already found a number of friends, who take a deep interest in giving us all the information they can concerning matters in which we are interested. "Do you ever expect to come back to this country?" has been asked us by several persons. We answered one man, "Yes, most assuredly; we have got to come and build Zarahemla, and then we will remember Montrose as one of her suburbs; perhaps we will include it in the new corporation, and call it Lower Zarahemla." Our friends thought there would be no inclination now on the part of the present inhabitants to mob us, should we come back, as they would undoubtedly be in favor of the boom in real estate which we would naturally bring with us. We suggested that the old mobocratic spirit was not dead yet, and would not die as long as the devil had power to tempt the children of men; and that should the Saints return at the present time the old spirit of hatred would be pretty sure to show itself anew.

From Montrose we go to Keokuk, thence to Elden, Iowa, where our little party will be dissolved, and each go on his way rejoicing. We have had a good time together. Seldom, if ever, have three brethren labored together with better feelings and been more unanimous in every move made, than has your humble servants who now have visited nearly every important place connected with the early history of the Latter-day Saints and the life of Joseph the Prophet. We feel that the Lord has been with us, and that He has crowned our labors with success. We trust that the information which we have gained may be of benefit to the Saints hereafter. To the Lord and His kind providence in our behalf we ascribe all the honor and glory.

Your brethren in the Gospel of Christ.

Andrew Jenson,
Edward Stevenson,
Joseph S. Black.

Separating at Eldon, Iowa, according to previous arrangement, Elder Black proceeded to Council Bluffs to visit some relatives, while Elders Stevenson and Jenson visited Richmond and Kansas City, Mo., and other places on the homeward journey, and arrived safely in Salt Lake City Oct. 15, 1888. Elder Black had arrived there the day previous.